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THE CHRISTIAN WORKERS MAGAZINE

Vol. XX SEPTEMBER, 1919 No. 1

America, Beware!

By
REV. HERBERT J. BRYCE
Des Moines, Iowa

A LEAGUE of Nations, yes, but where
Does God our Father find a place?
I search the scroll, but find not there
The name of God upon its face;
Was He the author? Did He guide?
Was His the master, sovereign will?
Then, wherefore is His name denied,
Was it for good? It bodeth ill.

When o'er the seas our fathers came,
In search of larger liberty,
They did not fear to use His name,
Or recognize His sovereignty;
And here, upon our shores they reared,
With faith in God its basic stone,
A great republic, world revered,
America, our loved, our own.

A League of Nations! Shall we then
Subscribe, in absence of His name?
Shall we ignore our God, as when
The ancients built on Shinar's plain?
We scorn the lures of crime and lust;
What lesser sin to compromise
With those who do not place their trust
In God who rules in earth and skies?

A League of Nations! Shall we sign?
My native land, beware! beware!
No covenant should ere be thine,
Unless thy God is honored there.
Hold fast thy faith, the faith of those
Who for that faith both bled and died;
Thou hast no friends, but only foes,
'Mongst them where God hath been denied.

JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

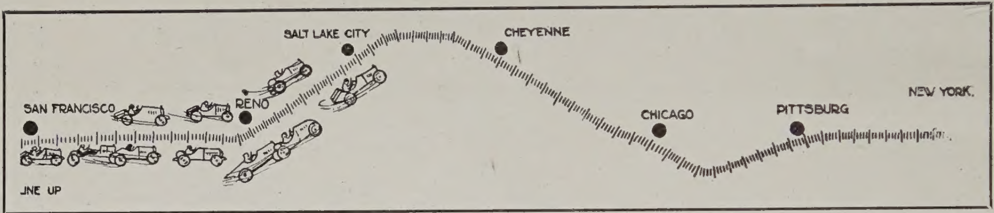
Now is the Time to Start

that

Lincoln Highway Auto Race Contest

and

Double Your Sunday School



What it is: A device consisting of a 20-foot wall track upon which is printed a representation of the Lincoln Highway and showing the principal stops from San Francisco to New York. The outfit also includes an automobile for each class, each one a different make, and printed on different colored cardboard.

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(13)—Advertising Posters.

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WHAT THEY SAY

Increased from 53 to 103 in two weeks in middle of summer. *J. H. Jonte, Ray, Ariz.*

One hundred and eighty new scholars were received into the South Pasadena M. E. Sunday-school during Lincoln Highway Contest.—*Pasadena Star-News.*

Attendance increased from 130 to 220 in one month—offerings from $7.00 per Sunday to $17.00 per Sunday. —*Rev. J. V. L. Wagner, Duncansville, Pa.*

Send contest for Sunday-school of 26 classes.—*Russel Conwell, Baptist Temple, Philadelphia.*

It paid for itself in two weeks.—*Mrs. M. L. Butler, Parsons, Kan.*

Received 85 new scholars.—*First Presbyterian, Flint, Mich.*

I consider it the best plan I have ever seen.—*A. Ray Moore, D.D., Secretary Methodist Centenary, San Francisco, Area.*

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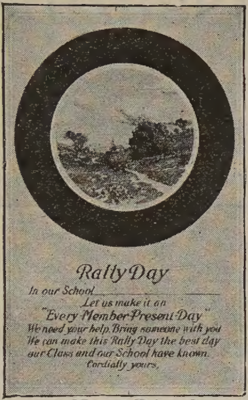
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Cordially yours,

No. 32 Printed
No. 33 Plain

These cards should be delivered by special messengers, selected from the boys' classes or mailed previous to Rally Day to the members of every class or department, including the CRADLE ROLL, HOME DEPARTMENT and THE ADULT BIBLE CLASSES; and especially to those who have been irregular in attendance. Space is provided for filling in the date and time of Rally Day service, and for the signature of the Superintendent of the department or of the teacher.

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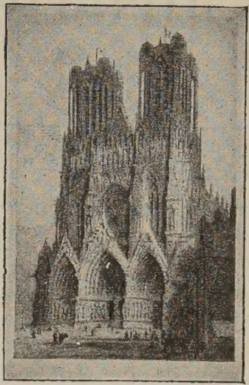

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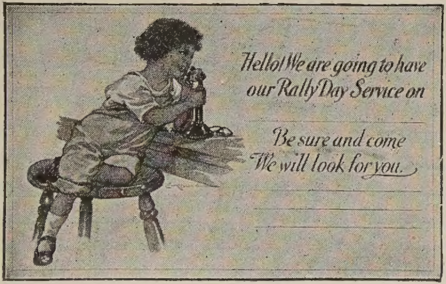
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Be sure and come
We will look for you.

No. 36 Printed.

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Form 34. The Rheims Cathedral (France). **Containing a printed invitation.**

Form 35. Same design as Form 34, **but without any printed invitation,** so that you can have your own invitation printed at your own expense.

Form 36. Reproduction in colors of child phoning the Rally Day Invitation. **Containing a printed invitation.**

Form 31. Same design as Form 29, **but without any printed invitation,** so that you can have your own invitation printed at your own expense.

(Send for samples)

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(Illustration opposite.)

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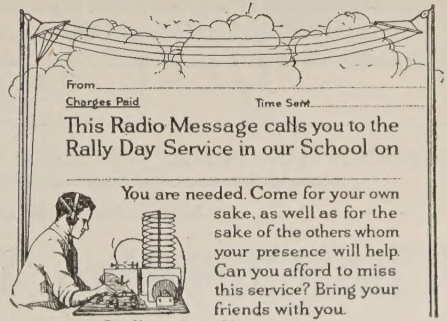

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Continuing the INSTITUTE TIE

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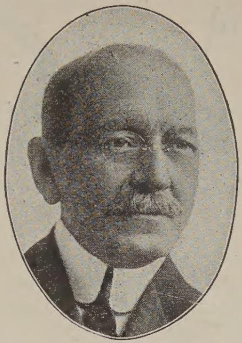

Rev. J. H. Ralston, D. D.
Secretary of the Correspondence Department

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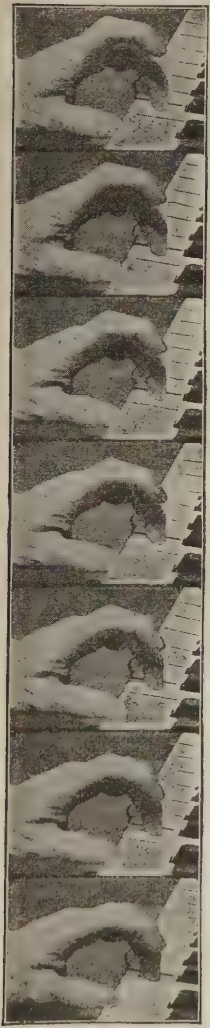

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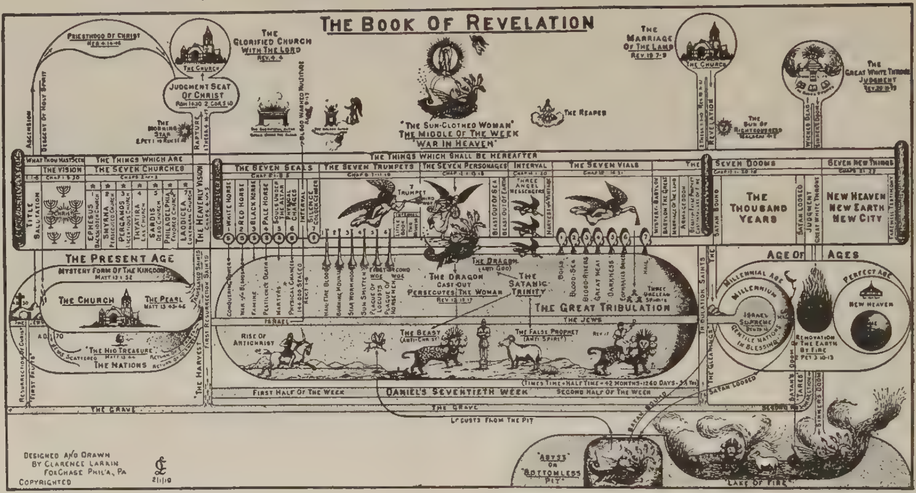

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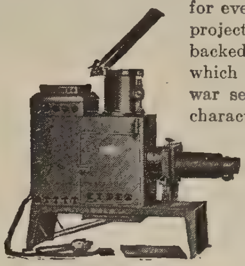

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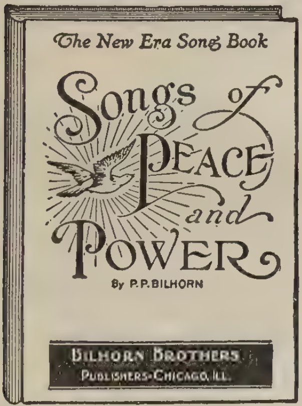

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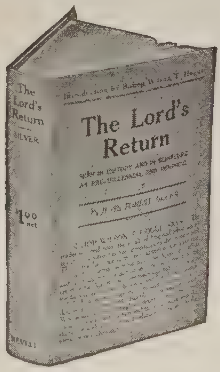

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Williamsburg Mission to The Jews
STATION A, BROOKLYN, N. Y.

THE
Christian Workers Magazine
September, 1919

Editorial

The Power of the Middle Classes

IN AN earlier issue we discussed a Middle Class Union recently formed in England to protect the millions who work with brain and pen against legislative and industrial tyranny; and we ventured an opinion that from the natural or worldly point of view it was a wise and necessary step.

These men and women are between the upper and nether millstones, and their only chance in this selfish and cruel world, outside of the living and true God, is to demonstrate their power and ability to take care of themselves.

The Winnipeg strike last summer afforded an illustration of what this class can do when it really finds itself and rises to an occasion. The loyal soldiery and the loyal police in that city were asked simply to maintain order, and the citizens took care of the rest. They broke the strike by showing their independence of the strikers, and that they were under no necessity to submit themselves to the dictation of an organized minority.

That minority had tied up activities vital to the life of the community, and on the theory that they were the most necessary members of the community had lain back and waited for victory.

But the community had "the laugh on them" because the pitied bourgeoisie simply left their other tasks for the time and operated the public utility plants and emptied the garbage cans.

They did what a capable housewife does when the cook goes back on her—cleans the kitchen and cooks the family meal herself. It is a little unpleasant, but she sings at her task because of her sense of power and certainty of success.

It was different in Seattle, where a vigorous mayor, by using the soldiery and the police, crushed the incipient Bolshevism in short order. That was well, but the other was better because it prevented the agitators from raising the cry of oppression, and because it gave the Middle Class a sense of their own power and importance.

But speaking of the Middle Class, it appears that they are likely soon to have a strong addition to their numbers from the ranks of the skilled workmen, for in Winnipeg the latter found their interests diametrically opposed to those of the proletariat. The strike deprived them of their wages, more properly to be called salaries, as another says, and compelled them to fight the cause of men and women, less able, less skillful and less industrious than themselves.

We quote a secular contemporary:

"Society may have an obligation in respect to the lower class of laborers, but it is obvious that this obligation should rest on the entire population and not on a particular class. When the skilled workmen as members of a union go on strike in order to assist the common laborer they are bearing a burden which is not properly theirs.

"Conservative unionism gets along farther, and year by year faster, than radicalism because it works with actual conditions, whereas the common laborer, representing the least knowledge of conditions and led often by extremists who at the best are fanatic theorists, scornful of conditions, resorts to methods as ineffective as they are destructive of the common interests of employer and employed.

"The skilled workman, therefore, usually is doing himself harm and the unskilled laborer no good when he allows himself to be drawn into hostilities over which he has no fair proportion of control and perhaps no direct interest at all.

"In view of the Winnipeg experience we do not believe it is possible to convert any skilled workman of intelligence to Marxism or its modern equivalent, Bolshevism."

We trust this prophet is true, for if so, we are that much nearer peaceful industrial conditions and a quieter life.

But we have said all this in order to say something more. It is the same old story perhaps. We are just repeating ourselves, that is all, but it is this, that the Christian preachers of this country, and of the world for that matter, have this crucial problem of industrial peace and a quieter life largely in their hands. It is not that they should go into politics, but rather that they should keep out of it, and by an earnest, fearless, intelligent, true and heaven-endued ministry testify the gospel of the grace of God.

The basic fact of that testimony is that God is sovereign, and that all men have an individual accountability to Him who can by no means clear the guilty. The mawkish sentimentality about the social consciousness, and the solidarity of the race and human brotherhood, fair as it sounds, is the vaporish idealism of theorists and cranks who are more dangerous than armed men. As a matter of fact they account for the armed men that are menacing the world today.

The neglect of the Bible, the substitution of the evolutionary hypothesis for the doctrine that God created the heaven and the earth and a pantheistic philosophy for that of a fallen race redeemed by a divine sacrifice, is at the bottom of all the mischief disturbing the political and social order of the times.

To put it in another way, as *The Church in the Furnace* states, "the masses have become alienated from the church through her failure to be a teaching institution," or as Mrs. Herman in her book on *Christianity in The New Age* states, "the most poignantly significant thing about the self-revelations of anxious souls that the war has extorted, is their unveiling of the non-Christian character of the faith of a large proportion of church members. Whatever Deity they really and profoundly believe in as distinct from the Deity they pay conventional homage to in the church, it is not the God and Father of our Lord Jesus Christ."

The editor of *The Episcopal Recorder* commenting on these words with saddest truth, that the pulpit in this country, as well as that in England to which the observations of Mrs. Herman particularly apply, "has largely fallen away under the so-called demand of the times from a strong teaching ministry, and surrendered its prerogative to furnish an entertainment which will attract the crowd."

When will the pulpit return to its vocation? We confess there is little to be expected from the theological seminaries that furnish the pulpit supply. A stream can not rise higher than its source, and unless the Christian laymen of the country who have in many instances more wisdom than their teachers, rally to the strong support of the Bible Institutes which in the providence of God have begun to take their place, the future of the nation and of the world is forbidding indeed.

In the words of a true scientist who is at the same time a humble disciple of Jesus Christ, George McCready Price, of California, "The world is sick and needs salvation from sin. Is the church to confess that her entire experience as an evangelistic agency has been a long mistake, and to begin now along these tame, Christless, cultural, and political lines to remodel her whole work, and thus try to stem the horrible tide of evil that is sweeping over the world?

"The Bible is more, much more, than our religious guide. It is the blessed charter of our civil and religious liberties. And in abandoning it the modern English-speaking peoples have thrown away the only restraining influence that can keep this age from repeating on the largest scale those deeds of blood that stain almost every page of history."

Bishop Neely on The League of Nations

Editorial Book Review

BISHOP THOMAS B. NEELY, Ph.D., LL.D., of the Methodist Episcopal Church, is known as an evangelical theologian, a constructive church leader, and a devoted and intelligent patriot. He is also an authority on parliamentary law, and if we mistake not, the parliamentary practice of the Congress of the United States acknowledges indebtedness to his work upon that subject. Like the late Bishops Simpson and Newman, and indeed like most of the distinguished overseers of the great Methodist body past and present, he is alive to all that concerns the political as well as the religious welfare of our beloved nation, and his voice has potency far outside of the fold which he particularly guards.

These considerations prepare the way for a wide and thoughtful reading of his book just from the press, entitled, *The League, the Nation's Danger*, in the preface of which he says, "the country has had no such crisis since the Civil War."

The first chapter contains a brief but interesting resume of the history of the proposed League; the second is taken up with pertinent comments thereupon; the third deals with the question of its amendment or rejection, which would be extremely valuable were it only for the quotations it contains from both friends and foes of the plan; the fourth broadens our intelligence and lets us into some of the secrets concerning the revision of the League Covenant as compared with the form in which it first came before public attention, although as the Bishop says, "the essential objections to the old still apply to the new." This chapter contains valuable information about the Monroe Doctrine, and also shows how the League would interfere with and control domestic as well as international affairs, on the question of labor, for example.

Chapters five to eight deal with such highly important problems as the relation of the League to the Peace Treaty, demonstrating the distinction between them; rights and powers of the United States Senate in the premises, and America's foreign policy from the beginning.

Chapter fourteen, on European opinion of the League, is an eye-opener to any who have not closely followed the foreign newspapers as quoted in the American press; but the chapter most interesting to us, and which we believe would prove equally so to our readers, is that in which the Bishop discusses the question as to whether the League would prevent war.

He points out that it is of the nature of fallen humanity to fight, and hence that until all men are regenerated, no political organization, diplomatic agreement or other mechanical device can prevent war. As a matter of fact, the League "legalizes war in seven cases and makes it compulsory in three." "In the League Council itself the steel and flint may strike, and the spark may explode the world again and again." "The League's constitution gives to it functions for declaring and carrying on war, and empowers it to call upon all the nations in the League to respond by their armies and navies."

This last fact is the crux of the whole situation as the Bishop views it, for he speaks as an American, as a citizen of the United States. To quote again from his preface, "as a man must have his own family so he must have his own nation, and, in its way, national life is as important as family life. . . . Today nationality is attacked by a modern dogma called internationalism, which means no nationality, and obsessed devotees prate about being citizens of the world as against being citizens of a country.

"This book is written in the interest of America and the world, and treats of an insidious phase of the adverse movement. The world may be small among the great orbs, but it is too large to be governed by a political coterie or a small committee, and the United States is too large to be ruled by any power other than itself."

The book has about 240 pages with a copious index and the Covenant of the League. Paper, 75 cents, cloth $1.50. It can be obtained from the printer, E. A. Yeakel, 1708 Arch St., Philadelphia, Pa., or through The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.

Editorial Notes

Watch the Bundle

The President in an address at Turin, Italy, said: "The plans of the modern world are made in the counting house. The men who do the business of the world now shape the destinies of the world." Or, to put it in the words of a newspaper magnate, "The interests of all nations are now bound into one bundle. We must watch that bundle. Its name is commerce."

We quote these utterances as bearing on the fulfilment of Bible prophecy and on the question as to whether we are nearing the end of the age (not the end of the world, please remember).

The prophets both of the Old and New Testaments point to the dominance of business and commerce as we gather to the end of the age. Zechariah's vision of "the ephah that goeth forth," and which is finally related up to the "land of Shinar" (5: 5-11), has usually been so applied. The language of James warning the rich who have "heaped treasure together for the last days" (5: 3) is also in point. Note in that chapter the reference to the relation of capital and labor, the wantonness of the rich and the unjust treatment of the working classes.

Revelation enlarges upon it. In chapter 13 describing the rise of the two beasts, the secular and religious despots of the latter days, there seems to be an allusion both to a money trust and a labor trust, for "no man may buy or sell save he that has the mark, or the name of the beast, or the number of his name." And in chapter 18 Babylon is destroyed, Babylon in the land of Shinar, the center and seat of world luxury and power in the last days, Babylon through the abundance of whose delicacies "the merchants of the earth waxed rich." The merchants are weeping and mourning over her "for no man buyeth their merchandise any more;" and every shipmaster is joining with them, "and as many as trade by sea," for their gain is gone.

Yes, if the nations are now bound into one bundle whose name is commerce, the student of the Bible will find great interest in watching that bundle.

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Prohibition Not Enough

A correspondent takes us to task for a remark in an editorial in an earlier issue in which we said: "It is better to make men temperate and sober than to try to get rid of the manufacture and sale of intoxicants." He regarded it as a thrust at the prohibition movement which was far from our thought.

The meaning was explained in a later expression of the same editorial that "It is better to make men true disciples of Christ than to try to improve the world in which they live."

Of course it is good to improve the world and to aid in that direction by getting rid of the manufacture and sale of intoxicants, but the comparative futility of the improvement of man's environment while man himself remains the same is demonstrated continually by current events. One such is the strike situation and the race rioting in Chicago at this writing. Nothing so serious has occurred in this city in many years, and yet the saloons have been shut down or cleaned out for nearly a month.

Let us have prohibition and world improvement so far as legislation and humanitarianism can bring them about, but let us not be diverted from the basic principle that all men are shapen in iniquity and conceived in sin and that nothing can change them essentially except the divine miracle of a clean heart and a right spirit through faith in Jesus Christ.

The Negro Problem

In the light of the recent race riots in Washington, Chicago and other places, our subscribers will read with quickened interest the contribution on another page entitled, "The Negro Problem in America." It is the substance of an address given before the Missionary Union of the Moody Bible Institute by one who knows the subject on which he speaks.

We especially ask attention to the latter part of the article where he tells us what the problem is. It is a more serious one he thinks than that of the reconstruction period, though any who went through that period may wonder how that could be. Ten million negroes in this country, only 60 per cent of whom have any education! They are increasing faster than our forces for elevating them are increasing.

Five million are outside of all Christian churches notwithstanding all the money and effort put forth to evangelize them.

What a missionary proposition is thus presented to us at our doors!

* * *

Preaching to Jews in New York

Imagine lower Fifth Avenue, New York, at the noon hour. Thousands of Jewish garment workers and others from the "lofts" parade up and down, seeking the air and filling the street with the spirit of Jewry. Jewish newsboys cry out Yiddish papers while the restaurants do a thriving business with their odd Jewish dishes of borsch, lakshen, lodkish, etc.

Here is a great opportunity to reach multitudes of Jews who never enter a mission hall. The New York Jewish Evangelization Society, guided by its director, Thomas M. Chalmers, has undertaken to give the gospel to these thousands at the noon hour on Tuesdays and Thursdays, meetings being held elsewhere on other days. Clear messages are given on sin, the guilt of men and salvation by the blood.

It is a moving scene. There is little or no singing. The first speaker is usually Mr. Chalmers, who gives a message in English with many quotations from the Word in Hebrew and German. The truth is pressed home with much power and the men listen eagerly. Some laugh at or scorn the message. Some seek to take away the crowd, but this utterly fails. Here and there a Jewess nods assent or is angry that anyone will listen. Many want to ask questions, which are not allowed as it disturbs the meeting.

But it is when Mr. Bregman speaks that they are specially stirred and seek to interrupt. Being a Jew and formerly a rabbi, he knows the Jewish mind thoroughly and how to interest them. They call him traitor and renegade. If no policeman is present then riot is apt to break loose. But the crowd is held in check and the Word given with power.

It is interesting, fascinating, a study in human nature and in the working of God's grace after souls. Pray that God will richly bless in winning many to Christ.

* * *

New Methods of Church Finance

The War Loan Press Bureau informs us that a Baptist church in Oklahoma is erecting a new edifice where the funds, as rapidly as raised, are placed in War Savings Stamps until needed, thus earning a high, safe rate of interest every month. Also that each of ten departments of a Baptist Sunday-school in Texas has been organized into a War Savings society, class funds being set aside for church improvements. Similar plans have been adopted by a Methodist church in the same state.

St. Chrysostom's Protestant Episcopal Church, Chicago, for some time has been a steady investor in governmental securities, and a boys' Sunday-school class of another Chicago church receives Thrift Stamps for prizes instead of books and cards.

Churches all over the United States are realizing the opportunities offered by War Savings Stamps and the newer Treasury Savings Certificates, which are exempt from all taxes except inheritance, surtaxes and excess profits and war profits taxes, and may be converted into cash at any time at exact face value.

* * *

An Apology

We regret that in a treatment of the Sunday-school lesson recently, one who was on our staff at the time entered upon an argument to disprove the Baptist position as to the mode of baptism. We regret even more that the copy got through the editors' hands without the slip being noticed.

Some of our Baptist readers have complained, and we think justifiably. This is an interdenominational publication, and we should not without good cause introduce matters of that kind.

We are thankful to have our attention called to such breaches of courtesy whenever they occur (which in this case was not seriously intended, we feel sure), and we will always do what we can to make a suitable explanation and apology.

Simon Peter's Fall and Recovery

By Rev. L. W. Gosnell, Assistant Dean, The Moody Bible Institute

Rev. L. W. Gosnell

AN OLD writer says: "It seems wonderful to find on the page of inspiration the record of the fall of such an eminent servant of Christ as Simon Peter. We, in our wisdom, would judge it best to draw the curtain of silence over such an event. Not so the Holy Ghost. He has seen fit to tell us plainly of the errors, and failures, and sins, of such men as Abraham, Moses, David, Peter and Paul, in order that we may learn holy lessons from such records—lessons of human frailty, lessons of divine grace, lessons full of solemn warning, and yet of most precious consolation and encouragement. We learn what we are and we learn what God is." The story of Peter's fall and recovery abounds in such lessons.

I

THE PROMISE BEFORE THE FALL

> "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." (Luke 22:31, 32.)

These verses set before us Satan's demand. He is permitted to sift what purports to be God's wheat, as in the case of Job (Job 1:6-12; 2:1-6). He asked for all the disciples, for the word "you" is plural in Greek, and we know how they were sifted by the events connected with Christ's trial and death. There had been a sifting time in John 6:66, when "many went back, and walked no more with him." But while that was a sifting of false and true disciples, this is a sifting of the false and true in His disciples, and the test is much sharper. Satan's purpose was, of course, malignant, and he hoped they would turn out to be chaff, like Judas, or at least make a miserable breakdown.

Next is set before us Christ's prayer. The word "thee" is singular: He prays for Peter since his need is special and his faith in danger, humanly speaking, of fatal lapse. He calls him by his old name and repeats it as if in sadness. Observe that Christ had already prayed for Peter—the Greek making this quite clear; the prayer was not the result of Peter's repentance but was offered while Peter was still unsuspicious of danger. It reminds us of John's word: "If any man sin we have an advocate with the Father"—even before we repent. Note especially that Christ did not pray that Peter should not fall. "Simon must be permitted to break down, as Jacob his father before had to be broken down, that just as Israel sprang out of crippled Jacob, so Peter, the man of stone, might come out of sifted Simon. Jacob had to give up his cunning, Job his goodness, Simon his strength" (F. W. Grant). Christ only prays Simon's faith may not fail. Peter had been the great confessor of Christ as the Messiah and Son of God (Matt. 16:16), yet his faith in Him was being sifted. How assuring to know that we are not left entirely to Satan, but that God says to him, in answer to our Advocate's prayers, "Thus far, but no further."

Finally, we have Peter's commission: "When thou art converted, strengthen thy brethren." Conversion, in Scripture, is applied not only to the first turning of the soul to Christ, but is used for any turning from sin, even on the part of a believer. Here is plainly seen the outcome of Peter's testing. As the result of Christ's intercession he would be made strong, by being led to a consciousness of his weakness, and thus enabled to strengthen his brethren, both among the apostles and in all the ages of the church.

II

THE REASONS FOR THE FALL

1. Self-Confidence

> "And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:33, 34.)

It may be said truly that self-confidence, in some form, is the secret of all failure. "When I am weak, then am I strong." The man who knows himself will never boast as did Peter. Said John Bunyan, "Every one has a better heart than I have," and such a consciousness, casting us upon God for help, is our best safeguard against sin.

"Beware of Peter's word,
  Nor confidently say,
'I never will deny Thee, Lord,'
  But, 'Grant I never may.' "

We understand better now why Peter, in the epistles he wrote later, insisted so much on the need of meekness and godly fear. Christ knew Peter from the first and warned him that before the cock should crow twice he would thrice deny him.

2. Prayerlessness

> "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the

> ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation" (Luke 22:44-46).

Luke, like a physician, assigns their sleep, psychologically and physically, to sorrow. Jesus, too, is ready to make allowance, saying, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Yet he craved the sympathy and help of these human companions. "What, could ye not watch with me one hour?" (Matt. 26:40)—even after three years of personal association! Indeed, in Mark's Gospel, which is thought to have been written largely under the influence of Peter, the question is made individual, "Simon, sleepest thou?" (Mark 14:37)—as though to say, "After all your protestations!" As a matter of fact, did not their slumber root back in ignorance of themselves? If they had realized their weakness and danger, they would have watched with spiritual alertness, and prayed, with spiritual dependence. How great is the danger of those who slumber on in spiritual indifference. It will be recalled that when Christian, in *The Pilgrim's Progress*, saw the man shut up in an iron cage of despair and asked him how he came there, the man began his answer with these words, "I left off to watch."

3. Distance

> "Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off" (Luke 22:54).

In a spiritual sense, this is always highly dangerous. The only man who is safe is the man who has a satisfied heart, because he lives in fellowship with Christ. "The joy of the Lord is your strength." "Rejoice in the Lord," says Paul to the Philippians (3:1): "to write the same things to you, to me indeed is not grievous, but for you it is safe." It is half-hearted service, following afar off, which leads on to denial of Christ. In Peter's case, there would have been no difficulty if he had entered the palace with John. No one would have raised a question then as to Peter's relation to Christ, for it would have been manifest, and the temptation to denial would not have arisen. But as it was, Peter had to face his foes alone and be plied with the question, "Art thou also one of this man's disciples?" (John 18:17, 25.)

4. Association

> "And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them" (Luke 22:25).

Here he sits among Christ's enemies, as though one of them. For a man of Peter's nature, familiar, lacking reserve, this was an almost certain forecast of failure. It is difficult to be true to our profession, sometimes, when forced among Christs' foes, but how much more difficult, when we elect to be among them. Peter's only safety lay in a frank avowal of his discipleship, but this was not forthcoming. One has said of his failure, "It began in sneaking." There is much wisdom in showing our colors early in our dealings with new acquaintances. I recall how I was saved much sorrow by refusing to go pleasuring one Sunday with a new acquaintance, because I had been brought up to respect God's day; I saw him in later years, marred by sin, into which he would probably have led me. We agree heartily with the old writer who says Peter "had no business with the flunkeys."

III

THE CIRCUMSTANCES OF THE FALL

> "But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew" (Luke 22:56-60).

Oriental houses had an interior court, of quadrangular shape, with a passage from the street to the court, entered by a gateway. Peter had gone into the court in which a fire was burning.

There are some variations in the accounts of Peter's denials, but this is to be expected in independent narratives. It is suggested that stress is not to be put upon three presons who questioned Peter, but upon three periods when he was questioned. The first was at the gate, on entering the court; the second, beside the fire; the third, in the court by the kinsman of Malchus. At any rate the principal point is that Peter thrice denied his Master.

There is a downward progress in the denials.

First, there was simple evasion, "Woman, I know him not," or, as given by Mark (14:68) "I know not, neither understand I what thou sayest."

Next, he supported his denial by a solemn oath, as reported by Matthew (26:72).

The third time, as Matthew (27:64) and Mark (14:71) both relate, he descended from a solemn oath to profanity, for he began "to curse and to swear, I know not the man." Perhaps this had been one of his habits in the old fisher life. It is a melancholy comfort to think he supposed they would feel certain he was no follower of Christ if they heard him swearing! This habit is one which clings tenaciously to the soul and men redeemed from a life of passion sometimes fall into it. There is encouragement for such in the fact that though the chief apostle fell into this sin the Lord did not give him up. But what a foolish sin it is. "None but the devil's sayings need the devil's proofs," says an old writer, and Horace Mann wrote as follows: "'The devil tempts men through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he clutches without reward."

How can we express the depth of Peter's sin in denying Christ? Peter, who had that night partaken of the Last Supper, deserts his Master! Peter, who was the great confessor, is become the denier! Peter, who was willing to die for Christ, is ashamed to be taunted for His sake! No wonder he never forgot that hour: we find him on the day of Pentecost saying to the Jews, "Ye denied the Holy One and the Just," and in his second Epistle he speaks of some "denying the Lord who bought them."

> "Ashamed of Jesus! that dear Friend
> On whom my hopes of heaven depend!
> No; when I blush be this my shame,
> That I no more revere His name."

IV

THE RESTORATION FROM THE FALL

To begin with, how wonderful that a man so fallen should be restored. Judas by transgression fell and went to his own place, but Peter is restored to his old place—aye, to an even higher place. The difference between the two men has been thus expressed by Dr. W. H. Griffith Thomas: "Judas lost his faith, then cast away his love, and went over to the enemy as a traitor. Peter thought to save himself without hurting Christ. Selfish, weak, and wicked, but not apostate. Judas thought of the consequence of his sin, and so came remorse leading to despair. Peter thought of the sin itself, and so was led to repentance and hope. 'Satan tripped Peter, but trapped Judas.'" Peter's recovery was altogether a matter of grace, as much as was his conversion. How deeply indebted was he! How deeply indebted are we!

There were four elements in Peter's restoration.

1. The Cockcrowing

Just after the third denial, Luke says (22:60): "And immediately, while he yet spake, the cock crew."

God often uses voices other than human in His yearning desire to restore wandering souls. Mark Guy Pearse, in his years of mission work in London, found that frequently a bunch of old fashioned flowers, placed in the hand of a fallen girl, would open the fountain of her tears, for it would revive memories of the old home and happier days. Men have heard the voice of God in the chimes sounding out from some church tower in a great city.

2. The Lord's Look

> "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly" (Luke 22:61, 62).

The cockcrowing in itself might have had no effect on Peter. Indeed, the cock crew the first time earlier in the night, after the first denial (Mark 14:68) but Peter, in his passion, seems not to have noticed it. But now his Lord, who stood in a room opening on the court, or may have been led across the court that minute, turns and looks upon Peter, as he denies Him with cursing and swearing. This brings back the saying about the cockcrowing and the three-fold denial and breaks Peter's heart. Many who resist all else break down before wounded love. I knew a proud-spirited boy who resented the punishment administered by his mother. One day he struck her. The look she cast upon him, of surprise and grief, did what all the chastisement had failed to do, and he grew up to honor his mother. The Greek word which describes Christ's look shows us it was a sudden, piercing, gaze. We cannot imagine it, but surely it contained reproof and sorrow and entreaty. Peter was smitten to the heart and went out and wept bitterly. Indeed, some of the ancients say that as long as Peter lived he never heard a cock crow but it set him a weeping.

Some may wonder whether there is anything in Christ's dealing with us corresponding to His looking upon Peter. Surely we have such a correspondence in the Word of God. As C. H. McIntosh puts it: "His look upon Peter answers to His word brought home to us in the power of the Holy Ghost." How often has the Spirit of God used the Word of God to reveal to us that we are not only disregarding the divine holiness but also grieving the divine love.

3. The Private Interview

Three verses refer to this. First, Mark, who wrote under Peter's influence, tells of the message from the risen Christ which must have thrilled the humbled disciples' hearts:

"But go your way, tell his disciples and Peter that he goeth before you into Galilee" (Mark 16:7). He needed such a special assurance that he was still included among the disciples. The rest of the story is given in two passages: "The Lord is risen indeed, and hath appeared to Simon" (Luke 24:34); "He was seen of Cephas, then of the twelve" (1 Cor. 15:5).

The others may wait, even John, but Peter must be assured of the Master's unchanging love. How gracious it was to see the wanderer alone! We are not told what took place at that interview and we need not know. It is sufficient that the Master welcomed the erring disciple. "There is joy in the presence of the angels of God over one sinner that repenteth more than over ninety and nine just persons which need no repentance" (Luke 15:7).

4. The Public Reinstatement

This is set forth in John 21:15-19:

> "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

It may be asked what need there was of a public reinstatement, since Peter had been privately restored. We answer in the words of another: "The disciple had been restored privately, the apostle must be restored publicly." This was the more necessary since the denial had been public.

Note how many reminders there were of the night of the denial. In verse 9 we read: "As soon as they were come to land, they saw a fire of coals there." What memories that would stir in Peter! The words, "when they had dined," in verse 15, carry our thoughts back to the words, "after supper," in John 13:2. Again, in the passage before us there is a three-fold inquiry, corresponding to the three-fold denial, and the reference to feeding the sheep reminds us of the night when the Shepherd was smitten and the sheep scattered (Matt. 26:31).

But it is to be especially noted that Christ makes no reference to the past until after they had dined. Peter sat with the rest in the glow of Christ's love, unafraid on account of his sin. Now that it is evident the old communion is restored, Jesus has somewhat to say to Peter which is both an ordeal and a kindness.

Peter's Confession

First, we have Peter's confession. Jesus said, "Simon, son of Jonas, lovest thou me more than these?" Notice, he calls him by the old name, Simon, which would remind him of his natural state, in accord with which he had acted when he denied Christ. Again, the Greek word for "love" used by Jesus (αγαπαν), stands for an unselfish love, which expects nothing back—friendship, love. Then, too, Jesus wishes to know whether Peter loves Him more than these other disciples, since he had insisted that should all forsake Christ he would not. It must have been a painful question for Peter, but a salutary one. And note his answer: "Yea, Lord, thou knowest that I love thee." He uses a different word for "love" (φιλειν), a lower word than that of Jesus' indicating a personal, clinging affection which seeks return, a matter of passion rather than will. He will not claim the higher form of love described by Jesus; and is silent as to loving more than the other disciples. How humble he is!

Jesus repeats the question, omitting any reference to the others, and only asking whether Peter has the high type of love for him of which he had spoken before. Again, Peter will only humbly assert that he has an affection for Christ. When the question is asked the third time Jesus Himself uses Peter's word for love, as if to say, "Are you sure you have even this lower kind of love, that you have even an affection for me?" What a searching question for Simon Peter! No wonder he is grieved when Jesus asks the question the third time and seems to doubt whether he even has the lower kind of love. He can only assert, "Lord thou knowest all things: thou knowest that I love thee." As F. W. Grant puts it: "Thus his self-judgment is complete. Searched out by the divine eye, he is found and owns himself, not better but worse than others; so self-ignorant that he cannot claim quality for his love at all, nothing more than he feels and is conscious of, and which (he has so failed in showing it) omniscience alone might see." But though Peter was thus searched, what a privilege to be allowed three times to confess his love for Christ just as three times he had denied!

Peter's Commission

Next, we have Peter's commission. Christ says, "Feed my lambs." Again He says, "Feed (tend, R. V.) my sheep," i. e. shepherd, guide, protect, provide for the mature ones of the flock, the advanced believers. The third time He says, "Feed my sheep," but uses a different word for sheep, referring to those between the lambs and the mature ones. What a proof of Christ's love for Peter that he is willing to commit to his hands the sheep who are so dear to Him and for whom He died. Peter has now given up his confidence in himself, and is conscious only of his weakness, but only now is he fit to strengthen his brethren. One says truly, "When brought to nothing, He can use us in our nothingness, and when He can use us He will."

Peter's Cross

Finally, we have before us Peter's cross. He had protested his willingness to die for his Lord but had miserably failed Him. To be restored to the apostleship would seem enough, but grace goes beyond our imaginations, and here the Lord tells him he shall have the privilege of martyrdom for His sake. "Follow me," said Jesus, and follow Him he did to the cross, for tradition says he was crucified head downward. "What a contrast between Simon 'young'—restless, forward, blundering, boastful, self-confident; and Peter 'old'—subdued, mellowed, passive, crucified! What a difference between a man walking whither he would, and a man following a rejected Lord along the dark and narrow pathway of the cross, home to glory!" (C. H. McIntosh.)

Dr. J. Wilbur Chapman illustrates God's dealings with his wandering children by a story told by Adelaide Proctor. It is the story of a nun who kept the portal at a convent in France, and cared for the altar of Mary. Her heart went out to a soldier she nursed, she left the convent and in Paris fell into a life of sin. After years she came back to the convent steps to die. She was taken in and nursed back to health, when, lo! she found another woman had taken her place in the convent through the years, and now that she had come back the place was awaiting her. She slipped back into her old position and few knew she had ever gone away.

"Some would tell us if a man fails, he can never recover his position; and no doubt, under *government,* we must reap as we sow. But *grace* is another thing altogether. *Government* drove Adam out of Eden, and never replaced him there, but *grace* announced the victorious seed of the woman. *Government* kept Moses out of Canaan, but *grace* conducted him to Pisgah's top. *Government* sent a perpetual sword upon David's house, but *grace* made the son of Bathsheba the wisest and wealthiest of Israel's kings."

The nun only got back her position, but Peter was advanced from being a "fisher of men" to being a shepherd of the flock of God, who shall receive "the crown of glory," and a martyr, who shall receive "the crown of life." With what new meaning can we sing, "He restoreth my soul!"

Dwell Deep

Dwell deep. Tempests and tumults shake the world. Chaos
With raging soul, and face of fierce expression, walks
To and fro, and laughs derisively. The darkness
Of barbaric ages has come again, and men
And nations grope amid a gloomy wilderness.
The sun has hid his face, and direful anarchy,
Spawn of hell, with wreckage is strewing all the world.
Mutterings, premonitory of fearful storms,
Are heard whichever way our faces turn. Therefore
Dwell deep, and rest your head upon the heart of God.

Dwell deep. Men whose hearts are full of hate and envy
Prate of peace, and everlasting brotherhood. Guns
Scarce silent, smoke, and swords still reeking are restless
In their scabbards. Greed and vice and crime, grim demons,
Swagger arm in arm, and scatter seeds whose harvests
Are plenteous wherever beats a human heart.
Children lift up their wondering faces; women
Sad and pallid, are filled with solemn fears while men
Bend 'neath the burdens that press hard upon their souls.
The times are strange, and full of mystery. Therefore
Dwell deep, and rest your head upon the heart of God.

Dwell deep. When doubts assail and stealthy shadows creep
Across your sky, and fill you with a sense of doom
And thunders roar, and lightnings frighten with their glare,
And old foundations seem to crumble 'neath your feet,
Dwell deep, and rest your soul amid eternal things.
Upon the surface storms may rage, and billows break
On every beach of life, and fling disaster
Far and wide; but if your soul is dwelling quiet
In the depths, naught can harm you evermore. Therefore
Dwell deep, and rest your head upon the heart of God.

Campbell Coyle.

All-Sufficient Grace for a Reconstruction Period

By the Rev. J. H. Jowett, D. D.

Sermon at City Temple, London, Stenographically Reported

"NONE of these things move me. Neither count I my life dear unto myself so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

Bonds and imprisonment awaited him. And these are by no means the least of the experiences. His circumstances were never free from turbulence. You will seek in vain along this man's road for green pastures and still waters where the only sound is the singing of the birds.

The Apostle Paul is always on the hard road. He is always confronted by a thousand brutal antagonisms. If I should image in my own mind the character of his journey, I would call it strangely like an uncertain country amid the cliffs of Engelberg, where you are guided by red dashes of paint, splashed against the outjutting rocks of the country-side. The Pauline road is red, as he moves from place to place, like crimson marks of paint and sacrifice.

Will you take a glance along the road and see if the crimson emblem is not an unbroken line? At Damascus they watch him, at Antioch they raise persecution against him and Barnabas, and expel them out of their coast. At Iconium an assault was made, both of the Gentiles and of the Jews, to use them despitefully, and the apostle fled. At Lystra they stoned and threw him out of the city. At Philippi they laid stripes upon him and cast him into prison. At Thessalonica certain Jews of the baser sort set all the city in an uproar. At Berea the Jews came also and stirred up the people. "I fought with beasts at Ephesus." And so on right away to Rome.

The Hero of Faith

And to add to the wonder of it, we are told that this brave apostle of the Lord dragged about a body, a heavy weight of physical infirmity. He now and again refers to it, and with changeable modes of expression. Once he refers to it as a thorn in the flesh, again as an earthen vessel, brittle, easily chipped, easily shattered and broken. And I hear him borrowing the image from his own trade, refer to the body as a light tent, so very fragile, even the slightest wind would carry it away.

But what this body got through! What things it was able to endure! I suppose the apostle did much of his journeying in boats, exposed to the rigours and hardships of exacting climates, the extraordinary cold heights and the enervating valley. I do not think I was ever quite able to appreciate what he meant by that simple word, "in cold," until about three years ago when I was traveling in Asia Minor, over the ground he journeyed. The rigours of that climate were borne by this man of exceedingly frail and fragile frame.

Three times he suffered shipwreck, three times beaten with rods, five times flogged with Roman thongs, in fastings often, in hunger and thirst. Yet this sick man, always sick, so ill and so afflicted, preached about for a whole generation as ambassador of redeeming grace. And now down the second generation we see him still on the same road, borne up by a spirit of the same dauntless courage, knowing nothing he said, but the command. The bonds and imprisonment is my bloodred line of sacrificial and painful experience, and is all I would ever know.

What a road, my brethren, and what a traveler! What a commission! Yes, and what a glorious hero of faith.

What Happened to Him

How did he face it all? If this man had a road of that character, and if these were the kind of infirmities with which he was weighted all along the way, how did he face it? In what mood and spirit did he march? What had he behind him?

He had behind him and within him the energizing force of a tremendous experience. Something happened to this man on the way to Damascus. What happened regenerated his whole view, and transformed his inner life. One thing we cannot forget, it is that the secret of Damascus in him, was that with which he confronted Jerusalem. The light that shone upon him on the way to Damascus changed the whole perspective of his life, as surely as if by some volcanic convulsion a gigantic mountain were to be destroyed in the countryside.

What kind of experience was it with which he traveled this exceedingly rocky road? What happened? This happened. "I was apprehended by Christ Jesus."

An exceedingly vivid, full-colored and picturesque word. It is used elsewhere in the New Testament for the overtaking of a traveler by a robber on a lonely road. "I was apprehended." The hands of the Lord Jesus fell upon him suddenly, as the hands of a robber would fall on a traveler. He was gripped. And he was gripped by the hand of a friend. On the way to Damascus this man was overtaken by Jesus. And from that very startling moment Jesus never let him go. "I was apprehended by Christ Jesus."

And in another instance he describes that momentous experience. He says that "our Lord Jesus was seen of me also." Our language does not quite bring out the fulness of the New Testament word. It means the wide-open eyes of a child. It means the contemplation of an overwhelming surprise. "He was seen of me."

You have almost to prolong the word, and put wonder into it, if you are to feel the spirit of the apostle.

And in another place. "Have I not seen Christ"? That is another word, a more intimate word, which suggests clear discernment, as though the Lord was coming near His temple and had His hand on the latch. He was seen of him, in the first place, as a surprising presence. Afterwards he sees Him at the door, with His hand outstretched on the latch.

Now hear him again, "I live, yet not I, but Christ liveth in me." Now the latch is being lifted, and the Lord is now within. The Lord liveth in me. This man's life has now become the temple of the Lord's indwelling presence. And the atmosphere makes the holy place.

I can only mention one other instance, "For to me to live is Christ." Not that he had his personality pressed out of him, but to have it impressed, energised, enthused. He hands himself over every moment to his Saviour, and his Saviour hands his personality back to him every moment, steeped, sealed, with the consecrated, wonderful impress of the Lord.

All these things happened on the way to Damascus. And it was with that great secret in his soul, that this man wrestled with all the difficulties of the road.

It is not the old Saul who now faced the menace at Jerusalem and the stoning at Lystra, and the mocking at Athens, and the corruption at Corinth and Rome. It is the old Saul lost in Jesus. The old Saul seen and entered and possessed by Jesus Christ, literally a whole heaven of difference. It is Saul made over again. It is Paul, a new relation in Christ Jesus. That is how that man walked down the road.

A Consciousness of Obligation

If I may add another description of the spirit of Paul I would say this, he met his antagonisms under a profound consciousness of obligation. This man had been made free, and he felt his freedom bound him again to the One Who had delivered him. He had been bound by the riches of grace, and now yearned for every child of God to share the same grace. The spiritual riches made him the debtor of everybody. He was their spiritual debtor.

Therefore this man went about looking into the eyes of his fellowmen, and yearning to share with everybody the invaluable riches with which he had been fed by the Lord. He was always trying to give away what the Lord had given to him. And he never overcame or discharged the debt, and the more he gave away the more he had to give, until the very weight of the glory gloriously overpowered him with the necessity of obligation.

Necessity is a great word. "Necessity is laid upon me." And all through this Paul is boasting of his freedom. The chimes of spiritual liberty are ringing everywhere in the letters of the apostle. And yet he says, "Necessity is laid upon me, woe unto me if I preach not."

This is not the obligation born out of bondage. It is the necessity born out of sovereign grace. This man is a slave just because he is free. He is the bondslave of the Lord Jesus who gave him his liberty. The love of Christ constrained him. Literally, put him into bonds and carried him along the way as though he had been taken up by a vast maelstrom. That is the way this man met every antagonism. That was the way this man knocked at every closed door, as free and yet bound, sharing the unsearchable riches of grace, and yet indebted to everybody.

Now, my brethren, great lovers like that are not easily enticed from the road, limping aside when stones are in the path, or turning aside from difficulties, or when a lion leaps out, or when some door remains obstinately closed at which he has been hammering through the dark watches of a long and tedious night. Men who are moved by a constraint of this kind do not turn aside.

Now I come straight to my text. "None of these things move me." In telling of the love of the Lord I set no bounds, in joy to finish my course, and testify of the gospel of the grace of God. Such was the great motto, and such was the great spirit with which this great apostle trudged along his heavy road.

I am going to ask a further question. What did the apostle conceive to be his motive as he moved along the road?

How grateful I am I have not to seek for an answer. I find it answered completely in my text. He said when he felt that frail body of his along the road was losing courage, the only thing he had to do was to testify the gospel of the grace of God. This man, with this Damascus secret in his spirit, swayed by the mighty strength of redeeming love, with a sense of indebtedness in service, went everywhere and anywhere testifying to the gospel of the grace of God.

The Meaning of Grace

He went to Ephesus, that home of superstition, testifying the gospel of the grace of God.

He went to Corinth, that center of pollution and materialism, testifying of the grace of God. He went to Rome, that very center and throne of high imperialism testifying.

Everywhere he went, across mountain roads, trudging through solitary plains, crossing stormy seas, that everywhere he might testify the gospel of the grace of God.

And what did he mean by grace? I am perfectly sure that when I ask a question like that I touch the supreme difficulty that every minister has been contending with. All through our ministry we have been trying to tell something of the grace of God. When we have done our best we have scarcely begun.

One of my congregation at Carrs Lane went out to the West, and he wanted to send his minister some idea of his enormous environment. There came by post a letter with these words: "Enclosed is a sample of my environment." And the enclosure was just a feather of a tropical bird. Just a sample of my environment!

I have tried to speak to you about the grace of the Lord Jesus. When I have done my best it is just a feather. Just the beginning of a continent of beauty and glory that is hidden in this marvelous word grace.

What is grace? Grace is more than mercy, more than tenderness,—more than the multitude of tender mercies. Grace is more than love, more than innocent love, grace is holy love.

But it is holy love in spontaneous movement, going out in eager quest toward the unholy and the unlovely, that by the ministry of divine sacrifice it might redeem the unlovely and unholy into its own strength and beauty. The grace of God is holy love on the move to *thee* and *me*, and the like of thee and me. It is God on the move undiscerned, going out toward the unlovely, that He might win them into the brightness and glory of His own likeness. And that is only a feather of a bird that lifts its wings in the world.

Grace by Comparison

I will tell you what the apostle does when he wants to show you what a big thing grace is. He mentions some other big things, and when he has mentioned the big things, he brings the biggest thing, and the lesser things that seemed so big have an eclipse.

Bear with me while I mention one or two here. Paul looks about and lays hold of the guilt of the race, one of the biggest things he knew. He places that before us in all the appalling frown and menace, and we are just overwhelmed by its bounds, and then he testifies the gospel of the grace of God, and lo! the guilt is dissolved, just as ice and snow and frost are loosened under the genial warmth of Spring. He sings: "We have forgiveness in the riches of His grace."

Then he looks about and lays hold of the sin of the race. Who can portray and unfold the sin of the race with such terror as the Apostle Paul? And when he has dealt with it, in the first and second chapters of Romans, that sin abounds on every side in its black and presumptuous sovereignty, then he testifies the gospel of the grace of God, and says: "Where sin abounded grace doth much more abound."

It is like the fulness of the ocean, receiving into its enveloping grave the sewerage and the utter pollution of some great city. "Where sin abounded grace did much more abound." The bigger thing is eclipsed by the biggest thing, which is the grace of the Lord.

Then he looks round again for a big thing. He sees the discords of the race. Our jars and our jealousies, our hatreds, our racial clashes, and divisions. And when we are just appalled at the savage sovereignty of racial alienation, he testifies of the grace of God, which breaks down what he calls "the middle wall of partition."

My brethren, racial alienation is our great menace. But the grace of God is mightiest. He looks out upon the soul of the race. He looks on the guilt, the sin and the racial alienation and the sorrow of the race, stretching on every side like a putrid marsh. Then he testifies of the grace of God, which can transform the waste, and convert it into healthful soil, in which all the fruits and flowers of the Spirit will grow.

What Grace Can Do

I cannot even try to tell you what the Apostle Paul says that grace can do. One can preach twenty sermons on it.

I will tell you what he said. There are sorrowing hearts in my congregation. He said, the grace of God brings to the sorrowing the breath of endurance. We are strengthened in the grace that is in the Lord Jesus.

And he said that grace brings to the sorrowing soul the tender light of the dawn. Do you remember it? "We have good hope through grace."

He even says that grace can go into the very heart of sorrow and instill the springs of praise. Do you remember the beautiful phrase: "Singing with grace in your hearts unto the Lord." The singer is the sufferer; in the night there are songs.

Do you wonder that a man with a view like this, and an experience like this and a message like this should be running everywhere, up and down about the world telling everybody the tidings of redeeming grace?

That is how the heroes of the apostolic church faced the antagonisms of the whole world. They held the glowing secret of personal ministry. They felt the driving power of the constraining love. They believed in the overflowing adequacy and sufficiency of redeeming grace, and when they met with obstacles they almost rejoiced in the obstacles.

Almost? Altogether. That is what one apostle shouted out: "Count it all joy when you come to a trucky bit of road." Because they knew a multiplication of difficulties would only tend to manifest the power of the grace of God.

"None of these things move me. I set no value on my life compared with the joy of finishing my course in the ministry to testify the gospel of the grace of God."

Are We Following Paul?

Now, my brethren, are we in the apostolic succession? How is it with the apostles' successors? How is it with the church and the toilers in our own land?

We are living in fierce and turbulent times: "Ye shall hear of wars and rumours of wars: nation shall rise against nation: there shall be famines, and pestilences, and earthquakes, in divers places. There will be great tribulation." All the cosmic system of the world will be shaken. Whatever these words may mean they are a wonderful description of our own day. With all this upon us my brethren, how are we facing it?

I have been very feebly trying to show you how one of the greatest of the apostles faced that necessity. How are we facing it in ourselves? Have we got sure foothold, or are we moving from our standing? Are we holding our lives dear unto ourselves, or are we gloriously bold in the deep eternal verities of personal experience that strengthened the Apostle Paul? Have we had some stupendous personal experience in our lives as unchanging as the unchanging Matterhorn, when the shadows are gathering, and when the flowers are withering? Have we been apprehended by Christ Jesus and do we feel His grip upon us now? Do we feel the greatest constraints of His redeeming grace? If we do we can never be dull dreamers. Though the world experience the most awful change we need not fear. Why should we fear, and why should we doubt?

The Optimistic Note

My brethren, I confess quite frankly I think the church of the living God ought to sound a more optimistic note. We have the unsearchable riches of the grace of God. We have the same grace with which the Apostle Paul confronted Ephesus, and Corinth, and Rome. We can meet the need of New York, and London, and Calcutta. That grace is all-sufficient.

And it is our privilege to accept the power of a like spirit in our homeland. What huge needs surround us, and in what huge variety! What hunger is around us! Thousands of men and women around us today who have lost their spiritual bearings in the last few years. A vast pall has fallen upon them; has gathered about their feet. Their light has been blotted out. The footprints along the road have been lost. They are stumbling along like deluded travelers who have been overtaken by the night. And it is the message of God to testify to these staggering souls the grace of the Lord.

On the other hand I do believe there are thousands of people who are just beginning to find their spiritual bearings because of the happenings of the last few years. Three years ago they lived in a world that was no bigger than a cave. Their horizon was built of material walls, and their world responding to material interests and transient aims and carnal delights.

And now! The walls are crackling, and under the shattering blow of sorrow, and tragedy and calamity they are having their first startling glimpse of a nobler and larger world.

It is our privilege to testify to these awakening souls the gospel of the grace of God. They are round about in the homeland. There are souls that are crushed with the oppressive weight of woe, and bereavement. And their wounds will not be staunched. What is there for people like this? What but the gentle ministry of His healing:

"He makes the wounded spirit whole.
He calms the troubled breast.
He's manna to the hungry soul
And to the weary, rest."

The Task Before Us

I look further than the homeland for the towering needs, and I see in most of the world the impossibility of lifting up and re-establishing our fallen ideals. It will not be an easy thing, when the war is over, to rebuild throughout Europe our broken homes. It will not be an easy task to restore our ruined churches.

It will be an infinitely more difficult thing to recover our lost ideals, to reconstitute our conceptions of the undivided unity of the holy catholic church, to restore again to the minds of men the vision of human brotherhood, and of righteous good will and of divine favor, and to work into the purposes of man the great possibilities in Christ Jesus of liberty, equality and fraternity.

And, my brethren, I think the most stupendous task which lies before us is the re-equipment and refurnishing of the mind of the race. By grace and truth the seemingly impossible thing may be accomplished, and with all these industrial and social problems whose menace is even now traveling our streets and before we know where we are will be hammering at our doors, behind and beneath all these tasks, I was going to say the common groundwork of them all, in which probably all of them are rooted, is our modern sin throughout the world, the bed and groundwork of all our deepest woe.

My brethren, in the face of all these things are we daunted? Are the soldiers of Jesus afraid? Why should the church of God flinch?

The immensity of our task is also the index of our resources. And our antagonisms are only the measure of our opportunities. Our experience is in proportion to the measure of our need.

Everywhere people are calling for the full satisfaction of redeeming grace. I think that is one of the benefits of living in two countries; that you can see more of the grace of God in operation. And everywhere I go across that land that is in danger of a commercial, deadly materialism, and never more deadly than in the days of this colossal war, I find the people are calling for the satisfaction of redeeming grace, calling in their degradation, calling in their quest for rest, calling in their sleep, calling in their waking.

Everywhere, in lands far away the sons of men are opening their eyes. What shall they see?

Eight hundred million in China are opening their eyes. Upon what shall they look? I know that Confucianism is hanging out her banners, but she has lost her spiritual control. All who know China best say that the Chinese mind is empty. Who is going to fill it?

The cultured school in India is walking about in the open road in quest of the satisfaction of redeeming grace, and fifty million educated Hindoos are groping for spiritual life.

In Africa, Mohammedanism is marching faster than Christianity. My brethren, how is it? Has Mohammedanism more urgency in her message? Has she greater treasure in her dowry? Mohammedanism has no vision. She has not much standing. She has no specific for sin, no creed. Everywhere the African is calling for the satisfaction of redeeming grace. Have you heard of it?

I hear them calling. My God! I hear them calling far more poignantly than I did. I hear them calling from lands where the love of Jesus has never been known. I hear them calling from the mountain regions of Mongolia, from the secret fastnesses of Thibet, from the mountains of Afghanistan, from almost immeasurable breadths in Africa, where the voice of Him Who bringeth good tidings has never yet been heard.

Everywhere the world is calling. She is calling in her delusions, in her undefined groping and desire, calling in her weariness and sin. How fares it with the church of God? Is she ready? Are her feet shod with the readiness of the gospel of peace? Is she moving only in reluctance and timidity and fear? Or is she bravely responding to the thrilling calling? Is she speaking in doubt and unbelief? Or is she replying everywhere in the glorious inspiration of her quenchless hope?

My brethren, let this be my closing word. Jesus lives. His grace is still obtainable. His grace is all-sufficient. We are all as His people, to face a difficult road, and the children of faith have always been most justified in their most audacious claims.

Oh, thou, that bringest good tidings, get thee out to the mountains of Jerusalem. Lift up thy voice, with strength lift it up, be not afraid, say unto the people, behold your God!

Some Fallacies of Evolution

By J. T. Spangler, Professor of Philosophy and Religious Education, Lebanon Valley College, Annville, Pa.

EVOLUTION, as commonly held, is the theory that the cosmos, the world of order, including things physical, mental, moral, social and spiritual, has been evolved from an antecedent chaos by resident forces. Charles Darwin, however, admitted that, so far as life is concerned, the creation of a few primordial germs must be posited. If this be so, why should one be accused of shallowness who contends that the Bible teaches the intervention of the Creator at the beginning of all things, at the beginning of life and at the beginning of human life? And the Bible does not err in setting forth an intelligent and benevolent maker of things as they appear within the creative acts of Genesis.

In the introduction to *The Other Side of Evolution* by Rev. Alexander Patterson, Prof. G. Frederick Wright, of Oberlin College, says: "The doctrine of evolution as it is now becoming current in popular literature is one-tenth bad science and nine-tenths bad philosophy. Darwin was not strictly an evolutionist and rarely used the word. He endeavored simply to show that species were enlarged varieties. Herbert Spencer, however, came in with his sweeping philosophical theory of the evolution of all things through natural processes, and took Darwin's work in a limited field as a demonstration of his philosophy. It is this philosophy which many popular writers and teachers, and some thoughtless scientific men, have taken up and made the center of their systems."

Discarded Theories

Very interesting, indeed, are the very many theories, supposedly contradictory of the Bible, that have been discarded by the circles of scientists who have held them. And just as interesting are the names of distinguished scientists who were sometime evolutionists, but who renounced evolution as mere theory. Mention may be made of Virchow, the distinguished German physiologist; Wundt, the founder of experimental psychology; and Cope, the very eminent American physiologist. And is it not significant that such men as Lord Kelvin, England's grand man of science; Sir J. William Dawson, the eminent geologist and naturalist of Canada; Dr. Etheridge, of the British Museum, and Sir Robert Anderson, the great English humanist, never accepted the theory? Many others could be mentioned.

Professor Wundt said that his acceptance of the evolutionary hypothesis was the crime of his youth. Dr. Etheridge said: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. In all this great museum there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter falsity of their views." Similar are the words of John Ruskin: "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt." At this point it may be noted that the most distinguished scientists are frank to admit that the hypothesis of the evolution of species by variation remains unproved.

Is the Pot Greater Than the Potter?

And what is variation but an accident in an inferior species? And how is it possible for a superior order of being to be evolved out of a mere accident? Yet we are asked to believe that natural selection builds an organism about an accident; and that thus the whole orderly creation up to, and including, man came into being. Is the pot greater than the potter? Man is not very different zoologically from the ape. But since the dawn of history the ape has remained a mere ape. It cannot be shown that he has advanced, accidentally or otherwise. Man, on the other hand, has made stupendous advances along all lines. Does the small physiological difference account for the marvelous intellectual, moral and spiritual supremacy of man? Surely not. Man came not by an accident, but by creation.

But what is natural selection but selection by nature? Is it anything more, if we say that it operates by resident forces? Surely it is only an impersonal something; and it is as ruthless as a pestilence. If it is the one thing that accounts for everything, then its concomitants, "survival of the fittest" and "might makes right" are absolutely a part of it, deny this as its devotees will.

And look along its way. Behold, its victims are legion. As one from his own point of time looks back through the alleged ages of ages and marks the victims lying along the way up to oneself, he may well ask with Dr. A. M. Fairbairn, "Has not the price been too great?" One could not be happy in the thought that oneself and his children and grandchildren and descendants, to the end, are to be victims along the way, even though the sure final issue were in John Fiske's spiritualized man.

Three Indictments Against It

This theory is open to the charge of fatalism, because, according to its very implications, man is only a victim, the plaything of an impersonal force. It is open to the charge of deism, because it leaves no room for Providence. It has no place for a "Father who pities His children." It is open to the charge of being atheistic, even when professedly theistic, because it denies the deity of Christ and the deity and personality of the Holy Spirit.

I care not for a professed theism that has a sonless Father and a messengerless, sovereign God; that thus violates the holy trinity and gives back a despoiled God. This is not theism; it is its opposite. Jesus said, "I and the Father are one;" and "He that hath seen me hath seen the Father." How then can one be violated without the violation of the other? How can the deity of the one be denied and the deity of the other held?

Profession may be very far from faith. Not only does it deny the deity of Christ; it also denies his saviourhood. Man is not a hopeless sinner; rather is he inherently good. Therefore he needs not a substitutionary death, but education. And with these denials go the Scriptures. They are good for educational purposes, but there are other books just as good. And so there is no inspired Bible. It denies the fundamentals, every one of them. How can a Christian profess to believe in it?

The War Its Logical Result

The recent world war was another logical effect of the evolutionary hypothesis, of the theory of natural selection and its two correlations. In Germany, according to Friedrich Nietzsche, was the super-man, the "Son of God born from heaven," the fittest to survive. And in order to survive, might is right, and *faustrecht* —first right—the justifiable method. Thus the horrors and cruelties employed were but the logical expression of the philosophy of Spencer and Haeckel and Nietzsche.

It has been said that Nietzsche was insane. Perhaps he was. But it cannot be denied that he was absolutely logical in decrying Christianity because of its mercy, kindness, sympathy and love, and in exalting cruelty, frightfulness and diabolism.

This is the certain logic of the philosophy. And in a deluded world the Antichrist will entrench himself in political power by this same philosophy; and by the same the horrors of the tribulation period will be justified by the Antichrist and his puppets.

Despite the assurances that war, on a large scale, was impossible, the horrible thing came and has gone. Now that it is past, we are regaled with prophecies as to the new era, with propositions for the solution of all the problems of the period of readjustment, with assurances that the war was the thunder and lightning that has cleared the atmosphere for the evolution of man into the millennium of peace, good-will and prosperity, world-wide in scope. But what is the din we hear, and have been hearing, in the midst of the making of peace and the building of the League of Nations? Only the age-long din,—just war!

Now, how can the constructive rise out of the destructive? They are not of the same nature, and, therefore, men are dreaming of a logical impossibility. Shall we not rather turn to Him who is "The power of God and the wisdom of God?" He transcends all resident forces. He effects transformations, while man can do no better than effect reformations. "A king shall reign in righteousness." And there shall be "a new heaven and a new earth." "Neither shall nations learn war any more."

An Open Letter on Christian Science

By Mr. C. E. Putnam

Addressed to *The Richmond (Kan.) Enterprise*, and furnished in manuscript to this magazine.

DEAR EDITOR:

I read in *The Enterprise* of May 9 an article by Willis D. McKinstry, entitled "The Doctrine of Christian Science," in which after paying his respects to Dr. Gray, he attempts to set forth some of Mrs. Eddy's discoveries, and quotes the following statement in *Science and Health*, page 109: "And I won my way to absolute conclusions through divine revelation, reason and demonstration"; but he did not tell us that Mrs. Eddy also states in her book, *No and Yes*, on pages 20 and 21, that "Human reason is a blind guide, a continued series of mortal hypotheses, antagonistic to revelation and science—human philosophy has ninety-nine parts of error to the one-hundredth part of truth, an unsafe decoction for the race."

Can we risk our eternal welfare on the teachings of one who says she obtained her *absolute conclusions* by coupling divine revelation with her human reason, taking her own definition of reason's reliability? I know we have had many people from the time of the apostles down to the present who claim to have had divine revelation, and some, like Mrs. Eddy, even claim that they represent Christ's second coming. The Master was particular to warn us against all such persons, saying, "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not after them (Luke 21:8). See also Matthew 24:4, 5 and Mark 13:5, 6.

Christian Science and the Second Coming of Christ

Mrs. Eddy's claim that her discovery through divine revelation and reason is Christ's second coming or reappearing is thus stated in this same book, *No and Yes*, page 46, where she says: "The question now at issue is: Shall we have a practical, spiritual Christianity, with its healing power, or shall we have material medicine and superficial religion? The advancing hope of the race, craving health and holiness, halts for a reply; and the reappearing of Christ, whose life-giving understanding Christian Science imparts, must answer the constant inquiring, 'Art thou he that should come?' "

Please do not pass over this question lightly, but carefully analyze it, and you will see that she really says that Christian Science imparts the life-giving understanding of the reappearing Christ, and that it is the answer to the question, "Art thou he that should come?"

If Christian Science is in fact, as she claims, the answer to this question, it would make it the Christ, and it is against such claims that Jesus warns us, "Go ye not therefore after them."

Again, on page 13, she says, "*Science and Health* has effected a revolution in the minds of thinkers on the subject of mediumship, and given impulse to reason and revelation, goodness and virtue." So Christian Science really gives impulse to this reason, which she says is such a blind guide and unsafe thing.

Now what does impulse mean? Webster defines impulse as "the act of impelling or driving onward with sudden force;" so, if reason is a blind guide, and Christian Science gives it impulse, it must impel or drive on this blindness.

Mr. McKinstry says, "Its teachings are consistent with those of the Master, who affirmed that 'God is Spirit.' This fundamental truth was given to the woman of Samaria." Again, he says that Christian Science endorses the scriptural teaching that God is all-in-all.

Mrs. Eddy defines spirit in *Science and Health*, page 585, as "All that is good, God," but Mr. McKinstry, like the tempter, misquoted the Scripture that the Master uttered to the Samaritan woman; he left out the little article "a" which is absolutely necessary to be left out, to be in harmony with her teachings. The Master said "God is *a* Spirit," and Mrs. Eddy teaches that there is but one Spirit and that is *good*, God, and that he is "all-in-all."

Scripture Falsely Quoted

Let us also carefully look at this statement or teaching of Christian Science that "God is all-in-all," for it is on this false quotation and application of Scripture that Mrs. Eddy finds what she calls "scriptural authority for denying the personality of Satan," as also it is a foundation for all her false teaching concerning the unreality of matter, sin, sickness, disease, death and Satan, and in fact everything that is not God. She states plainly in *Science and Health*, page 7, that the first fundamental proposition of Christian Science is "God is all-in-all," and Dr. Blanchard has well said that if one admits this fundamental proposition, everything else in Christian Science naturally and inevitably follows; but if this fundamental proposition is untrue, then nothing in Christian Science follows, and its teachings are false.

Let us examine the Scripture and find what it does say about when God is to be "all-in-all." Read 1 Corinthians 15:20-28, and see what must first be done and who is to do it before God may be "all-in-all." Notice when that time is said to be coming, certainly not under present conditions nor at the present time, but after the resurrection at Christ's coming (v. 23), after the end of this age and after the Kingdom or millennial age, when Christ shall have put down all rule and all authority and power and delivered up the Kingdom to God, even the Father (vv. 24, 25), and even the last enemy, which is death, shall have been destroyed by Christ (see Rev. 20:10-15) and all things are put under His feet (vv. 26, 27). "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (v. 28).

This makes it plain that in this present world, under present conditions, God is not "all in all," but all these changes mentioned must first take place that "God may be all in all."

A careful study of 1 Corinthians 15:24-28 will prove to anyone who is willing to take what God's Word says in preference to man's (or woman's) conclusions, that it is not in this age nor even in Christ's millennial reign, but after the Son has completed His reign and work, and the last enemy, death, and absolutely everything antagonistic to God, shall have been cast into the lake of fire, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

It cannot possibly be true now, and if we say it is true now we make God a liar, and if, like Mrs. Eddy, we say we can destroy the reality of all evil by denying it, we are claiming to be able to do what these verses say plainly God the Son shall in His own time accomplish.

In John 17:15, Jesus did not pray the Father to take His true followers out of the world nor to take evil out of the world—"But that thou shouldest keep them from the evil." This was certainly a recognition by Jesus that evil was actually and really in the world and that the Father, too, has knowledge of it.

Denying the Personality of Satan

Again let us examine Mrs. Eddy's scriptural authority for denying the personality of Satan and declaring as did the Master that "evil is a lie and the father of itself."

Jesus' exact words to the Scribes and Pharisees when they said that we have one Father, even God, are these: "Ye are of your father, the devil (not evil), and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it" (John 8:44). According to Mrs. Eddy this something which is nothing and has no real existence and no personality, Jesus says, speaks and lies, and is the father of lies, and has lusts which "Ye will do," and was a murderer from the beginning and abode not in the truth.

Again, in Matthew 4:1-11, we are told that the devil talked and quoted Scripture and Jesus, too, talked and quoted Scripture. Three times is this stated and when he asked Jesus to fall down and worship him, Jesus said, "Get thee hence, Satan," and Matthew states that "Then the devil leaveth him, and behold, angels came and ministered unto him."

Does such language from the Son of God furnish us scriptural authority for denying the personality of Satan? If Satan has no personality, Jesus has no personality, for both manifested just what it takes to constitute personality.

According to Webster, personality is "that which constitutes, or pertains to, a person," and person he defines as "a living soul; a self-conscious being; a moral agent; etc." Mrs. Eddy says in *Science and Health*, page 510, that "The world believes in many persons; but if God is personal, there is but one person." So it is evident that she disregards Webster and the correct meaning of words, and puts a meaning to words which is neither scriptural nor in harmony with the English language.

Perverting the Meaning of Resurrection

Mrs. Eddy plainly perverts the meaning of the word resurrection, and in reality denies the death and resurrection of Christ. She says in her book, *Christ and Christmas*, that Christ was not crucified—that doom was Jesus' part.

Furthermore, she denies the resurrection of the body. Her definition of the resurrection is "spiritualization of thought," *Science and Health*, page 584; but certainly Christ, the Son of God, which, in *No and Yes*, page 36, she says "was unconscious of matter, of sin, disease and death, and was conscious only of God, of good, of eternal life and harmony," could not need or receive a spiritualization of thought for there could be nothing unspiritual in Him to spiritualize.

Again she perverts and blasphemes God's name, Jehovah, translated Lord God, for in Luke 1:32 we read that this Son of the Highest is given His throne and kingdom by the "Lord God," whose creative work, recorded in Genesis 2:7, Mrs. Eddy, in *Science and Health*, page 517, pronounces a lie. Unquestionably this is awful blasphemy.

Does Christian Science Deny the Atonement?

In conclusion, let us consider her doctrine of atonement. Mr. McKinstry says that "It is absurd to assert that Christian Science denies the atonement of Jesus," but let us see what kind of atonement Mrs. Eddy believes in.

In *No and Yes*, under the heading, "Is there a Sacrificial Atonement?" she says, "The glory of human life is in overcoming sickness, sin and death. Jesus suffered for all mortals to bring in this glory; and His purpose was to show them that the way out of the flesh, and out of the delusion of all human error, must be through the baptism of suffering, leading up to health, harmony and heaven"; and on page 35, she says, "He atoned for the terrible unreality of a supposed existence apart from God—Jesus came announcing truth, and saying not only 'the kingdom of God is at hand,' but 'the kingdom of God is within you.' Hence there is no sin."

Can one believe that such is the atonement taught in the Bible?

I wish to again call your attention to Mrs. Eddy's statement that "Christ was not crucified —that doom was Jesus' part."

Then let us examine Romans 5:6, 8-11, which reads thus: "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

Then again we will read in 1 Peter 3:18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Dr. Torrey's Testimony

Dr. R. A. Torrey, writing on God's doctrine of the atonement against Unitarian and Christian Science doctrines of the atonement, has truly said: "Men and women use the old words with a new meaning; so as to deceive, if it were possible, the very elect. Even the Christian Scientist will tell you he believes in the atonement and that Mrs. Eddy taught the atonement but when you begin to ask direct and pointed questions regarding his belief and teaching, you will find that by atonement he means, and Mrs. Eddy meant, something utterly different from what you mean and what the Bible teaches.

Paul tells us that the devil masquerades as an angel of light (2 Cor. 11:14), but never has he done it more successfully and dangerously than in the teaching regarding the atonement which he has inspired in Mrs. Eddy and in the Unitarian teachers, and also in the teachers in many supposedly orthodox pulpits, in many Congregational pulpits, in some Methodist pulpits, in many Baptist pulpits and even in some Presbyterian pulpits.

"Some years ago," Dr. Torrey goes on to say, "in teaching a Bible class in Minneapolis, attended by people from all the churches, I remarked incidentally that Christian Science denied the doctrine of the atonement through the shed blood of Jesus Christ, and an intelligent lady, came to me at the close of the class and said:

" 'Mr. Torrey, you ought not to have said what you said today about Christian Science, for you do not understand its teachings. They do teach the atonement.'

"I replied, 'I said that Christian Science denies the doctrine of the *atonement through the shed blood of Jesus Christ.* Do you believe that Jesus Christ bore your sins in His own body on the Cross?'

"She answered, 'I think Christian Science is a beautiful system of teaching.'

"I said, 'That is not what I asked you. Do you believe that Jesus Christ bore your sins in His own body on the cross?'

"She replied, 'Christian Science has done me a great deal of good.'

" 'That is not what I asked you. Do you believe that Jesus Christ bore your sins in His own body on the cross?'

" 'I think that Jesus Christ's life was the most beautiful life ever lived here on earth.'

" 'That is not what I asked you. Do you believe Jesus Christ bore your sins in His own body on the cross?'

" 'The Christian Scientists are lovely people.'

" 'That is not what I asked you. Do you believe that Jesus Christ bore your sins in His own body on the cross?'

" 'I believe in following the Lord Jesus Christ.'

" 'Do you believe that Jesus Christ bore your sins in His own body on the cross?'

" 'Oh,' she said, 'that is a doctrinal question.'

" 'Now,' I said, 'you are yourself an illustration of the truth of the very thing I said. You do not believe in the *atonement through the shed blood of Jesus Christ.*' "

The Christian Scientist uses the word atonement, but he means something entirely different from what the Bible teaches regarding the atoning death of Jesus Christ. So does the Unitarian.

The Peril of False Teaching

Read the ninth and tenth chapters of Hebrews, and see how plainly and unmistakably we are taught that it is through the shed blood of Jesus Christ that atonement was made for us, and that through Christ's death and shed blood we are saved, and without it there is no remission of our sins. Are we willing to accept such a substitute for the plain Bible presentation of Christ's atonement when our salvation from sin and our eternal destiny is involved?

Can we not realize why the Bible warns us so much against teachers of false doctrines that will lead us astray? Surely it must be very important to us, because the results, if the false doctrines are believed, are irretrievable and eternal.

How many times it is said in the Bible, "Be not deceived!" The great deceiver is strikingly revealed in Revelation 12:9, "The great dragon, that old serpent, called the Devil and Satan, which deceiveth the whole world."

Let us go to God in earnest petition, and ask Him to give us the Holy Spirit to guide us, and then surrender our own wills to His will, and let Him lead us by the Word unto God's way of salvation that we may not be deceived and eternally lost.

Let us at least be true to ourselves and true to God's Word. None can change that Word. "For what if some were without faith? Shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar" (Rom. 3:3, 4; R. V.).

Letter to Mr. Bicknell Young

First Reader of the First Church of Christ Scientist (the Mother Church), of Boston, Mass.

"MY Dear Mr. Young:

"I returned last Saturday from my summer vacation and found your letter awaiting me.

"I have intended for some time to write you of my experiences during the past three years in so far as they affected my relation to Christian Science.

"It would not be right, nor do any good, to take up your time telling all my experiences during the last few years that opened my eyes to the fact that, as the mother of a ten-year-old daughter, I could not conscientiously continue in the practice of Christian Science.

"When I was thirteen years old I joined a Congregational church of this city and became a worker in the Sunday-school and Christian Endeavor Society, and tried to lead an earnest, prayerful, Christian life, up to the age of twenty-four, when I accepted Christian Science.

"Six years later my little girl was born, and I was told by the practitioner employed at that time that, 'as I had only given birth to a divine idea, my body not knowing of any birth,' I need not stay in bed. On the third day I arose and dressed, and on the ninth day I went to my mother's home, feeling weak and dizzy, but bravely denying the fact.

"As a consequence a physical condition was left, from which I have suffered intensely. I have spent over one thousand dollars for Christian Science treatment for that alone, and I now know that without an operation I will never be well.

"Immediately after my little girl's birth, I was taught from the Christian Science standpoint, that every fear I had for my child affected her; that if an epidemic of scarlet fever was in the neighborhood and I feared she might get it, it would be my fear and not the germ that would bring the disease to her.

"Now, I being a normal mother, could no more help the fear coming than I could help breathing; so, at once I would turn cold, afraid my thought had touched her; then frantically I would call the practitioner and take from five to ten dollars worth of treatments till I would calm down, feeling sure that while treatment was going on my thought could not touch her. Another small fortune was thus spent.

"Finally, a very serious trouble came into my life, and I was completely stunned. Alone in my room, I tried to pray, and I found there seemed to be no God to hear me. The God who had been my stay and comfort in my young womanhood had gone, and only a stone wall remained.

"Oh, how I longed for the help and comfort I once had in prayer!

"Then I began to study my Bible, not just the references given in the Christian Science lessons, but whole chapters at a time, and I found verses I hadn't seen for years, for I had read only the verses given in the Christian Science lessons. For some unaccountable reason these verses never seemed to come in those lessons.

"At length, I remember coming to the verse (1 Timothy 2:5), "For there is one God, and one mediator between God and man, the man Christ Jesus." Then I seemed to wake up to the fact that *I had spent a small fortune for human mediators* who wouldn't think of *mediating* without some *material* money. And I realized how I had denied my Saviour and my Lord, and that I had only been one of many thousands that had accepted the strong delusions, prophesied in 2 Thessalonians 2:9-11, to come in this age.

"I was believing it right to tell my little girl if she had a cold on Monday she could say, '*I have not got one*'; but on Wednesday she must not lie about something else, and to admit to myself that the lie on Monday was not a sin. Then the verse, 1 John 1:10, came to me and I fully made up my mind that my child should have far different religious training.

"I am thankful for my experience in Christian Science, for the agony I have gone through in coming back to 'the faith once delivered to the saints' (Jude 3) has given me such a severe lesson that I henceforth shall cling only to the Word of God and never again be led away into anything that can separate me from Him.

"I believe once more in the man Christ Jesus as my only Saviour. I am praying the simple prayers of faith to my Heavenly Father as to a person and not a principle. And the 'comfort and peace that pass all understanding' have come into my heart.

"What religious training I am now having I am getting from the Moody Bible Institute of this city, and it absolutely meets my needs along that line.

"Believe me, I have only the highest regard for you and Mrs. Young, and am only striving to work out my life's problems in the way that seems absolutely right to me, and to the best interest of my small daughter."

"Sincerely yours,
"Mrs. ———————."

[The above communication has been in our hands for some time awaiting a convenient opportunity to publish. Two months after its receipt the following came to us from its author, which also will have interest and instruction for our readers.—Editors.]

"Two weeks ago I visited the practitioner who lives in ———— and through whom I was led into Christian Science.

"She had been telling me of a member of the Christian Science Church who had refused to let his mother, seventy-five years old, live in his home because it interfered with his demonstration of harmony. She seemed to bring before his thought the claim of old age and disease.

"So a Methodist neighbor woman had taken the mother in and was tenderly caring for her.

"Then I said what a fortunate thing it was that there was, sometimes, an orthodox Christian around to care for the relatives of the Christian Scientists so they could be free to demonstrate harmony, when she turned to me exclaiming, 'Why, are you not still studying and practicing Christian Science?'

"I said, 'Oh, no, have not for three years.'

" 'Well, what are you doing?'

" 'Praying.'

" 'What, not in the old orthodox way!'

" 'Yes, thank God.'

" 'Why, what are you doing about Jesus Christ?'

" 'I have accepted Him as my Saviour.'

" 'Not the man Jesus?'

" 'The man Jesus, flesh, blood and bones,' I replied.

" 'Well,' she said, 'anyone who once ever understood the truth (Christian Science) could never go back to that rot."

" 'But I understood the subject so thoroughly,' I replied, 'I was accepted as a student of Bicknell Young in 1906. You made application at the same time, and each year for three years and were not accepted. Then you had to take class instruction under an inferior worker.'

"She could make no answer.

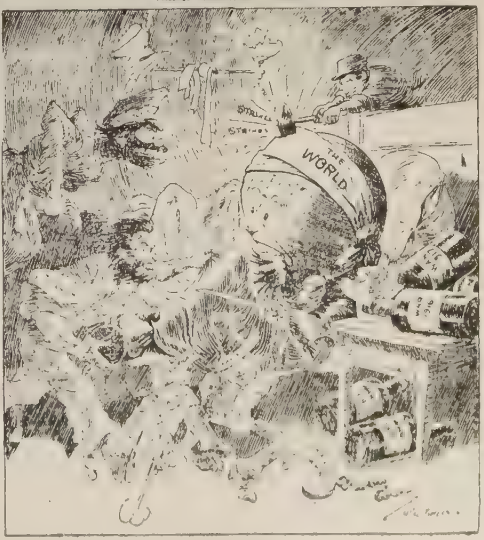
"Then I added: 'My dear, if I had had no conviction of the wrong within myself, I had reached the point where I refused to bring up my daughter to learn to lie. I could not see where I could make a child understand that it was all right to lie on Monday and say, "I have no cold" (when she had), but on Wednesday she must tell the truth on another subject. And personally I got terribly tired of lying to myself.'

"Of course, she informed me that I was evidently completely mesmerized by 'Old Orthodoxy,' one of the most pernicious of errors, and had allowed it to enter my consciousness, for which she would handle the subject mentally, until the error had been dispelled.

"I replied, 'You will be wasting your time, for I have taken the "shield of faith," and the promise is that, with it, I shall be able to "quench the fiery darts of the wicked" ' (Eph. 6:16)."

A NERVOUS WRECK

(Copyright: [illegible] By John T. McCutcheon.)



McCutcheon in Chicago Tribune.

The Negro Problem in America

By Rev. John Little, Louisville, Ky.

An Address at The Moody Bible Institute

LIKE many questions, the negro problem in America had a very small beginning. About 300 years ago one ship contained the entire negro problem. About twenty negroes were landed on the coast of Virginia, but today we have more than 10,000,000 of these people in our country, with every question that concerns the elevation of mankind related to them. It is one of the big questions before our country and at this particular time is one that demands earnest thought by all classes of people, and I believe particularly by Christian people. If we think over the negro problem as it has been in America I think it is a good thing to make three general divisions of the period covered up to the present time.

I

The first period would date from about 1619 up to the close of the Civil War. The negro came to this country as a savage and during that period of savagery I think he made three distinct gains. I think we can all realize that at a glance.

The first gain that he made was that he learned the value of continuous labor. In Africa the negro did not have to work, because nature provided for him. He worked intermittently, and if we take the continent of Africa and look over it we will see that he has not been a continuous laborer. He has no buildings in all of his native country such as the one we are in today. He has no system of transportation, but walks from one place to another. Largely, these things are the product of continuous work.

Primary Class in Daily Vacation Bible School

The second thing that he learned that was of the greatest value to him (and sometimes the negroes are inclined to complain a good deal in this country and not count their blessings), is the English language, the greatest language of civilization, that later introduced him to all of our culture. The average negro of today can pick up a morning paper and read in this English language what is going on in the world today.

The third thing was the introduction to the Christian religion, and he accepted it wholly; the whole race adopted it. I have never heard of a negro who did not at least profess to belong to that class of people known as Christians. They accepted Christianity as the natural system of religion. To my mind those are the three great improvements that the negro made during the period of slavery.

II

Then comes a second period in connection with the American negro, that is fraught with many hardships to him, many puzzling questions to the white man and a time of trial and injustice on both sides. That period in Alabama we always speak of as the "Reconstruction Period." The negro was free, every institution in the South was upset, and the white man and the negro had to adjust themselves to new relationships.

I was born in Alabama. My grandfather was a heavy slave owner and I have been the personal friend of many slaves. I was there just about a month ago and those old negro slaves gathered around me, and they are some of my best friends.

In that period existed close personal friendship between many negroes and many former slave owners and children of slave owners.

I am not in any way defending slavery nor advocating it as a good thing, but the negro gained in slavery the three things that I mentioned to you. In this reconstruction period everything was upset and there were changes of all kinds that made it a difficult period for the white man and an exceedingly trying and difficult period for the negro.

In that period, if we let it run, and we cannot fix a date for the end of it—and I suggest about the beginning of this century, about 1900—during that period a good many things happened. The negro made some improvements that are very important. He began then to establish the three fundamental institutions.

I think we will all admit that the most fundamental institution in America today is the home. If we could make all of our homes in America ideal today we would solve most of the problem that looms up before all social workers.

preparing herself for a kindergarten teacher. That is one ideal Christian home.

It was my privilege a few days ago to have a young negro girl that I had known for about twenty years ask me to go to a title company and arrange for her to purchase a home. Her husband has been a soldier (still in the army), and she taught school, and he has been sending home his money and they put it together and they are buying a home. She bought Liberty bonds and now has turned them into her home.

First Playground for Colored Children in Louisville Started in Side Yard of Church

Negro Homes

In this period the negro, who before that time had had a home provided by his master, began to establish his own home, and I am here to say to you that some of those homes have been ideal institutions.

Yesterday afternoon I sat in the home of a negro man, and his boy came in from the high school and brought with him his *Annual*, a splendid production of the negro high school. The man himself is a Christian, and you would be delighted if he would stand on this platform this morning and speak in my place. His wife is a cultured woman and she could delight your souls with music—you would call again and again for her to sing. The oldest daughter is

It is a fundamental institution for any people and the negro began here and there first in very scattered places to establish a home. Many of them purchase lots in the city, and thousands and thousands of them are purchasing land in the country, and they have established their homes.

Negro Schools

The second thing the negro began to establish was his own school.

During this reconstruction period there were a great many things done which I cannot mention to you in the course of an hour. The missionary organizations all through the North, including all denominations and national and various missionary organizations sent into the South missionaries. Many of them established schools and some of those schools have done fundamental work. Many of them had a mistaken idea.

I suspect if I were to come in here and try to run some of these classes I would make many mistakes. I have made many mistakes during the twenty-one years that I have devoted my life to the service in which I am now engaged.

These schools were known first as missionary schools, but a great many of them have taken on very large sounding names. The bigger name you give an institution the better it pleases a negro. We have in Louisville a negro school that has taken the name of "State University." It is a denominational school with a very small attendance and a low grade of scholarship. Nearly all of these schools take high sounding names, and many of them undertake to give to the negro just out of slavery, and a few years before that out of savagery, a classical education.

A classical education is a splendid thing. I have one myself. I went through the University of Alabama and when I got through I could not run a desk in the bank. I made a lot of mistakes and then went to a theological seminary and took the Hebrew and the Greek but they did not help me to do any one specific thing.

The negro himself began to establish schools. The State University that I mentioned to you is a negro school. It is financed by the Baptist negroes of the state of Kentucky:

The various negro denominations scattered throughout the South established schools, which are a fundamental institution in connection with any people.

It is a remarkable thing that during that reconstruction period those southern States which had been through the Civil War and suffered many hardships, established a public system of instruction for the negroes in the South.

Most of those states took that action about the year 1876. It was not uniform. Alabama started a certain way, Mississippi another and so on, but all of the southern States, in poverty, and with the annoying question of reconstruction and the difficult problem of race adjustment, established a system of public schools for the negro, but I want you to be clear on the point that the negro himself established the second fundamental institution for himself, the school.

The Industrial Idea

In that period there came another need that is very important—the development of the great industrial idea in the education of the negro.

I am not quite sure, but I think it was about the year 1876 that Hampton Institute was founded. General Armstrong, a son of a missionary, a general in the Federal army, was sent to Hampton, Va., to take charge of a group of negroes keeping the barracks that had been used by the Federal soldiers. They were issued rations from the Federal Government.

The first order that he issued was that nobody was to eat that did not work. A good many of them had not been working. The time had come, freedom was here, and the government was feeding them and they were not working.

General Armstrong issued this order and then he began a system of education that seems to me to be fundamental. A certain amount of cooking must be done and he established a cooking camp. They must be clothed, so he established sewing classes. It was necessary to have vegetables, so he started a garden. The wagons must be repaired, so he established a repair shop and a harness shop to repair the harness. It covered every industrial act connected with our daily lives.

The people who occupied those camps were the first pupils in the great industrial school at Hampton.

Hampton and Tuskegee

The pupils in that school did all the work of the institution, the cleaning, the making of their clothing, the raising of their vegetables. A great farm is operated, a dairy is operated, chickens are raised, school gardens are operated, and in connection with that is a literary course, fitting these people to be teachers of their own race.

As a result of that some years ago the Tuskegee Institute sprang into existence, with Booker T. Washington in charge in a log cabin in Alabama that used to be a chicken house. He established a school in Alabama to teach the negroes of Alabama the same fundamental facts in regard to the development of any nation. We must do the things of ordinary life every day whether we will or not.

Negro Churches

The third institution that the negro established in that reconstruction period that is fundamental to any race and the most important next to the home, is the religious institution, the church. The negro established his church.

You wonder how that could be. It was a tremendous problem. They had not a trained minister in the 4,000,000 of negroes. There might have been possibly one or two here somewhere in the North, but in those great masses of 4,000,000 people that had been turned loose there was not a trained minister. How could they establish a church?

Well, it was due to this fact: During slavery there were many conscientious Christian men. My grandfather was a slave owner, and I revere my grandfather and I stand here not to condemn him or anything he did. He lived in the country and had a Methodist minister to come to his community to preach to him for his salvation, and he had on his place a church that the same minister who broke the bread of life to him could break the bread of life to the slaves on his place.

There were many Christian men in the South that did that same thing. The thing that convinced me of the absolute sincerity of my father's religion was that being a rebel, a soldier in the southern army who had fought and lost, he took the communion himself and took it to the negroes in the church where he worshiped his God each week. And if you had wanted to start another war you could have started it then, and he would have fought you to the last breath if you had refused him the privilege to give the negro this bread of life.

There was built, later on, a gallery in the church, and some of them up to the time I can remember, still worshiped there in the First Presbyterian Church.

Friendship of Whites and Blacks

Out of my grandfather's slaves came two ministers, one a Methodist and one a Baptist. The Baptist minister used to wait on an uncle of mine when he was a boy, and every morning went behind him to school and took the horse back, and then he went for him again in the afternoon, and when they reached home my uncle would sit down and teach this negro boy all he learned in the morning, so the negro had learned to read as a pupil of my uncle.

He was a young teacher, but both were interested in what was learned in that little school house, and I heard that negro man preach one of the best sermons I ever heard on the subject of "Predestination."

There was another who was the carriage driver of my mother. My mother said that when she would go out to get into the carriage she would find Uncle Lois reading his Testament. He had learned to read it and at the close of the Civil War he became a minister.

Of course there was room for rivalry and some discussion on the plantation when the Methodist and the Baptist minister established different churches. Here and there, scattered through the race, were men who were really fitted. They were godly, upright men, and walked before God in that community as men of God, but the pathetic thing about it is that we did not have but so few of such men, and the tremendous task of establishing the negro church was a big one.

Boys Class in Daily Vacation Bible School—Caning Chairs

The result was a great many men who coveted the office of a bishop were unqualified to fill the place of a bishop but they held the office of a bishop and they held on to it. They established so-called churches, some of them. It is pathetic what was preached to the negro, but he established an institution that they all approved of, and the negro church was established in all the denominations that white folks have. They have every denomination that you have and a few more I expect, but they certainly have all you have. Those three institutions were established during what we might call the Reconstruction Period.

III

About the year 1900—it began back of that, but about the year 1900, along in there—there came an awakening of interest all through the country in the negro and in his institution.

During that period, from 1900 until now, many wonderful things happened. There are some new things, but the things that I have mentioned in the past are still going on. There has been in that time a wonderful development of the negro home. I think during the last year more negroes have bought homes than I have ever heard of before. They have made splendid wages during this war period and thousands of them have invested their extra earnings in homes. More and more that side of the question has been developed.

They have been improving their churches. The negro has invested more money in his church than in any other institution. I was astonished as I drove along through Alabama to see that while the negro was frequently living in a very small house his church, his place of worship, was the main institution of the whole neighborhood, and their churches are very well kept generally.

The churches are the best houses for miles around. They generally stand on a hill and they generally have a bell to summon the people of that community.

Their own individual schools have not been developed so much, and as to that, I have no right to express my personal opinion. I think the task is too big for that. I think the education of the negro is a national question, and certainly a state question, and not a denominational question, in my opinion. It is too big for that.

Three hundred years ago the negroes of this country could have been seated in this middle section. It was a small question. By 1865 it had developed to 4,000,000 people and was a tremendous problem. Today it has developed to 10,000,000 people and is a still bigger problem.

What the Problem Is

Let us look at it intellectually: In the beginning they knew nothing; it was a small question to educate twenty negroes. In 1865 a very few of them knew how to read and write. They had no intellectual development. Do you know today that we have more than 4,000,000 outside of that class? It is a bigger question for you and me today than it was for my father at the close of the Civil War in 1865. With all that I have mentioned in regard to the development of the educational institution there are more illiterate people today than there were in 1865.

You hear of the development of the school but the negro is increasing faster than our forces for elevating him are increasing. The negro is not diminishing in this country; he is increasing. We have educated about sixty per cent of the race.

In the beginning they knew nothing of religion. In 1865 they had increased to 4,000,000 people. What was the religious situation then? They were just about half and half. There were about 2,000,000 that were Christians. Now as a people they accepted Christianity, but they had not practically accepted Christianity, and only half of them were members of any evangelical church.

What about it today? In the census of 1900 we have about 10,000,000 negroes and five million negroes today outside of all Christian churches of all denominations, having included every denomination in the country. There are more negroes today outside of all Christian churches than there are inside of all Christian churches with all the money and effort that has been put forth to evangelize them.

Why is this true? Because the Christian church has never set itself to the task of evangelizing them. With 10,000,000 of them in this country the problem is getting bigger and bigger and bigger from every standpoint.

There have been wonderful developments in the last ten years. The Board of New York has conceived a plan of education that is fundamental in my mind. They offered to any one of the southern States that would accept it to pay the salary of a man to be under the supervision of the Department of Education of that State to supervise the negro rural school.

White Teachers Developing Rural Schools

The first State to accept was the State of Virginia. Most of the schools were little cabins in the country. A girl who had been trained to read and write, to sew, cook, wash, and she had been taught the Christian religion (you cannot very well get through Hampton without a good deal of Christian influence), was secured to introduce the practical things of life to these people. She taught them to raise the vegetables that they needed to eat; she taught them how to make their clothes, and how to wash them, the importance of personal cleanliness, of improving the appearance of the school house, and she with her pupils got together and whitewashed the school house and whitewashed the fence, and the school began to be an important center in the community life.

Another and another and another was secured and placed here and there. The General Educational Board furnished the money. Thirteen of the southern States now have a white man who gives all of his time to the development of the rural schools in the negro communities in our Southland.

I mentioned to you the lack of trained ministers. How on the face of the globe could 4,000,000 uneducated negroes produce a set of school teachers? Frequently a negro was assigned to teach school that could not read or write.

The southern States made a small appropriation and they undertook to establish what was known as the Community Training High School. The idea was instead of a one-room school house to have a four-room school house, put in four teachers, a normal course, industrial work, and agricultural training and development, the boys and girls put through the eighth or tenth grade and fit them to take charge of the little rural schools out in the country.

A woman of Philadelphia left two or three million dollars for this work. They decided to appoint a new kind of a teacher. They called for supervisors, largely graduates of Hampton and established it on the Methodist circuit rider plan. There is a little school house over here with a teacher that does not know much, and another five miles away, and so on, and they employed a trained teacher to go here and stay a day and help that teacher, and then move on to another school and help that teacher, etc.

Where the Responsibility Rests

The Y. M. C. A. has entered the field, the Y. W. C. A. has entered the field, and they are doing a splendid work. I am leaving tonight for Missouri to speak before the Y. M. C. A. They have taken up the study of a book, *The Negro in the South*, a book written for mission study classes. They are studying the question and taking an interest in the welfare of the negro.

I think the real responsiblity rests here with you and me. We profess to be followers of Jesus who came into this world to give life and to give it more abundantly, to give it not to you or to me, not to the white race or a peculiar people, but he sent us out with a message, "Go ye into all the world and preach my gospel to every creature," and the negro is certainly one of God's creatures, and the institution that has showed less light and has stood most dormant is the Christian church.

The real solution of any problem is Christianity. If I could make every man, woman and child of the negro race a Christian and every man, woman and child of our race a Christian the problem would be solved, because we would all do right and love right.

Practical and Perplexing Questions

Answered by the Editors

W. J. V., Newton, N. J.: You speak of having been saved last November and uniting with the Lord's people, but that after a while Satan tempted you by asking how you knew the Bible to be true, and also by sending actual curses through your head. You say that although you are anxious to please the Lord yet everything seems a burden to you instead of a joy and you would like to get out of the experience as soon as possible.

Your trouble may be directly from Satan as you suppose, or it may not be. Possibly a secondary or contributing cause may be your physical condition, and it might be wise to consult a competent and, if possible, a Christian physician.

Then, too, perhaps your faith needs strengthening from the intellectual side, and we would advise a correspondence course of instruction in the Moody Bible Institute, say that in Synthetic Bible Study or Evidences of Christianity. Send a postal to the Institute asking for a prospectus of the course.

Finally, let us say that your absence of joy may be a test of faith from the Lord, who would not have our assurance rest on our feelings or emotions but on His sacred Word. His promise holds whatever our feelings may be, and when that fact really grips your heart and mind, deliverance will come from your present difficulties, we feel sure.

R. W., Madison, Wis.: In our judgment Romans 1:20, 21 includes the heathen of all generations.

As to Romans 11:8 while the blindness of the Jews is the natural result of their disobedience and sin, yet at the same time it is a divine judgment upon them. Compare Romans 1:26-28 and 2 Thessalonians 2:9-12.

W. M. McA., Mt. Vernon, Wash.: We think Zechariah 14:2, refers to the nations of the Roman earth, i. e., those nations occupying the territory once under the dominion of the Caesars. They will be federated again at the end of this age. Great Britain, of which you inquire, is one of them, if we except Ireland which never belonged to the Roman Empire. As for the United States, she did not belong to the Roman Empire either, but whether the League of Nations now talked about will bring her into relation with that federation at the end of this age we can not say.

The Background of Terrorism

"TO the Public:

"While the horror of the latest bomb outrage is still fresh in the minds of Americans, we would call attention to the menace of the growth of the spirit of violence, bitterness and unreason among our people. We sincerely trust that the criminals responsible for these outrages will be discovered and punished by due process of law. Terrorism must be given no room in our land. But to eliminate this menace it is not enough merely to join in the hue and cry against anarchy and Bolshevism; we must also study the economic and mental factors which make the background for this half-insane type of terrorism. A common resolve to abide by our time-honored principles of free discussion and the regular processes of constitutional government is the need of the hour.

"Unhappily, violence, recently employed in the name of patriotism, has been allowed to go unpunished by the authorities, and has even been praised by leaders in government and in the press. In New York on May Day peaceful meetings were attacked, *The Call* building was raided, and innocent men and women suffered serious injuries. Many voices openly praised such treatment of 'the Reds.' But condonations of violence lead to contempt of law and strengthen those who counsel revolution.

"To meet the situation we urge:

"(1) That all men and women of good will set themselves to influence public opinion through every available medium against lawless measures by whomsoever they may be employed.

"(2) That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be said that in America no man's case, be he an I. W. W. or a Bolshevist or the most reactionary conservative, is prejudged by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can be only to pile up future disaster for mankind.

"(3) Since, in the judgment of the Attorney General of the United States, existing laws against criminal terrorism are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt be abandoned to coerce minority opinion so long as it does not promote disorder, or to defeat social change by repressive legislation.

"As ministers of the Christian church and as citizens of this liberty-honoring republic we plead for faith in reason, good-will and fairness to oppose the forces of bitterness and violence in our national life.

"(Signed)

"Rev. George Alexander, First Presbyterian Church, New York.

"Rev. Charles R. Brown, Dean of the School of Religion, Yale University.

"Rev. Henry E. Cobb, West End Collegiate Reform Church, New York.

"Rev. Henry Sloane Coffin, Madison Ave. Presbyterian Church, New York, Assistant Professor, Union Theological Seminary.

"Rev. Harry E. Fosdick, Minister in First Presbyterian Church, Professor, Union Theological Seminary, New York.

"Rev. William P. Merrill, Brick Presbyterian Church, New York.

"Rev. Howard C. Robbins, Dean of Cathedral of St. John the Divine, New York.

"Rev. William Austin Smith, Editor of *Churchman.*

"Rev. Ralph W. Sockman, Madison Avenue Methodist Episcopal Church, New York.

"Rev. Frank Mason North, Secretary, Board of Foreign Missions of the Methodist Episcopal Church; President, Federal Council of the Churches of Christ in America."

I Would Forget

By Louisa A'hmuty Nash

When o'er my spirit hovers
  A scene of angry words,
My lip impatient quivers,
  At which Thy sentry guards—
Be Thou the kind scene-shifter,
    And help me to forget it!

When the tale-bearer's flying,
  (The birds of ominous wing),
And of my friends are twitting,
  Of some maligning thing;
With love my heart keeps singing,
    That I may quick forget it!

If those I love lose patience
  And use harsh words to me;
O Thou, who didst keep silence—
  That shield I seek from Thee,
And with Thy thought's sweet cadence,
    I know I shall forget it!

An American Mother to Her Soldier Sons

This article is a composite of letters addressed by a mother to her two sons while in the army, but we publish it nevertheless, believing that it has about equal value for this reconstruction period. The author, we are at liberty to say, is Mrs. J. B. Spiers, Richmond, Va.—Editors.

"LADS-'O-MINE, you are gone away; gone as never before, to be tested and tried in new and unaccustomed ways. For who could have dreamed where the rent would come in the mantle of self-complacency in which all Christendom has been wrapt? It has been snatched away so suddenly and we who have hidden behind it so long, must look at last upon what it has concealed. To change the simile, this war is as an axe in the hand of God, which He is laying to the roots of the trees of national ideals; and every tree which does not bring forth those fruits of righteousness which alone can lastingly exalt a nation, shall be hewn down.

"It is a righteous war; although, to fight it, men like the prophet Isaiah have had to be called—men of 'unclean lips, who dwell in the midst of a people of unclean lips.' But having their lips touched with fire from heaven's altar, they have by that grace gone forth to carry the message of freedom to them that are bound. It is a war of words and ideas even more than a war of men and guns—and we have a master of English prose for our commander-in-chief!

"Of the perils of the field of battle, of wounds, or of sudden or painful death, we must not be afraid—you nor I! I cannot imagine my boys failing to do their part, knowing what they are fighting for, and upheld by the national expectation. The 'all-together' spirit of group action which is so powerful in the army, as you have already learned, and which is also so strongly operative among the people at large, will sweep us along, and put in the background all personal doubts and fears and sacrifices. When the unessential things in life fall away, and all complexities simplify to a routine, even of hardship, danger or death, then God and heaven draw near to those who believe in them and bear up, as on angels' wings, even the most commonplace, to heights of heroism and endurance. Extraordinary occasions develop extraordinary powers and concentration upon a righteous task exalts even the souls of weaklings. It is this which is truly the 'glory of the trenches.'

"But I am sometimes horribly afraid; and since all my courage and my fears center in you, I must take you into the counsels of my heart.

"It is of another testing-time which somehow, except in times like these, we scarcely realize to be a testing-time at all, that I am afraid. The real test is not in the time of extraordinary perils, when the deeps in us call to the heights in us, and the God of our depths and heights becomes a conscious presence. The real test is in hours of relaxation, when all the bodily necessities are supplied, and mind and body are free to experience all the seductions of the senses—to crave excitement, change, pleasure! Then, if our spiritual nature has not been properly built up and strengthened, we become almost all animal, and forgetting—if we ever knew—the true meaning of life, and the responsibilities of our immortal destinies, we are liable to sell our heavenly birthrights for the merest mess of sour pottage. And if that were all! But in selling our own, we also sell the happiness of our nearest and dearest, and of those who will come after us.

"You see, sons, by misinterpretation of the counsels of God, and consequent miseducation, the prevailing idea of human nature has sunk so very low. We do not sufficiently realize that we are only truly human as we are half divine; only as we are wholly responsive to the ideal of the divinely human nature revealed to us in our Saviour; only as we subdue and master that animal part which so easily plunges us below the level of beasts—because we were created to rise so far above them! It seems that we could not be made to realize the cumulative effects of our worse than bestial ideas of human nature otherwise than by such magnified illustrations as the war is giving us.

"It is when I think of things like these that I am sometimes afraid. Because I am not certain that you have been taught these things, both by precept and example, as clearly as you might and should have been. If not, you might fail, now that this great test of soul-preparedness has come upon us unawares, like a thief in the night; with every temptation increased by the removal of accustomed restraints; with the contagion of group recklessness and license, urging you, perhaps, to 'eat, drink and be merry, for tomorrow you die.' Just as if you could ever die! Just as if one single word, or one single act, could be of no consequence to yourselves or others. Oh, my sons! If you fail, it will be our failure—your father's and mine, and that of all teachers who have helped to mold your ideals, and have been unfaithful to that trust.

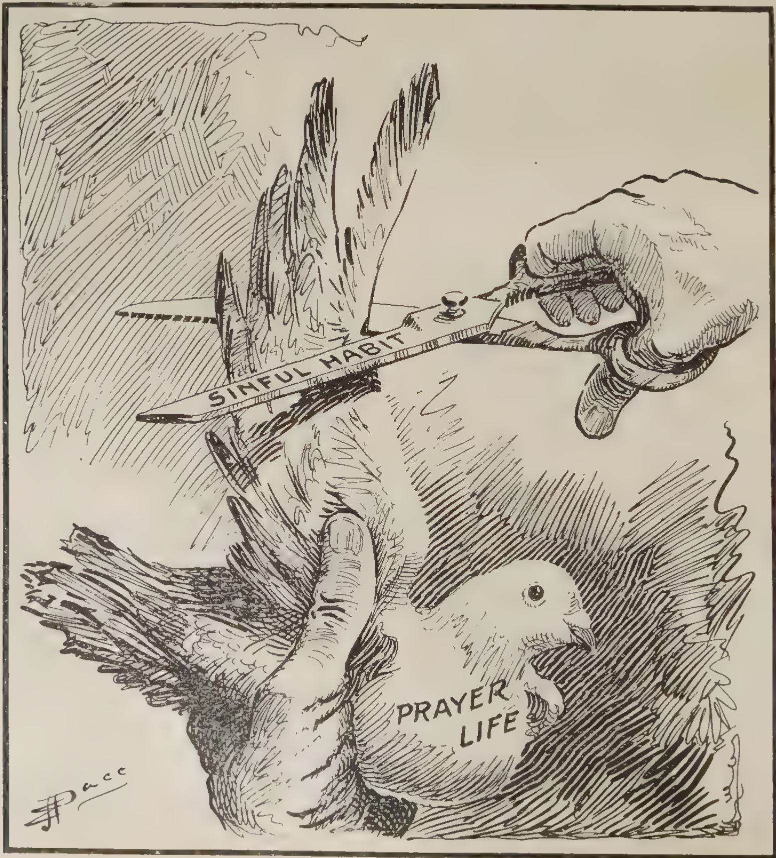
"These are the thoughts that come to me, my darlings, as I think of you, and ponder all things in my heart. But though they are thoughts so mingled of grief and dismay, the marvel is this: that I am nevertheless filled with a wonderful hope, because a bow is visible in the cloud - a divine covenant of mercy, shining in jewelled splendor above the storm-wrack of mortal passions, with promise of a restoration—of a new heaven and a new earth. The right will win! For while we of this generation may not have taught our children as we should, we are not ourselves wholly to blame; for neither did our fathers walk before God with perfect hearts, and we also have been victims of their neglect. Thus the responsibility for past and present faithlessness lies with all the unfaithful of Christendom since the ministry of Christ; and a divided responsibility for sin with the past, means a divided responsibility for repentance and reformation with the future. And still the appeal is rising from the crucified truth of the divine love for all mankind: 'Father, forgive them, for they know not what they do!'

"One thing you must have learned in the army—the unity, the interrelation, the interdependence, of all its component parts. This realization needs only to be carried over into the civic and the religious life, at all times, and in every situation, to discount the deadly fallacy that you have the right, at any time or place, to let slip your highest standards of manhood and social responsibility. In moments of mental and physical relaxation, be most of all upon your guard against the Hun in your own breasts. Remember always that America stands in the eyes of the world as the champion of womanly purity, manly honor, civic integrity and liberty —of that liberty which never degenerates into license; the liberty to be sincere, to be modest, to be unselfish, individually and nationally; in things least as well as in things greatest. Do you remember the motto in your old school book? 'Perfection is a matter of trifles; but perfection itself is no trifle.' Scripturally rendered: 'He that is faithful in that which is least, is faithful also in much.'

"If you die for this ideal I remain a proud and happy mother; but more—a thousand times more—if you live for it; which is far harder. And somewhere, in God's keeping, there is waiting for each of you the woman, who will be your proud and happy wife.

"There is but one thing to fear—disloyalty to the universal welfare, which is synonymous with the will of God. That there are thousands whose hearts as well as lips have been touched with the heavenly fire of this ideal, is the only hope of humanity today. Take this word with you into all outer and inner battles: 'Let none that wait on thee be ashamed for my sake.' Let it be your motto, and it shall be also that of

"YOUR MOTHER."



China Inland Mission Conference

Reported by Rev. F. A. Steven, London, Ont.

THE fifth annual conference of the Mission was held at Niagara-on-the-Lake.

Six days, beginning Tuesday and ending Sunday night, gave sixteen meetings and about thirty addresses.

Principal McNicol, of Toronto Bible College, occupied three afternoons with addresses that were much valued, on "Christ in Creation," "on the Cross" and "in the Glory."

Dr. D. McTavish gave an address based on the words of Pharaoh-Necho to Josiah, "Forbear thee from meddling with God" (2 Chron. 35:22).

Most suggestive were the words showing the ways in which people meddle with God. Polygamy and divorce are man's interferences with God's plan for marriage. Men meddle with God's day of worship and rest. Men meddle with God's Word.

All such meddling is dangerous. Those nations which meddle with God's people, Israel, bring disaster on themselves. Elymas meddled with God's servant and reaped blindness. Peter meddled with God's purpose when he said to Jesus, "That be far from thee, Lord."

People often meddle with God's purpose, when they turn aside a beloved son or daughter from obeying His call to go to the mission field. "Forbear thee from meddling with God."

Rev. Andrew Imrie spoke once on "I Am Debtor; I Am Ready; I Am Not Ashamed," and once on the story of Jonah.

Rev. J. McP. Scott, D. D., spoke on "For We Are His Workmanship." One remark was, "If we are out of joint with the will of God that accounts for failure and unrest."

Rev. Henry W. Frost, Home Director for North America, gave the opening address on "For Our God Is a Consuming Fire." "The results of the war," he said, "include seven million killed and twenty million injured. Yet the spiritual wreckage will be greater than the physical. Loss of faith is a large factor."

He spoke also on Acts 15:15-18. "God always does as He pleases. He never asks anyone's advice, nor did Jesus when on earth. We do not judge an architect by the digging out of foundations, so God should not be judged by any one incomplete part of His plan."

Mr. D. E. Hoste, General Director of the Mission, who had recently arrived from China and is going on to England shortly, gave three addresses. One of these was on "The Kingship of Believers," and another on Paul's words to Timothy, "Be sound in doctrine, in faith, in patience."

The word rendered "sound" equals healthy or hygienic. Disease usually comes of germs. This is true in spiritual as well as in physical things. We should keep fit by physical exercise and proper rest and also by exercise in Scripture, in prayer and in active service.

The evening missionary meetings were in charge of Rev. E. A. Brownlee, Secretary in Toronto, and Mr. R. B. Whittelsey, Secretary-Treasurer in Philadelphia. The returned missionaries who spoke were: M. Graham Anderson and Mrs. Anderson, Miss King, Miss Kratzer, Mr. E. J. Bannan, Rev. and Mrs. L. McLeod, Rev. T. Cook and Miss M. E. Stander.

The Sunday afternoon gathering heard the farewell testimonies of three young ladies, Miss Chafee, of Stamford, Conn.; Miss Benson from the evening classes at the Moody Bible Institute, and Miss Grace Taylor, B. A., daughter of Rev. William Taylor, Superintendent of mission work in N. E. Kiangsi Province.

Besides these, Miss Garrett who has traveled independently in China spoke of the work being done by the women missionaries of the China Inland Mission.

The conference afforded a delightful time of reunion and of spiritual blessing for the missionaries and home workers, as well as for many friends of the Mission and members of the Prayer Union.

[The editors regret that the above was not received in time for the August issue, but its intrinsic interest warrants its publication a month later.]

There recently appeared in the "*Westminster Teacher*" a short symposium on "What It Is To Be a Christian." Some of the paragraphs were fairly clear, but three of them are open to very serious question. One says: "The distinguishing Christian element is the conviction that God is like Jesus Christ, and that men should be like Jesus Christ." The author of this paragraph also says that most Christians are "trying to find with Jesus Christ a road to the best world." Another writer has this paragraph: "No one can say for another man just how much he must believe and feel or determine before he can be called a Christian." This is in effect saying that every man must judge for himself as to what it is to be a Christian. The Word of God, however, is very clear on the subject: that a man must believe that Jesus Christ is the Son of God and accept Him as a personal Saviour. Another author says, "It is seeking to follow Christ and to live at his best. A Christ-follower seeks also to live the complete life." These statements of the three paragraphers can heartily be assented to by the Unitarians, and no geniune Unitarian can be a Christian. Some bearing the name of Unitarian will be saved because they are better than their creed.

Eagles Mere Bible Conference

By Mrs. M. A. Martin

THE third annual Bible conference conducted under the auspices of the Moody Bible Institute of Chicago, at Eagles Mere, Pa., closed Sunday, July 20, with five inspiring services. The Institute is to be congratulated on the increased attendance and interest shown this year over that of former years. It seems as though this mountain resort has a peculiar fascination for people, as the hotels and boarding houses contained visitors from almost every State in the Union.

The location is a beautiful one, 2,300 feet above sea level, its cup-like lake offering excellent facilities for boating and bathing and its hotel accommodations attracting many people who otherwise could not be induced to come. There were many on the grounds who came for rest and recreation. From the very beginning of the conference, however, it was evident that those gathered in the Raymond Hotel Auditorium had come for one purpose, only, and that was to study the Word of God. They brought their Bibles, note-books and pencils, using all three diligently throughout the conference.

The commanding feature of the work of the Moody Bible Institute is the place it gives the Bible and the teachers it sends out apt in explaining it to the people. This year Dr. W. H. Griffith Thomas, of Toronto, Canada, gave two series of addresses, one on the person of Christ and the other on Christian evidences; while Dr. James M. Gray, dean of the Institute, who presided at most of the sessions, gave an exposition of Paul's Epistle to the Colossians, in addition to addresses on the devotional life. In response to a rather insistent demand, he spoke once or twice on prophetic subjects dealing with the League of Nations and changes in the map of Europe.

From the side of practical work, the stress this year was laid on Sunday-school methods, with Mr. Hugh Cork, long identified with organized Sunday-school work, as chief teacher. His talks every morning brought out pastors and parents, as well as all of the other Sunday-school workers, and proved highly stimulating and instructive.

Gospel music gives a bright and joyous atmosphere to the life and work of the Institute, and explains, in part, the following of young people it commands. This year Mr. Homer Hammontree was the leader in charge at Eagles Mere. It is of interest to many to know that he has been singing in the military camps in connection with the great meetings conducted among the soldiers, by Rev. Melvin E. Trotter. They were ably assisted by a male quartet, graduates of the Institute, known as "The American Four" and who have achieved continent-wide fame. Mr. Hammontree is a soloist and during the conference sang several solos with marked spiritual power.

This brief report would be defective if it minimized the part taken by Mrs. Margaret T. Russell, of Mobile, Ala., a member of the Extension Staff of the Institute. Her vesper services at the side of the lake, her veranda talks to the hotel guests and her dining-room talks to the maids and other helpers in the hotels, and the mass meeting held for the young people on the closing day of the conference, were all greatly appreciated.

Dr. Gray regards the League of Nations now under discussion in the Senate as a dangerous experiment for the nation, but refrained from discussing it in order to focus attention on what the inspired prophets say concerning a league of nations that is yet to come, though he did not attempt to say when. This league will be constituted of the nations that once formed the Roman Empire, and at the head will be a ruler greater than the Caesars. An interesting feature of the disclosure was that neither Germany, Russia, nor Japan were contemplated in the league, which points to a possible alliance among them, such as that which rumor now gives currency.

The high water mark of the conference, however, was the exaltation of Christ in His character, His claims, His sacrifice, His death and His resurrection, as emphasized in the addresses of both Dr. Thomas and Dr. Gray. The latter showed that the Gnosticism of Asia in the first century was in essence the Theosophy, the ritualism, the spiritualism, the New Thought, the Christian Science of the present century and that right views concerning Christ and the believer's position in Christ were the only corrective of them to be found. Pastors present got a new view of their responsibility as preachers and teachers and many of them will return next year accompanied by their helpers, to again be refreshed in the study of the Word.

The conference next year will open on Sunday, July 4. A committee of one hundred, composed of those in attendance, will assist in the arrangement of the plans for the largest meeting, in every way, yet held under the auspices of the Institute, at Eagles Mere.

An outcome of the conference will result in Bible study classes being organized in the various towns of Pennsylvania, under the management of the Extension Department of the Institute.

Young People's Society Topics

September 7

Our Relation to Others—Towards Neighbors and Friends

Philippians 2:1-11

Verse 4 of our Scripture lesson should be read with verse 21 of the same chapter. Practically all the fret and friction, unneighborliness and ill-will are traceable for their cause to this 21st verse, "for all seek their own."

Christian neighborliness and friendship may be considered scripturally both from the negative and positive side. First, "Let nothing be done through strife or vainglory" (verse 3). Vainglory is self glory, self seeking, self exaltation, self praise, anything and everything that ministers to the fallen self life. The denial of this self life is among the first principles of Christian discipleship presented by our Lord in Matthew 16:24,25. "If any man will come after me, let him deny himself," that is, let him turn his back upon self. This means more than self denial as ordinarily understood, it is rather the denial of self, that life which centers in self, not in "Christ and the church."

The self life is the old fallen life of "the first Adam." It must be supplanted by the life of "the second Adam," our risen Lord. Union with Him in death and resurrection is the divine method. "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." This is the utterance of liberated souls now become "more than conquerors through him that loved us."

The positive side of Christian neighborliness and friendship will be found in 1 Corinthians 13, a chapter that ought to be read repeatedly, and with special study of verses 4-7. Love "seeketh not her own." This is "the mind" "which was also in Christ Jesus," who came not to be ministered unto but to minister. He looked not "on his own things" but on "the things of others." To follow Him in this matter it is necessary not only to make Him our example by an inward resolve, but to be indwelt by His Spirit, the fruit of which is love.

The denial of self and the cultivation of love as described in 1 Corinthians 13 will enable us to meet all the responsibilities along the line of Christian friendship and neighborliness. There will be no effort to outshine others or to exalt self at the expense of others: no pride or assumed superiority so offensive to others; but by the operation of the Holy Spirit within there will be thoughtfulness and consideration for others in things great and small.

September 14

The Great Companion; How to Live with Him

Luke 24:13-32

Too often the Christian life is reduced to a set of rules or a system of ethics. Both rules and ethics have place in the Christian economy, but they do not constitute Christian life. "He that hath the Son hath the life and he that hath not the Son (whatever else he may have) hath not the life"—1 John 5-12.

In Ephesians 3:8 mention is made of the unsearchable riches of Christ—the riches that are "past finding out," undiscoverable by reason or research apart from revelation. The climax of the unsearchable riches may be found in Colossians 2:27, Christ in you, the hope of glory. There is a faith that lays hold of Christ for indwelling (see Ephesians 3:17) and then looking out upon the future says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). This does not ignore the law of limitations, but it does emphasize the sufficiency of Christ to strengthen the believer for all things in the will of God.

Our Lord is indeed "the Great Companion." Well may we consider—"How to live with Him," or how He may live with us. Let it be clearly understood at the outset that Christ is not the companion of all, nor does he dwell within all hearts. He desires to, but there are hindrances. Once there was no room at the inn, now there is often no room in the heart, and he will not enter uninvited and undesired. If, like the two men on the way to Emmaus we "constrain him saying, Abide with us," He will come, for He is "the same yesterday, today, and forever." Our desire determines our capacity, and this in turn becomes the measure of God's gift, even the gift of Himself.

Notice the results of this companionship, this living with Him and He with us. First there is consolation, warm heartedness, inward glow, as he talks with us by the way (v. 32). Not only consolation of heart but illumination of mind. "He opened to us the Scriptures." This is the common experience of those with whom He abides.

Then in verses 33-35 there is conviction leading to confession. When they started their journey they were without hope or certainty, now a great conviction compels them to a full confession of what they had seen and heard. Thus their whole being shared in the blessed results of His companionship. Their emotions were stirred, their feelings kindled so that their hearts burned within them; their intellects were quickened by the opening of the Scriptures, and their wills stirred to action as a consequence.

So will it be with all those who live with Him.

September 21

Truthfulness

Ephesians 4:25. 2 Kings 5:20-27

The verse in Ephesians forms part of the writer's counsel concerning the walk of the Christian believer. Having put on the new man which after God is created in righteousness and holiness of truth (v. 24), it follows that all the bad habits of the old life must be put away.

The chapter opens with an appeal to Christians to walk worthy of their calling. What that calling is can be seen in the first three chapters. Based on what God has done for His people, is the appeal to them to walk with Him. Our lesson verse is part of that appeal. Putting away lying we are to speak every man truth with his neighbor.

There are many incentives to truthfulness. Lying violates the moral order of the world. Business men have discovered the value of truthfulness in advertising. To gain the confidence of the public pays even in dollars and cents. Some one has well said that "falsehood is like a house built of bad material, which stands for a while but goes down at last."

There ought to be a strong conviction in our hearts that truthfulness pays and that falsehood brings punishment sooner or later. The divine displeasure has often been shown towards lying. Gehazi lied and was punished with leprosy. Ananias and Sapphira lied and were punished with death. Not always is lying so sternly and swiftly rebuked, nevertheless its results in the end are always disastrous.

With this as a settled conviction there will come the courage to speak the truth always. And with the courage there will be purpose, purpose of heart to be true both in word and deed.

"Truth does not consist in minute accuracy of detail," says Dean Alford, "but in conveying a right impression." It avoids exaggeration of statements and modification of fact. It refuses to deviate from the right, even for personal advantage.

"Dare to be true: nothing can need a lie,
A fault which needs it most grows two
thereby."

September 28

The Christian Athlete and His Training

1 Corinthians 9:19-27

A mighty spiritual athlete gives personal testimony and counsel in these nine verses. For those who would "run that ye may obtain," the directions are invaluable.

Notice the great words such as "gain," "prize," "crown," "striveth," "light," "temperate," "subjection." All these are suggestive to an athlete on the field. There is something to be gained, a prize to be won, a possible crown. For this there must be struggle or striving, for this, one must be "temperate in all things," bringing into subjection all that might hinder in winning the race.

The application of all this to the spiritual realm is easily made. The Christian career is like unto a race in which a prize is given to the winner. The prize is an incorruptible crown given not to faith but for faithfulness. The apostle himself was striving for this crown and realized the ever present possibility of losing it. This fear finds expression in the 27th verse, "I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a castaway," that is, should fail of the prize. It would be well for every Christian to be possessed of this same holy fear. This is not the fear of losing one's soul in the sense in which this phrase is often used, but the fear of losing the reward for service well done. There is always a present reward in service well done, and many people object to the thought of future reward, nevertheless it is the clear teaching of Scripture that rewards await the faithful Christian in the ages to come.

In this matter we must make a clear distinction between "eternal life" which is the free gift of God to faith, and the doctrine of rewards for faithful service. "By grace are ye saved through faith and that not of yourselves—it is the gift of God—not of works lest any man should boast." The grace that saves us also teaches us and operates within us. Yieldedness to this inward operation, and "abounding in the work of the Lord," bring their own abundant reward.

The athlete goes on a diet, does not drink or smoke and keeps himself well in hand. The Christian athlete who seeks the prize from the hands of the Judge must bar every element of weakness, doubtful company, dancing, impure literature or pictures, anything and everything that would decrease his strength or divert him from his purpose.

Meditate on the words of verse 24, "So run that ye may obtain."

The New York Bible Society, through its general secretary, Dr. George William Carter, presented each member of the crew of the British dirigible R-34 with a copy of the Bible when starting on the return voyage to Scotland, July 9. A specially bound edition was given to the dirigible as a part of its permanent equipment.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

September 14

The Judgment of the Nations

Matthew 25:31-46

Golden Text:—"For we must all appear before the judgment seat of Christ.—2 Corinthians 5:10.

The subject selected by the lesson committee is "The Future Life," but at best such a statement would be the use of the term in an accommodated sense. According to legitimate textual and contextual signification it is the judgment of the living nations which lies still in the future (v. 32). The idea of a general judgment which is of such frequent occurrence in religious literature and teaching is a fundamental error. It is not once found in the Bible, neither the idea which it is intended to convey. Dr. Pentecost most truthfully says, "It is a mischievous habit that has led the Christian world to speak of the judgment as being one great event taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the Scriptures." The Bible speaks of several judgments, differing in respect to the subjects to be judged, the place of judgment, the time of judgment, and the result of the judgment. This is not the judgment set forth in Revelation 20:11-14, but precedes that one by at least one thousand years.

I. The Judge (v. 31).

It is the Son of Man, the one who came and died to redeem the human race, which now being clothed with majesty and power will act as Judge. Those who accept Him now shall not come into the judgment (John 5:24).

II. The Time (v. 31).

This will be when the Lord comes in His glory, accompanied with a retinue of glorious angels. This will take place after He has gathered the elect remnant of Israel. There will be no resurrection in connection with this judgment.

III. The Place (v. 31).

The prophecy of Joel, 3d chapter, and Zechariah 14:1-5 make it to be in or near Jerusalem. The angel said to Mary, "Thou shalt call his name JESUS; he shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever and of his kingdom there shall be no end" (Luke 1:31-33). Just as there was a literal place and a literal king there shall be a literal place of judgment and a literal Judge.

IV. The People Judged (vv. 32-45).

These will be the living nations upon the earth after the church has been translated (1 Thess. 4:16, 17). These are the nations to whom the gospel of the Kingdom shall be preached, just prior to the coming of the end. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come" (Matt. 24:14). This gospel is distinguished from the gospel of the grace of God which is now being preached. The preachers of this gospel will be the Jews (Rev.7 and Rom. 11). These are the brethren of the Lord in the flesh—they that move among the nations of the world with the startling message of the news of the Lord's approaching Kingdom. Some of the nations will gladly receive the message and most kindly receive the Kingdom messengers, giving them clothing, food, shelter, etc. Others will persecute them, thrusting them into prison, etc. Here the former will visit these messengers of the King and provide for their wants.

At this time the Judge will separate the nations, placing the sheep on the right and the goats on the left. The "sheep" are those who have given proper treatment to Christ's brethren. The "goats" are those who rejected and maltreated His brethren. If these three classes, the "sheep," "goats," "brethren," be kept separate all confusion will be avoided.

V. The Issue of the Judgment (v. 46, cf. vv. 34-41).

1. The sheep enter upon the inheritance of a prepared Kingdom (v. 34).

2. The goats go into an everlasting fire prepared for the devil and his angels (v. 46). This judgment shall determine their destiny.

September 21

The Holy Scriptures

Psalm 19:7-14; 2 Timothy 3:14-17

Golden Text:—"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119:105.

I. The Characteristics of the Word of God (Ps. 19:7-11).

1. The Law of the Lord is Perfect (v. 7). The law here means the fundamental principles which God as a moral being reveals to the consciences of men as binding upon the soul. These principles are free from all omissions and redundancies, perfect as a moral code. It perfectly

accomplishes its design, namely, the converting of the soul. The effect of the law of God is to turn men to God Himself, to righteousness and holiness.

2. The Testimony of the Lord (v. 7).

By testimony is meant the witness which God bears as to His attributes and against man's sins. This testimony is plain and infallible. Those who receive it are made wise. Those who with open and teachable minds receive God's testimony are wiser than the greatest intellectuals of the earth.

3. The Statutes of the Lord are Right (v. 8). His statutes are the principles given to us to fit us for the different relationships of life. These are just and equitable, because they are from the righteous God. They rejoice the heart, because the true heart rejoices in justice and equity.

4. The Commandment of the Lord (v. 8). This brings into view the personal God who stands back of His law to enforce its demands. This commandment is free from error and deceit, and it enlightens the eyes. The effect of God's law is to give man ability, not only to understand His love and salvation, but to be wise as to the things about him.

5. The Fear of the Lord is Clean (v. 9). The reading of the Word of God produces reverential fear in the heart of the reader. Those who have this godly fear have their hearts cleansed from sin. The life and relationship founded upon this fear abide forever.

6. The Judgments of the Lord Are True and Righteous (vv. 9-11).

By judgments is meant the sentences pronounced by God's Word. These penalties are absolutely true and righteous; they are conformable to the intuitive moral sense of man. These judgments serve as warnings; they prevent man's shipwreck upon life's sea and bring just return to those who obey.

II. A Prayer to God (vv. 12-14).

1. For Cleansing from Secret Faults (v. 12). Those who reverently study the Word of God realize in themselves the presence of hidden faults from which they need cleansing, and they cry out to God for this cleansing.

2. Kept Back from Presumptuous Sins (v. 13).

The sins which result from proud defiance of God's laws need to be eradicated by God's special grace and help.

3. Words Acceptable with God (v. 14).

The godly man is concerned with even his words and desires them to be under God's control.

4. Meditation of the Heart (v. 14).

III. The Inspiration of the Holy Scriptures (2 Tim. 3:14-17).

Inspiration means God-breathed. By the Scriptures is meant the Old Testament. If Paul's testimony be accepted, then the whole Old Testament is God-breathed, regardless of what the skeptical critics say. Because they are God-breathed they are profitable for

1. Doctrine, that is, Teaching.
2. Reproof.
3 Correction.
4. Instruction in Righteousness.
5. Thorough Equipment of the Man of God for His Work.

September 26
Review

Jesus our Saviour and King, or Parables of the Kingdom.

The method of review should be determined by the grade of the class. For the Primary the review should center in the topic "Jesus and the Children"; the Junior, "Choosing Jesus as Saviour"; Intermediate, "Accepting Christ's Program for our Lives"; for the Senior and adult grades the subject of the church, noting its membership, ordinances, worship, and service. A better way would be to study more fully the parables of the Kingdom as set forth in Matthew (13:44-50).

I. The Parable of the Hid Treasure (v. 44).

The usual interpretation of this parable making Christ the hid treasure for which a sinner must give up everything in order to buy salvation, must be rejected for the following reasons: (1) Christ is not hidden in a field, but has been lifted up and made a spectacle to the world. (2) Nobody has ever been obliged to buy the world in order to get Christ. (3) Salvation cannot be purchased, for it is God's free and gracious gift. (4) No warrant is ever held out to a man to conceal his religion after it is obtained.

1. The Field. This is the world (v. 38). Fortunately this landmark has been made by Christ himself.

2. The Treasure. In Psalm 135:4 we are told that Israel, the chosen people, is His treasure. The same truth is set forth in different places and ways (Deut. 7:6-8; 14:2; 26:18; 32:8, 9). When Christ uttered this parable the ten tribes were already concealed from human observation, and as to the rest of Israel their condition was a prophecy of that which was to follow. The Kingdom as to its relation and bearing is now hidden. Christ was primarily sent to the Jews; for their sake the field was bought.

3. The Purchaser; the Son of God (John 3:16).

None but the Son of God had such resources to buy the world.

4. The Purchase Price. This was the precious blood of the Son of God, which is worth infinitely more than silver and gold and the treasures of the earth (1 Pet. 1:13, 19; Isa. 53).

II. The Parable of the Merchant Man Seeking Goodly Pearls (vv. 45, 46).

1. The Merchant Man. He is actively engaged in search for pearls. In this search he

discovers one pearl of great price. This merchant man is none other than Christ Himself. The whole activity of the Father, Son, and Holy Spirit, since the fall of man, has been seeking those who are lost.

2. The Purchasing Price. The merchant man sold all—impoverished himself in order to buy the pearl. The poor lost sinner could not buy Christ. His salvation is without money and without price. Christ did impoverish himself, turned His back upon the heavenly glory (Phil. 2:6-8) to purchase the one pearl of great price by His own precious blood (Eph. 5:25; 1 Pet. 1:18, 19).

3. The Pearl of Great Price. This is the Church. The merchant man will find other pearls of value, but the peerless gem set above all others will be the Church which He has purchased with His own blood.

III. The Parable of the Drag Net (vv. 47, 50).

This gives us a picture of the consummation of the Kingdom. No one can mistake the meaning here. Note

1. The Sea. This word when used in a figurative sense denotes peoples and multitudes (Dan. 7:3; Rev. 17:15).

2. The Drag Net. The word "net" in the authorized version is properly translated "dragnet."

3. The Net Drawn to the Shore When Full.

4. The Assortment Made by the Angels.

5. The Destiny of the Bad Fish, or Wicked Men.

October 5

John and Peter Become Disciples of Jesus
John 1:29-42

Golden Text:—"Jesus said unto him, follow me."—John 1:43.

I. John the Baptist Testifies to His Disciples Concerning Jesus (vv. 29-34).

1. Jesus as the Lamb of God (v. 29). "Lamb" was familiar to the Jewish mind. It denoted a substitutionary sacrifice for sin. Christ was the true Lamb to which every sacrificial offering pointed. He was the Lamb which Israel showed should be brought to the slaughter (Isa. 53:7), upon whom the Lord laid man's iniquity. Christ was God's Lamb, because He was the one set apart from the foundation of the world to make atonement for man's sins (1 Pet. 1:18-20). John invited his disciples to behold the Lamb of God.

2. The Baptizer with the Holy Ghost (vv. 30-35). The Spirit descended upon Him as Isaiah said (Isa. 11:2). John then knew for a certainty that he was the baptizer with the Holy Ghost. The same Holy Spirit will be given to all who ask Him (Luke 11:13).

3. Jesus is the Son of God (v. 34). Being the Son of God He is one in nature with God.

II. Two Disciples Following Jesus (vv. 35-37).

As a result of the Baptist's testimony, two of the disciples leave him and follow Jesus. At John's request they looked. This look was sufficient to induce them to follow Jesus. A sincere look upon Jesus is always sufficient. John did not become envious of Christ's success, but rejoiced in it (John 3:26, 29). All Sunday-school teachers should so witness that the pupils will look to and follow Jesus. This is the whole method—the sum and substance of salvation.

III. The Disciples Abiding with Jesus (vv. 38, 39).

Seeing the disciples following Him, Jesus made inquiry as to their object. Their reply showed the desire to go apart privately where they could disclose their hearts to Him. He invited them to His abode where for the remainder of that day they enjoyed sweet intercourse with Him.

IV. The Disciples Bringing Others to Jesus (vv. 40-42).

Having found by experience what fellowship with Jesus means, they go at once and tell others of their priceless treasure.

1. Andrew Brings Peter (vv. 40-42). Peter was Andrew's brother. A true brother who has found Christ will go and tell his brethren. The proper place to begin witnessing for Christ is among one's kinsfolk (Luke 8:39).

2. Philip Brings Nathanael (vv. 43-45). He witnessed to him concerning the Messiahship of Jesus. He told them that Christ was He of whom Moses and the prophets did speak. Christ is the sum and substance of the Old Testament.

The disciples invited others to come and see. They knew that if they would but put Jesus to the test they would believe. Christianity courts investigation (John 7:17).

Sunday-School News, Methods, Appliances and Questions

By Hugh Cork

THE PURPOSE OF THESE COLUMNS

With the aim of the Sunday-school in mind we have determined to set forth such Sunday-school news as will give spiritual inspiration and edification; to discuss methods and call attention to such plans, appliances and organizations as are producing spiritual results; to conduct a "Question Box" for those who meet difficulties which seem to hinder their progress in becoming workmen who need not to be ashamed. To this end we ask the co-operation of all Sunday-school workers.

THE AIM OF THE SUNDAY-SCHOOL

To bring souls to Christ for salvation; to develop souls in Christ for character; to train souls with Christ for service.

"FOR SUCH A TIME AS THIS"

After more than twenty years of service in interdenominational Sunday-school work which has taken me into every State in the Union and every Province of Canada, attending thousands of conventions, I feel I know the throbbings of the pulses of the teachers and officers in our Sunday-schools. I fear many teachers and officers, like Martha, are cumbered with much serving. We need to act the part of Mary who sitting at the feet of her Lord was made by Him our example.

Now after seven months at work in The Moody Bible Institute I feel it is one of the Master's footstools. In these troublesome, distracting days we need the spirit of Mary, and here is where we can find it. Moody under God prepared this place "for such a time as this."

Do you want your church and its auxiliaries to throb with new life and energy? Then send some of your young people here. Here negative testimonies give place to positive convictions, doubts are crowded out by the full assurance of faith, weakness of self is supplanted by strength in the Lord, irksome duties become blessed privileges, and the student from these classrooms goes out into the world exclaiming as did the Psalmist, "Oh, how I love thy law! It is my meditation day and night." If we could have one leader from each Sunday-school here for a course, I feel sure a new day for religious education would dawn in Sunday-school work.

SPIRIT OR METHOD, WHICH?

Both. In our Christian activities we are not only enjoined to be "fervent in spirit," but also "diligent in business," with all things "done decently and in order." Yet our greatest weakness in Sunday-school work is in not putting "first things first." "Seek ye first the kingdom of God" is often forgotten. Some of the most highly organized schools of the country show the smallest results in church membership and spiritual power while the schools whose first concern is to lift up Jesus Christ appeal more to the masses. In this connection it is interesting to note that in a long list of Chicago Sunday-schools published by the Cook County Sunday-schools showing their average attendance for May the Moody Church Sunday-school leads with an average attendance of 1,950. The second on the list is a school whose pastor is one of the Bible Institute faculty while the third school reports 551 average attendance, and the balance decrease to less than 50. This seems to verify the words of the Master in which he said, "And I, if I be lifted up will draw." Organize surely, but always keep the organization connected with the spiritual power plant.

WAS THIS CLASS IN YOUR SUNDAY SCHOOL?

TEACHER—"Willie Jones, you may read the next verse."

WILLIE JONES (reads)—"Now the cities of the tribe of Benjamin, according to their families, were Jericho and Bethhoglah and the Valley of Keziz."

TEACHER—"Now, can any little boy tell me what lesson we learn from that verse?"

BOBBIE BUTLER—"Be good."

TEACHER—"That is right, Bobbie; you may read the next verse."

How Long Would a Day School Last, Conducted Like This?

—*Bible Record.*

FUNDAMENTAL PRINCIPLES OF CHURCH EFFICIENCY

Rev. Otis G. Dale, D. D.

I. *The Physical Basis:*

A church, in outward form, is a voluntary association of the followers of Jesus Christ, for purposes of united worship and organized service—a human institution.

In deeper reality the church is the "Body of Christ," called out of the world, united by the bond of a common life, chosen and commissioned to carry out the purposes of the Head—a spiritual organism.

As the human body furnishes the means of expression of the life and purpose of the human spirit, so the Body of Christ, the church is the visible means Christ has ordained for the expression of himself in life and works, during the present dispensation.

As the "Body of Christ," the church has a threefold life, even as the human organism, namely: the physical, the intellectual, and the spiritual. The intellectual and spiritual phases of church life have been given a great deal of attention and study. Strangely enough, as individuals, we tend to give much more attention to our physical than to our spiritual needs, but as members of the Body of Christ we have a tendency to forget the physical needs of the church, while placing most of the emphasis on the spiritual.

As in the human body, the physical is the basis of the intellectual and spiritual life, so that a defect or disorder in the physical greatly affects our intellectual ability and spiritual development, so in the church, its intellectual life, and its spiritual health and development are dependent in large measure upon the condition of its physical life.

What is the physical life of the church? As a human body is an organization of bones, muscles, nerves, organs, glands, blood vessels, and a circulating life-medium, so the physical life of a church is the organization and correlation of building, equipment, officers, auxiliaries, system of business, and the "circulating medium," which is the blood of the church—not its life, but the medium that conveys its life to and from all its parts, and is essential to the expression of its life to the world.

This physical side of church life has been most woefully neglected, and such neglect is often more of a factor in a church's failure than is any spiritual defect. We have looked for a healthy and spiritual development in a starved, deformed, and often despised body. Neat and comfortable building, splendid equipment, compact and thorough organization, carefully coordinated departments, ample financial support and efficient business methods can never be a substitute for spirituality, but they furnish a sound physical basis for a healthy spiritual development and an efficient expression of spiritual power; a sound and healthy body is always a joy to the head—so to the Head of the Church.

Upon these considerations may be based a careful study of all that pertains to church buildings, equipments, organizations, business system, finance, etc.

QUESTION BOX

1. "How best use the opening service of the Sunday-school session?"

Keep in mind the session of the school has been convened to teach a specified lesson from God's Word. The teacher has been entrusted with the task of teaching that lesson. Everything else undertaken during the session must be an aid to the teacher's work. The fifteen or twenty minutes' opening service should be planned and carried out by the superintendent to create the proper atmosphere needed for the day's lesson. Therefore a superintendent should be as careful and studious in preparing for the opening service as the teacher is for the lesson period. All statements, announcements, hymns, scriptures and even prayers should be carefully thought out and properly given. The classes should be turned over to their teachers with the soil of their minds and hearts in condition to receive the precious seed. To do this the superintendent will need to spend much time each week in prayerful study and preparation.

2. "I shun doing personal work. Does this mean I have no aptitude? If not, how shall I learn to love it?"

Your question indicates you have never done much personal work. No greater joy comes to the Christian than talking to another about his risen, loving Lord. Ways of doing it are forgotten in the passion such testimony begets. This passion for doing it has as its underlying motives, love for the sinner, compassion for the lost, and anxiety for his safety. This passion for souls will be given by God in answer to the prayer which reminds Him that His Son said, "Tarry ye * * * until ye be endued with power." As to "How?" if in other things it is true "we learn to do by doing and by doing knowledge grows" it is even more so in personal Christian work.

3. "What are the marks of a successful Sunday-school chorister?"

It is without question that the Sunday-school chorister must be an out and out Christian, having the ability to select songs of true Christian calibre, with reference to the words employed as well as the character of the music. He should be a man who realizes the relation that the music bears to the rest of the service. Other qualities of equal importance are: pleasing personality; show vigor and animation; have a sense of humor; have innate musical ability; broad, fundamental knowledge of the subject besides initiative and the consciousness of the ability of leadership and organization.

Such a man is and would be of inestimable value in any church, and it is men of such ability that the churches have difficulty in finding, since so many have the musical ability but so few of these have the Christian characteristics which give intrinsic value to their work.—T. J. B.

4. "How shall we get more efficient Sunday-school workers?"

We shall never get the number and kind of Sunday-school workers we need until we get back to the scriptural way of finding them. When a worker was needed to fill the place of Judas whose place was made vacant by his betrayal the disciples prayed before they voted. "Show whether of these two thou hast chosen," and the result of the vote was God's answer. Jesus himself said that since the fields need harvesters, "Pray ye therefore the Lord of the harvest that he may send laborers into his harvest." Prayer will find more God-sent workers than any training course ever so well outlined and taught.

SUNDAY-SCHOOL NOTES AND NEWS

If God's Spirit should move upon the hearts of your pupils and compel them to cry out, "What must I do to be saved?" are you ready to give them an answer that will satisfy?

The reports of all North American Sunday-schools show that it takes four officers and teachers twelve months, teaching a Word that is quick and powerful, with the Holy Spirit to illuminate it, to produce one soul for church membership. Why?

The World's next Sunday-school Convention will be held at Tokyo, Japan, early in October, 1920. A movement is under way headed by such men as John Wanamaker, to have a great evangelistic campaign of the Orient to immediately follow the close of the World's Convention. The plan is to carry the evangelistic message to all centers in that part of the world through laymen and ministers who shall be in attendance at the convention.

We have asked Dr. Dale, formerly a director of religious education in a large church in California, but now a member of the faculty in the Institute, to give us the "Fundamental Principles of Church Efficiency." The "Physical Basis" appears in this issue. If the Sunday-school is in reality simply the church functioning in its teaching ministry, it is worth our while to study well Dr. Dale's efficiency suggestions. Look for the second, next month.

We are laying our plans to greatly enlarge and strengthen the Institute's Sunday-school Course. We shall make haste slowly, but watch for important announcements before long. We purpose to present a course for leaders in religious education with a faculty to teach it, second to none in America.

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

The Third World's Christian Citizenship Conference which was to have been held in Pittsburgh, Pa., last summer but which was postponed on account of the war, will be held in Pittsburgh, Victory Week, Nov. 9-16, 1919, under the auspices of the National Reform Association.

An exceptionally strong program is already assured. Among the Americans who have agreed to speak at the conference are the Hon. Charles Evans Hughes, formerly governor of New York, justice of the United States Supreme Court and nominee for the presidency of the United States; P. P. Claxton, U. S. Commissioner of Public Education; Frank J. Cannon, formerly U. S. Senator from Utah and the greatest living authority on Mormonism; Arthur Capper, Senator from Kansas; Henry M. Temple, U. S. Congressman; Henry Van Dyke, author, poet, ambassador to Holland; Gifford Pinchot, statesman and authority on conservation; Drs. James A. Francis, Charles F. Jefferson, Charles L. Stelzle, Samuel Zane Batten, Edwin C. Dinwiddie, Charles L. Godell and B. S. Steadwell, well known reformers, and Mrs. Ella A. Boole, first vice president of the W. C. T. U.

The purpose of the conference is to gather together representatives from various nations to compare views as to the moral interests of mankind and to aid in conserving the moral gains and repairing the moral damage of the war.

This conference is not an experiment. The first of the kind was held in Philadelphia in 1910 with an attendance of 1500 and seven countries represented on its program. The second met in Portland, Oregon, in 1913, with 15,000 people in attendance at some sessions, and seventeen countries represented on the program. It is proposed to make this third conference much larger and more representative in every way, particularly in view of the world's need in this period of reconstruction.

Missionary Department

PRAYING CHANG

"To look at him Brother Chang would not be called a handsome man, or an especially promising catechumen. He is a peasant, minus his front teeth, is stoop-shouldered, undersized, partly deaf and halting in gait and speech. He is uneducated, and poorer than many Americans can understand. But there is now a smile on his face and a gleam in his eye that at once arrests the beholder and makes him look twice.

"This man learned the gospel when Miss Vaughan came to his village to hold a Kung Ki (Bible conference). She was accompanied by several of the women from our Women's Bible School, under the management of some of the Chinese leaders of our field, and largely supported by our Chinese Christians. Chang hung on the edge of the crowd of curious women, and learned some new things that he could not get away from. And the more he pondered this 'Jesus doctrine,' the more he believed it. His family and neighbors ridiculed and abused him for his faith. But a great peace had come to him; and 'the heavenly light' that now filled his soul he wanted them to experience. For this he began fervently to pray.

"To his mind it was all-important to get the men of the village in touch with the Christian leaders who could more fully explain the teaching. He had no money, no name, no influence—not even a cart or barrow on which to bring foreign guests, even if they could spend the time to come. So he prayed, in faith, steadily for a year.

"He prayed that on a given date Miss Vaughan with a band of Bible women might return; also that the 'foreign pastor' and several native evangelists might come—and they all came.

"He prayed for a crowd of heathen to leave their spring plowing and dragging and sowing to come and listen—and they came.

"No house or yard in the big market town was big enough to hold the crowd he wanted to see gathered; so he had prayed that a large 'revival tent' might come—and it appeared at the proper time and was set up. He could not furnish the tent with seats and convention accessories; so he prayed for them. And the people of his and a neighboring village brought all that were needed and put them at his disposal, even foreign lamps for the evening sessions.

"At the meetings it was soon realized that the preachers, because of the uncomfortable jam, would have to divide forces. So Miss Vaughan took the tent, which, daily, from early till late, was packed with women and babies. Some Bible women taught others who thronged the yard of Chang's mother. We men talked to companies on the streets, and to the constantly shifting throngs who came to the yards which were in friendliness loaned for our various headquarters.

"Some results:—There was a large company of women inquirers—some thirty. More than three thousand men heard the gospel, the local people themselves providing the money for the expense of the meetings.

"After we left, Chang was smitten with the need of a Christian school; he prayed for it and a teacher—and got both.

"Then his old mother, in answer to his prayer of faith, accepted Christ.

"A few months later his flaming zeal brought to his village a second series of meetings, in which many of us were greatly blessed. It was remarked by many as a curious fact that just before and after these two series of meetings the weather was unusually cold and windy and dusty. But later they learned that it was Chang who had especially prayed the Lord for the perfect weather that obtained during the meetings.

"I have since baptized a number of those for whom Chang prayed. All his family are now Christians or inquirers, and many outside are interested. Hopeful days are ahead for that village and that region. And all because one humble man has tried to live up to the light he had, that first dawned on him in a Kung Ki."—From *China from Within*, by C. E. Scott.

Christianity is a religion which expects you to DO things.—Japanese saying.

Let us advance upon our knees.—Joseph Hardy Neesima.

Tell the king that I purchase the road to Uganda with my life.—James Hannington.

I am not here on a furlough; I am here for orders.—H. B. Brooklyn, October, 1908.

What are Christians put into the world for except to do the impossible in the strength of God?—General S. C. Armstrong.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

I will place no value on anything I have or may possess except in relation to the Kingdom of Christ.—Livingstone's resolution made in young manhood.

For Sermon and Scrap Book

LOVE

1 Corinthians 13

1. The Pre-eminence of Love, 1-3.
2. The Portrait of Love, 4-7.
3. The Permanence of Love, 8-13.

—Lee W. Ames.

GOD'S RIGHT HAND

1. Hath saved me—Past, Ps. 108:6.
2. Doth embrace me—Present, S. of S. 2:6.
3. Shall hold me—Future, Ps. 139:10.

—W. T. R.

GOOD WORKING CONDITIONS

Mark 7:34

1. Fellowship with God—"Looking up."
2. Sympathy with man.—"He sighed."
3. The word of power.—"Be opened."

—A. L. M.

FOUR INCORRUPTIBLE CROWNS

Purchased by "The Crown of Thorns."

I. Crown of life. James 1:12.
II. Crown of righteousness. 2 Tim. 4:8.
III. Crown of rejoicing. I Thess. 2:18.
IV. Crown of glory. 1 Peter 2:4.

A THREEFOLD CORD

1 Corinthians 6:19

1. A negative truth—"Ye are not your own."

2. A positive truth—"Ye are bought with a price."

3. A practical truth—"Therefore glorify God in your body."—G. H.

"READY"

A Study for All

1. Condition of the sinner—"Ready to perish" (Deut. 26:5; Job 29:13; Prov. 31:6; Isa. 27:13).

2. Compassion of the Lord—"Ready to pardon" (Neh. 9:17; Ps. 86:5; Isa. 38:20).

3. Conduct of the saint—"Ready to do" (2 Sam. 15:15).

4. Commission of the servant—"Ready to preach" (Rom. 1:15).

5. Coming glory and salvation—"Ready to be revealed" (1 Peter 1:5).

6. Complaint of the sorrowful—"Ready to halt" (Ps. 38:17).

7. Consequence of backsliding—Grace "ready to die" (Rev. 3:2).

—F. E. M.

THE CHRISTIAN'S DEATH AS SHOWN IN THE BIBLE

"I must put off this my tabernacle."—2 Peter 1:14.

"The time of my departure."—2 Tim. 4:6.

"After my decease."—2 Peter 1:15.

I. Death in Scripture a Comparatively Unimportant Event.
  1. Not made prominent.
    No mention of the death of Peter, Paul, or John, only of James, etc.
  2. Great themes of the Bible.
    (a) Life—its duties, responsibilities, destiny.
    (b) Eternity—its rewards and penalties.
    (c) The atonement—How to escape sin.
II. Death—"Put off this my tabernacle."
  1. A disrobing—as of garments to rest.
    (a) Of the old body, infirmities, suffering, pain.
  2. A cottage to a mansion.
    Out of the old into the new.
III. "After My Decease"—My Exodus—"The time of my departure is at hand."
  1. Exodus of Israelites—Egypt to Canaan.
    (a) Egypt of bondage, slavery, hard task-masters.
    (b) Canaan of liberty, land rich, fertile, etc.
IV. Heavenly View of Christian's Death.
  1. An abundant entrance (2 Peter 1:11).
  2. A glorious reception (John 14:3).
V. Death Does Not Affect the Soul.
  1. Disrobing, departure, reception. Only affect the outer part—the body.
  2. The soul lives on, still thinks, feels, loves.
    No intimation of unconscious sleep.
  3. Character—is in the soul.
    Death stereotypes character. "He that is holy, let him be holy still," etc.
VI. Death: or exaltation.
  1. Old to the new.
  2. Temporal to the eternal.

—S. W. Fellows.

God's necessity—"Even so *must* the Son of man be lifted up." John 3:14.

Man's necessity—"Ye *must* be born again." John 3:7.

Christ's necessity—"He *must* increase." John 3:30.

The servant's necessity—"I *must* decrease." John 3:30.

The saint's necessity—"They that worship him *must* worship him in spirit and in truth." John 4:24.

—*Record of Christian Work.*

GOD'S STRIKING CONTRAST

1. The law given—3,000 killed, Ex. 32:15-28.
2. The Church formed—3,000 saved, Acts 2:1-6, 37, 41.—P. F. P.

FELLOWSHIP

1. In the Gospel—thanksgiving, Phil. 1:5. Participation in a common joy.
2. Of the Spirit—exhortation, Phil. 2:1. Communion of a common life.
3. Of His sufferings—example, Phil. 3:10. Occupation with a common object.

—J. H.

ENLARGEDNESS IN PRAYER

"Open thy mouth wide, and I will fill it,"—Ps. 31:10.

I. The Manner of Prayer. "Open thy mouth."
  1. From a consciousness of need. There must be heart-hunger and thirsting, a sensibility of our wants.
  2. With deep humility and self-abasement.
  3. With holy pleadings and importunity of spirit. Abraham, Jacob, Solomon, the woman of Canaan and the Lord Jesus did so.
  4. In the exercise of believing confidence. Faith gives potency to prayer; without it God cannot be pleased, much less accept our prayers. Faith honors God.

II. The Extent of Prayer. "Open thy mouth wide."
  1. Ask largely for an abundance of blessings.
  2. Ask incessantly. Praying always cannot weary Him.
  3. Make your requests all-inclusive. For body, soul, family, church and the world.
  4. Ask for the riches and fulness of every blessing sought. Not the drops, but the shower—not for the dawn, but the noonday splendor—not little, but the riches of His grace.

III. Promise Given to Enlargedness in Prayer. "I will fill it."
  1. He can do it.
  2. He delights to do it.
  3. He is pledged to do it.
  4. He has never disappointed His people.
  5. He has often done much more, but never less than He promised. Solomon asked for wisdom, received wisdom, riches and honor. The palsied man received healing and forgiveness of sin. The malefactor prayed to be remembered, had a place promised him in paradise.

—J. Burns.

ATONEMENT IN THE TWO TESTAMENTS

The difference between the atonement, as set forth in the Old Testament and as presented in the New, says D. C. I. Scofield, is that in the former case the sheep died for the shepherd, in the latter the Shepherd died for the sheep.

PRAYER HEARD

Ejaculatory prayer is like the rope of a belfry—the bell is in one room and the handle or the end of the rope which sets it ringing, in another. Perhaps the bell will not be heard in the apartment where the rope is; but it is heard in its own apartment. Moses laid hold of the rope and pulled it hard on the shore of the Red Sea, and though no one heard or knew anything of it in the lower chamber, the bell rang loudly in the upper one till the whole place was moved, and the Lord said, "Wherefore criest thou unto me?"—J. J., in *Record of Christian Work.*

TO SET YOU THINKING

The quaint inscription on an old slab in the ancient cathedral of Lubeck is very impressive:

"Thus speaketh Christ, our Lord, to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not;
Ye call Me Noble, and serve Me not;
Ye call Me Mighty, and honor Me not;
Ye call Me Just, and fear Me not;
If I condemn you, blame Me not."

THE IMPORTANCE OF STUDYING THE SCRIPTURES

Matthew 22:29

Studying the Scriptures is important because—

1. Without it there can be no correct conception of that most important of all things, salvation. 2 Tim. 3:15.
2. Without it there can be no assimilation of that nutritive food which promotes spiritual growth. 1 Peter 2:2.
3. Without it there can be no appropriation of that enriching property which produces spiritual fruit. Ps. 1:2, 3.
4. Without it there can be no guarantee of success in warfare, work or worship. Josh. 1:8.
5. Without it there can be no rightly dividing of the Word of truth to those we try to teach. 2 Tim. 2:15.
6. Without it there can be no rooting and grounding in the truth which forestalls false teachers and erroneous doctrines. Col. 2:6-8.
7. Without it there can be no Christlike loyalty to the Scriptures as the standard of authority. Matt. 26:53, 54.

—R. G. Pearson.

Unbelief says, "How can such and such things be?" It is full of "hows"; but faith has one great answer to the ten thousand "hows," and that answer is—God!—C. H. M.

JIMMIE'S TEXT

"'Faith is the substance of things hoped for,'" repeated Jimmie slowly, as he endeavored to fix the words of the text in his mind; but his eyes would travel toward the window, and he wondered what the dog was doing, and he just could not remember what the rest of the verse was.

"There goes Robbie!" he suddenly exclaimed. "Can't I call to him to wait?"

"No, dear, you haven't learned your text yet," said mother, patiently. "Miss Aiken would be so disappointed if you didn't learn it, and I know you would be sorry to be the only one in the class who could not say it."

With a long sigh Jimmie began again, but Fritz would bark and he must look out of the door to see where the dog was; the cat had to be petted and his chair placed in another position. So learning the text was very slow work, even with mother to prompt him.

"I do not believe I can ever learn it," he declared as he squirmed in his chair, "I don't know anything about 'faith' anyway, and it won't do me any good to learn it," he whined.

"Indeed, you do know a great deal about it," declared mother, positively. "Your life is largely made up of faith."

"Why, how, mother?" And the little boy sat up very straight and looked at her in astonishment.

"Will you please telephone Mrs. Walter that I will bring her book home this evening?" she asked, seeming not to have heard the question. Away Jimmie hurried for he very much enjoyed using the phone, especially if he could talk to Mrs. Walter.

"What did you expect when you took the receiver down?" asked mother, when he came back into the room.

"That Central would ask what number I wanted, and that Mrs. Walter would answer her ring," was the somewhat puzzled reply.

"Could you see Central or Mrs. Walter?" she asked.

"Of course not," he replied.

"That was faith, 'the evidence of things not seen.' You could not see either of them, yet you believed they were at the other end of the line, and would answer. Because we have faith our prayers are answered, for prayer is like a telephone line reaching from our hearts to that of the heavenly Father.

"When we get on the train to ride to the city, we have faith in the man on the engine, in the train, and in the road, that we will reach the city which we can not yet see.

"When father promises you a new suit of clothes, you believe him, even before you see the clothes. So, you see, there is a great deal of 'faith' in our lives, and I hope my little boy will long remember this text, for it will often prove very comforting."

"Thank you, mother, for 'splaining it," said Jimmie soberly. "I think I can learn the verse now."—D. W. Rubens, in *Herald and Presbyter.*

"HE KNOWS, HE CARES"

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street, to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself, and was willing to supply it."

It is almost an illustration of prayer. We go to God, asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in His experienced wisdom, He knows that wherefor we ought to ask even better than we do ourselves, and in the richness of His fatherly love, He supplies the known and the unknown lack. —*Onward.*

THE COMFORT THAT FAITH BRINGS

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed, when swiftly, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord"; and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine; and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up on yonder mountain, saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere. But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to you.—C. H. Spurgeon.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them—Editors.

H. P. Dunlop and wife report a good meeting in a tent in the country near Chillicothe, Mo.

George Preston writes from Spring Lake, Mich., that they have had good meetings, with conversions every night.

E. DeWitt Johnston and party on July 27 opened a promising tabernacle meeting at Brownsville, Ont. Ten churches united and a beautiful spirit of harmony prevailed.

D. C. Kauffman conducted meetings at Cadiz, N. Y. The meetings were fairly well attended and were held during the busy season when farmers and their wives were in the midst of haying, canning, etc.

Haggard-Stringham party conducted a tent meeting at Morristown, Tenn., where there had been seventy-one professed conversions at the time of reporting. The people enjoyed the singing led by Mr. Stringham.

Mrs. Winifred, wife of Rev. J. S. Dague, pastor of Cuyahoga Falls, Ohio, U. P. Church was licensed as an evangelist June 24. She is president of the Women's Department of the Interdenominational Association of Evangelists.

A. Lee Aldrich and party closed a campaign in Catlam, Ont. Canada, with about fifteen Methodist churches uniting. Over a thousand converts were reported. The party next went to Cambridge, Minn. among the Swedish Baptist churches.

A. J. Fitt, who is camp secretary at Fort Logan, Colo. writes: "June was a good month out here. We had twenty-five definite decisions for Christ. One hundred four signed cards for rededication to God and the church. Much good work was done for social, physical and educational lines."

S. D. Goodale writes that he has changed his home address from Webster Groves, Mo. to 514 York Ave., York, Nebr. His brother, B. W. Goodale, is associated with him as musical director in their campaigns. Mr. Goodale has been supplying in the St. Louis Presbytery most of the summer.

H. D. Kennedy conducted a union campaign in Peterboro, Ont., his home town, and it was very encouraging for him to receive a unanimous invitation from a committee representing all the evangelical churches of the city. The meetings continued every night for almost five weeks. The pastors gave their hearty co-operation and the churches got a spiritual uplift. Mr. G. W. Mulligan conducted the singing and was assisted by various choirs, so that the musical part proved a real success.

Following work at Camp Hancock, near Augusta, Ga. and the supply of the Greene Street Presbyterian Church, Augusta, Rev. John H. Elliott, D. D., for two years principal of the Australasian Chapman-Alexander Bible Institute, Adelaide, South Australia, and more recently gave six months or more service under the Y. M. C. A. War Work Council, accepted an invitation to become acting pastor of the North Avenue Presbyterian Church of Atlanta, Ga. At the conclusion of his work there he accepted the unanimous call of the College Park Presbyterian Church to become its pastor (College Park is a suburb of Atlanta, Ga.). During the four months Dr. Elliott was with the North Avenue Church his work has greatly prospered. The audiences have increased and many have united with the church. He will be able to give a limited amount of service in Bible teaching, Bible conference and evangelistic work. His address will be The Manse, corner Main and John Calvin Streets, College Park, Georgia.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

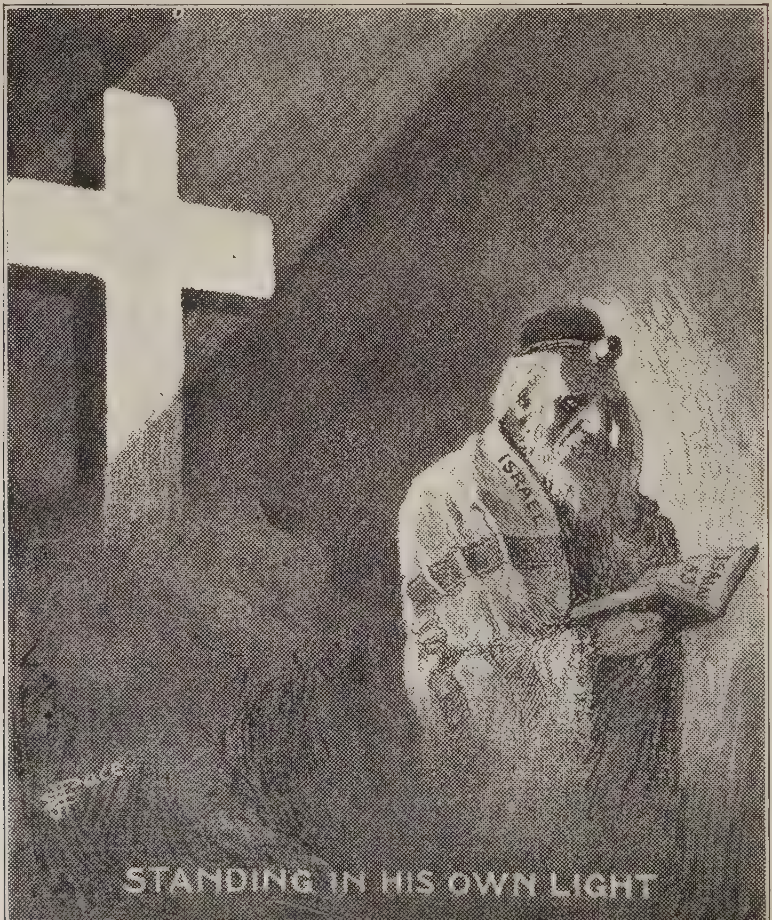
Lockett Adair and G. A. Carlton—Sept., Grapevine, Tex.
W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
Chester Birch—Y. M. C. A., Fort Leavenworth, Kans.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
Callis-Gossett Party—Sept. 7-28, Big Foot, Ill.
W. H. Collisson—Y. M. C. A., Fortress Monroe, Va.
H. P. Dunlop and wife—Sept. 1-21, Chula, Mo.; Sept. 28-Oct. 19, Vandalia, Mo.; Oct. 26-Nov. 9, Houston, Tex.; Feb. 1-21, Upper Sandusky, O.
Floyd John Evans—Sept., Akron, Iowa; Nov., Stockton, Kans.
C. E. Faust—Y. M. C. A. War Work, Camp Dix, N. J.
Clyde Lee Fife—Sept., Grant City, Mo.; Oct., Chandler, Okla.; Nov., Tipton, Ind.; Dec., Fremont, Nebr.
A. J. Fitt—Y. M. C. A., Camp Logan, Tex.
S. B. Goff, Jr.—Sept. 21-Oct. 12, Hammonton, N. J.
S. D. Goodale—Sept., Norwich, Kans.; Oct., Osborn, Mo.; Nov., Fairmont, Nebr.
Roy Gourley—Y. M. C. A., Erie, Pa.
R. A. Hadden—Y. M. C. A., Camp Kearney, Calif.
Harry James—Y. M. C. A., Columbus, O.
E. DeWitt Johnston and Party—Aug.-Sept., Tupperville, On
P. H. Kadey Party—Sept., Applegate, Mich.
J. B. Kendall Party—Until Aug. 31, Plainview, Tex.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
John M. Linden and W. S. Dixon party—Until Sept. 1, Salvation Army Home Service Fund Campaign, St. Louis, Mo.; Sept. 28, Cairo, Ill.; Oct. 29, Eldorado Springs, Mo.; Nov. 19, Council Bluffs, Ia.; Dec. 28, Brookfield, Mo.
C. H. Jack Linn—Sept., Oklahoma.
Elmer P. Loose—Aug. 31, Danvers, Ill.
A. S. Magann—Salvation Army Campaign, Wisconsin.
T. G. Makin—Y. M. C. A., Camp McClellan, Ala.
McCombe-Clase Party—Fall 1919, Cazenovia, N. Y.; Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.
H. Evan McKinley—Sept., Lexington, Ky.; Oct., Crooked Creek, Ind.; Nov., Fulton, Ind.
J. B. McMinn—Sept. 14, Maxwell, Iowa.
W. C. Mealing and wife—Sept., Williamsport, Pa.; Oct., Salem, N. J.; Nov., Pottstown, Pa.; Dec., Newton, Pa.; Jan., Asbury Park, N. J.; Feb., North Long Branch, N. J.; March, Wood Lynne, N. J.
P. C. Nelson—Y. M. C. A., Camp Custer, Mich.
O. A. Newlin Party—Oct. 5, Gibson City, Ill.
Emma Paige—Until Sept. 7, Lushton, Neb.
David F. Nygren and wife—Sept. 1-14, Elroy, Tex.; Sept. 15-30, Kenedy, Tex.; Oct., Corpus Christi, Tex.
Sara C. Palmer Party—Sept., Charleston, W. Va.; Jan., Virginia, Minn.
L. K. Peacock—Y. M. C. A., Camp Dix, N. J.
Myrtle M. Saylor and Singer—Sept. 21-Oct. 12, Oxford, Ia.; Oct. 19-Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.
Grace Sutton Powell—Y. W. C. A., California.
Rayburn-Wickland Party—Sept., Scotts Bluff, Neb.,; Oct., Winfield, Kans.; Nov. and Dec., Pratt, Kans.
Milton S. Rees—Oct., Quincy, Mass.; Nov., St. John, N. B., Canada.
A. P. Renn and H. A. Backemeyer—Sept. 3-21, Summitville, Ind.; Sept. 24-Oct. 12, Decatur, Ind.; Oct. 19-Nov. 9, Marion, Ind.; Nov. 12-30, Indianapolis, Ind.; Dec.3-21, Paris, Ill.
R. M. Sands—Y. M. C. A., Camp Funston, Kans.
J. H. Sawtelle—Y. M. C. A., Great Lakes, Ill.
M. B. Simmons—Y. M. C. A., Camp Kearney, Calif.
H. L. Stephens and Party—Sept. 21-Oct. 19, Hanover, Ont., Canada.
Annie Agnes Smith—Sept. 28-Oct. 17, Ashley, Pa.; Oct. 19-Nov. 7, Baltimore, Md.; Nov. 9-28, Pittston, Pa.; Nov. 30-Dec. 14, Philadelphia, Pa.
Morgan Lee Starke—Sept. 2-14, Summit Point, W. Va.; Sept. 21-Oct. 5, Onancock, Va.; Oct. 12-26, Marshall, Va.; Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.
George T. Stephens Party—Sept.-Oct., Monmouth, Ill.; Nov., Indianapolis, Ind.
William A. Sunday Party—Sept. 14, Tri-Cities (Davenport, Ia., Rock Island, and Moline, Ill.); Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.
A. T. Swanson and Party—Aug. 18-Sept. 7, Smitland, Iowa.
F. J. Thomas—Salvation Army Campaign, Neb.
Thomas P. Ullom—Y. M. C. A., Camp Gordon, Ga.
Ray G. Upson—Y. M. C. A., Dayton, O.
Owen O. Wiard—Sept. 7-14, Flora, Ind.; Sept. 26, 27, Bridgewater, Va.; Sept. 28-Oct. 4, Daleville, Va.; Oct. 12-16, Wetonka, S. Dak.; Oct. 26-Nov. 1, Richmond, Mo.
A. R. Willgus—Y. M. C. A., San Antonio, Tex.
Oliver E. Williams Party—Sept. 3-10, Jamestown, N. Y.
E. L. Wolslagel—Sept. 1-15, Johnson City, Tenn.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Camden (Me.) Bible Conference, Aug. 31-Sept. 7.
National Council of Congregational Churches, Grand Rapids, Mich., Oct. 21-29.
Winona Lake (Ind.) activities:
- Bethany Girls, entire season.
- Progressive Brethren Conference, Sept. 1-8.
- United Brethren Conference, Sept. 8-15.
- Chicago Boy's Club, entire season.

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.
International Sunday-school Convention, Kansas City, Mo., June, 1922.


ISRAEL
STANDING IN HIS OWN LIGHT

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Conducted Bible Conference at Eagles Mere, Pa.; preached at Buena Park Presbyterian Church.

Dr. Fitzwater: Bible Conference, Long Beach, Calif.

Mr. Gosnell: Prayer meetings at Edgewater Presbyterian Church; preached at Second United Presbyterian Church.

Mr. Pace: Preached at Summit and Argo, Ill., Congregational Church; Highland Park, Ill., United Evangelical Church; Tarkio, Mo., United Presbyterian Missionary Conference.

Dr. Ralston: Prayer meeting at Fourth Presbyterian Church; preached at Crerar Memorial Presbyterian Church.

Dr. Russell: Arpin and Sherry Presbyterian Churches, Sherry, Wis.; Christian Companionship Club, Moody Church.

RECENT SPECIAL SPEAKERS

July 10—Mr. R. V. Bingham, Director, Sudan Interior Mission.

July 15—Professor I. E. Reynolds, Director of Music, Southwest Baptist Seminary, Fort Worth, Tex.

July 16, 19, 25—Professor Edwin Vail McIntyre, Director of Music, First Presbyterian Church, Oklahoma City, Okla.

July 17—Miss Sarah Palmer, Irish Evangelist.

SWEDISH EVANGELICAL FREE CHURCH

The Swedish Evangelical Free Church of the United States of America at its last Conference, held in Holdredge, Neb., passed the following resolution:

"The Swedish Evangelical Free Church of the U. S. A., holding its thirty-fifth conference at Holdredge, Neb., June 18-22, 1919, wishes to express a hearty appreciation and thankfulness to The Moody Bible Institute of Chicago for all the help, kindness and love the school of the said denomination has received in the past from the Institute."

PROFESSOR McINTYRE'S LECTURES

Professor Edwin Vail McIntyre, an organist of wide repute and director of music of the First Presbyterian Church of Oklahoma City, Okla., gave a series of lectures and an organ recital during the last two weeks of July. The organization and conducting of choirs, choir repertoire, the organ in the service, the construction and care of organs and kindred subjects, proved interesting and helpful to the student body.

EXTENSION DEPARTMENT NOTES

Miss Elinor Stafford Millar has arrived safely from Australia, and a number of engagements have already been booked for her season which opens October 1. Her services are appreciated by organizations as far apart in their class and method as Young Women's Christian Associations and City Rescue Missions. Her addresses at conventions and conferences are particularly helpful and her drawing-room meetings most effective.

"Salvation," "The Believer's Priesthood," and "The Lord's Return and the Kingdom" constituted the main teaching given by Rev. George E. Guille in the sympathetic atmosphere of the Gull Lake Bible Conference at Midland Park, Augusta, Mich. He, with Rev. John C. Page, were also on the teaching staff of the Lake Orion Bible conference.

Rev. B. B. Sutcliffe gave, with much blessing, an exposition of Philippians at the Montreat (N. C.) Bible conference, in connection with which he also preached to a colored congregation.

Dr. Henry Ostrom conducted tent evangelistic meetings in Chicago during July and most of August. The first campaign, at Crawford Ave. and Division St., attracted large audiences, deepened the interest in the community and was fruitful in results. The second was arranged by Bethany Reformed Church of Roseland, Ill., and there is evidence of increasing blessing as we write.

That Mr. C. E. Putnam most effectively uncovered the errors of Christian Science in connection with the tent meetings held recently by Evangelist L. B. Compton at Champaign, Ill., is apparent from the daily press comment. He did this by diligently comparing Mrs. Eddy's writings with the Bible, his favorite method, and a task for which exhaustive study, a logical mind, and a right estimate of values has well fitted him. From Champaign he went to the Gull Lake Bible Conference, held at Midland Park, Augusta, Mich.

Dr. Henry Ostrom, Rev. B. B. Sutcliffe and Mrs. Margaret T. Russell will assist Dr. Gray in teaching at the Castine and Camden, Me., Bible conferences.

Mr. John R. Riebe occupied the pulpit, morning and evening, at the First Baptist Church of Western Springs, Ill.

THE REDECORATED AUDITORIUM

Following the fire last spring which damaged the Auditorium to an extent that made extensive repairs necessary, it was decided by the Trustees of the Institute to effect a number of changes, structural and decorative, that had long been desired.

As one approaches this historic building of so many sacred memories, a striking change is to be observed in the entire block from the Auditorium to the Women's Building. It is now painted in the same color scheme, indicating to even a stranger that all the buildings are under one management.

Entering the Auditorium, the first impression is of the spaciousness and beauty which have been effected by the new decorations. The pews and seats formerly in mission style are now finished in light oak. The walls, ceiling and dome are in light tan and gold, and the ceiling under the gallery, cream.

The organ has been entirely renovated, all rubber cloth parts replaced with leather, and an electric fan installed.

The choir platform has been changed to curve on either side, and new stationery opera chairs installed facing forward in a semi-circle.

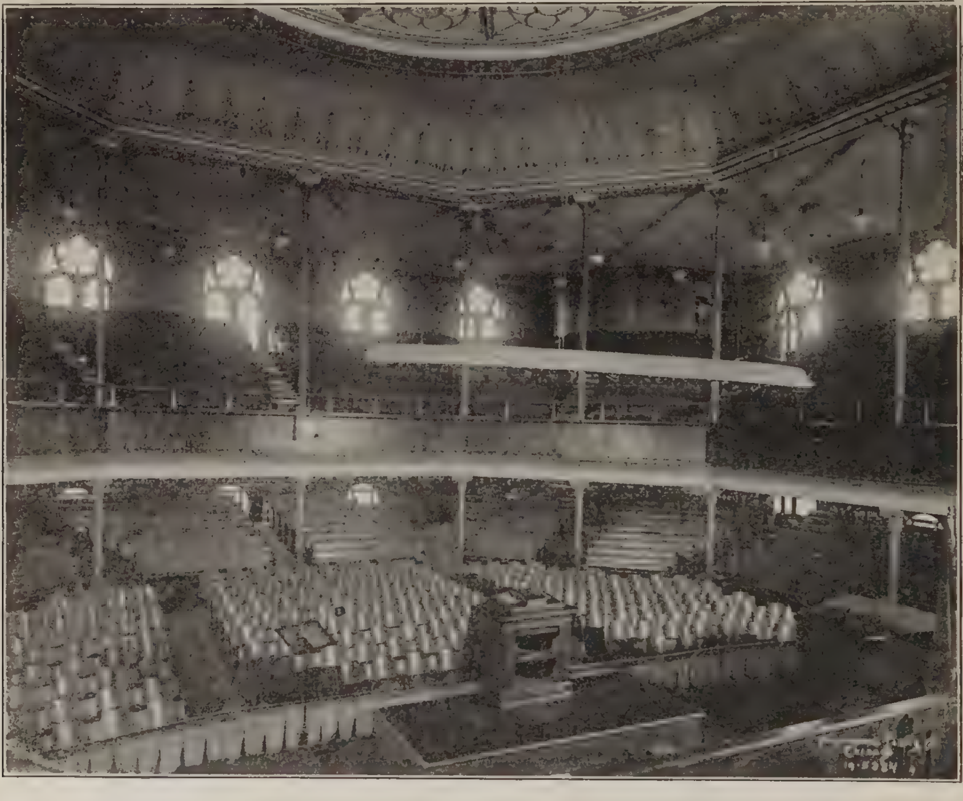
On the speaker's platform is a new pulpit set in oak, Mr. Moody's old pulpit and chair having been taken to the Moody Tabernacle when the Institute bought the building from the Moody Church.

On the platform stands a concert grand piano, for use at special conferences, and at the term-end recitals, which are now held in the Auditorium; and over the platform is hung a circular sounding board decorated in harmony with the rest of the room.

A telephone connects the speaker with the new well-equipped bookstand in the southeast corner, under the tower.

A handsome velvet screen in soft-toned green has been hung across the front of the platform and new cork covering is on the floor just in front, and in the aisles.

The lighting throughout is indirect, both suspension fixtures and invisible lamps being used.



The Auditorium

Adequate ventilation has been provided, the fresh air being pumped in through two windows and washed and cooled before entering the building.

Exit lights, kept constantly burning, have been placed at all doors.

In all the planning for the "new" Auditorium, efficiency has been an object held only second to beauty. With this thought the speakers' room, north of the platform, has been furnished to combine the purpose both of a speakers' room on the occasions of special conferences and graduating exercises, and of a class room. The chairs and lectern are in oak and upon demand are easily carried to the platform.

The corresponding room to the south of the platform is now used both as the choir-room and for classes. On Tuesday and Friday evenings it is suitably arranged for a writing and rest room for the men students of the Evening Classes, and a room on the second floor of the Guild House, which has been connected with the Auditorium by a passageway, is used by the women students for the same purposes.

Floors have been removed between the two rooms northwest of the gallery, throwing them into one splendid room for class use, and made suitable for demonstration lectures by the installation of an inclined floor. This room is used by the classes in the Home Nursing Course.

The partitions of the gallery in the northeast corner have been removed, and the rooms heretofore occupied by the sexton have been completely freshened, the stairway changed, and the vestibule lighted by putting in windows.

New lights have been installed in all the stairways of the building from the street to the top.

JUNIORS ENTERTAIN THE SENIORS

A reception given by the Juniors of the Institute in honor of the Seniors, was held Monday night, July 28, in the Women's Building. The Juniors and their guests gathered for supper and later proceeded to the roof garden for a fellowship meeting and a musical program. After some gospel songs and prayer Mr. Gosnell spoke most happily and helpfully on some of the practical problems of the Christian worker.

Owing to the recent and sudden death of our dear fellow student, Lydia Steen, the customary jokes at the expense of the Seniors were omitted from the program. It included vocal and instrumental numbers by members of the class and two exquisite piano solos by Professor McIntyre, a guest of the Institute.

An original feature of the program was a toast to the Seniors, composed by Nell Malen and Ruth Lamberton of the Junior class and sung by Miss Lamberton and the class. Each Senior was presented with a copy of the song and after refreshments the party came to a happy conclusion.

Two Institute Women in France

TWO INSTITUTE WOMEN IN FRANCE

The picture here reproduced shows two former students with a number of soldiers of the 37th Division in Berterchamp, France, who are waiting to have their uniforms altered. Mrs. C. D. Cottingham on the left, and Mrs. Harold Smith on the right, both of '18, went out under the Salvation Army, and found many opportunities to reach the men for Christ. Two evenings each week they held services which were more largely attended than the two weekly moving picture shows given in the same place. As many as sixty knelt at one service, and among those who accepted Christ were many who went to the front not to return.

STUDENT VOLUNTEER PICNIC

The picnic ground at Mayfair on the Fourth of July was the scene of many gay holiday groups but none more happy than the hundred and more volunteers and friends from the Institute. The heat drove some to shady spots to read or rest or visit. Others ignored or forgot the weather in the enjoyment of baseball and other games.

In the afternoon many gathered to listen to the missionaries of the party. Miss Johanna Wunderlich and Mrs. George Albrecht from India, and Mrs. E. J. Pace from the Philippine Islands, related experiences of their life on the field. Mr. and Mrs. Shelley, of Washington, D. C., sang.

At six o'clock supper was served and then came the hour always looked forward to as the best of the day. In the glory of the sinking sun, His praises were sung from glad hearts. Prayer was offered for the needs of those present, and for former students scattered to the ends of the earth.

A Class in Sewing

Mr. Carl Smith, President of the Student Volunteer Band, led the service and introduced the speakers. Dr. J. T. Spangler, Professor of Philosophy and Religious Education at Lebanon Valley College, Annville, Pa., gave a message from Matthew 11: 4-6. Rev. E. J. Pace, Acting Director of the Missionary Course, read and expounded Ephesians 1: 3-14. The service closed with prayer, and then joining hands to form a mammoth circle, all united in singing, "Blest Be the Tie That Binds" and the Institute "Fellowship Song."

TENT AND OPEN AIR INCIDENTS

The case of a young woman whose mother burned seven Bibles she had taken home affords a striking illustration of the way in which God is blessing the Institute's tent work this summer.

Riding to and from her work she was attracted by the tent sign at the corner of Crawford Ave. and Division St., and on Sunday evening, July 20, went to the meeting.

Recognizing Mr. Meeker as the pastor of the church in which she attended Sunday-school fourteen years ago, she accepted an invitation to sing in the choir that night.

At the close of the service Dr. Ostrom showed her the way of salvation, and left it to Mr. Meeker to talk with her further. To him she related that she had desired while very young to be a Christian and had also purposed to be a foreign missionary, but her parents were hostile and bitterly opposed her becoming a Christian.

After a little earnest persuasion, in which she was told how Christ had suffered for her, she was soon upon her knees, in tears, crying "Lord Jesus, I give myself to Thee, a sinner." Over and over the prayer went up and the surrender seemed complete.

Mischievous boys had frayed and torn the sign that led this young woman to the place where she found her Lord, but His promises had been claimed as it was placed there, and left in His care, and this is only one of many instances in which God honored His Word as faithfully preached in this "Summer-time temple."

Mr. Meeker relates an instance of the fruit-bearing service the open-air workers are doing.

One night, early in June, while preaching from a gospel auto at the corner of State and Quincy streets, he was led to speak of Albert Johnson, of a police officer. Mr. Meeker had been with Johnson frequently during his four months in prison, and stayed with him to the end.

The incident made a deep impression on a man standing near the auto, heavily under the influence of liquor. There was an intense longing in his face as he stood there with his hungry eyes fastened on the speaker, and he was one of the first to raise his hand for prayer when the invitation was given. Personal workers talked with him and learned that he had been on the way to the lake to end his life. Half a block away, he heard the speaker's voice and curiosity for the moment replacing the purpose of suicide, he was soon one of the crowd listening to the gospel.

Soon after the service Mr. Meeker, with a student, took him to the office of the Night Church near by and dealt with him faithfully. God's Spirit touched his heart as they knelt together, he made a heart-broken confession of sin and weakness, and rose sobered, and with a look of gladness in place of desperation and despair.

On leaving he expressed his determination to connect himself with some mission or church, and spend the rest of his life for Jesus Christ.

THE DOMESTIC SCIENCE CLASSES

The accompanying pictures show something of the equipment and the practical nature of the work and instruction in domestic economy, in the Department of Domestic Science and Manual Arts, in charge of Miss Leah May Gaymon, with Mrs. Myra A. Rugg as special instructor in sewing and cookery.

The first floor front room of the building at 812-14 N. La Salle St. is a model dining room, with a complete dining room suite, including a full set of pretty china dishes, snowy table linens, coffee urn, etc., necessary for serving a full course dinner, a breakfast, a buffet luncheon or refreshments for a church social. The food prepared in the kitchen is thus served in a proper manner, the members of the class taking turns in acting as hostess, waitress and cook. Next to the dining room and leading to the kitchen is a commodious serving room with all necessary equipment.

On the floor above this department are the private offices of Miss Gaymon and Mrs. Rugg, also well equipped rooms for the manual arts and sewing classes. These instructions and equipment are available for the Evening Classes as well as for the Day students. The classes, filled to overflowing each term, show the unusual interest manifested in this branch of the Institute curriculum, which is designed to help in gaining access for the gospel in homes in our own land as well as on mission fields.

The Domestic Science Kitchen During a Class Period

PERSONALIA

Ethel A. Masales, '12, a teacher in a school for negroes in Mobile, Ala., has been appointed to evangelistic work in South India, under the Baptist Women's Missionary Society.

Rev. Robert L. Moyer, '15, now associated with the Northwestern Bible School, is available for evangelistic meetings. Address the assistant superintendent, 6 S. 11th St., Minneapolis, Minn., for open dates.

Evelyn Straw, '13, was a member of the faculty of the Pittsburg Conference Institute, held at Ridgeview Park, July 19.

A TABLE GROUP AT MOODY BIBLE INSTITUTE

Back row, left to right—Isabelle E. Ostler, Selma A. Stempel, Lyda Fulton, M. Alice Ludwig, Mrs. Rowena Becker.

Front Row—Selma Nelson, M. Helen Biber, Ruth V. Anderson, Frances E. Fritch, Florence Clegg.

Front—Helen Ruth Lamberton.

Bessie Williford, '19, has been designated to evangelistic work in China, by the Baptist Women's Missionary Society. Her first year will be spent in Nanking.

Miss Katherine Friedenberg, '13, superintendent of the Florence Crittenden Home, Paterson, N. J., sent an interesting and encouraging report of the past year's work of that institution.

Elmer W. Blew, '05, is still in Army Y. M. C. A. service, but has been withdrawn from the ocean transports, and is working on the troop trains.

The American Baptist Publication Society has recently published a book by Arthur B. Strickland, '00, *Roger Williams, Prophet and Pioneer of Soul Liberty*.

Howard M. Green, '16, a corporal in the First Division A. E. F. wrote from Germany of a Bible class he was teaching in his regiment. He was expecting to return to America in July.

C. S. Thompson, '17, singing evangelist, was a recent caller at the Institute. His home address is Walkerton, Ind.

W. E. Lucas, '16, is much blessed in his work as pastor of the M. E. church at Superior, Wis., and expects to be appointed there for the fourth year.

Dr. I. E. Honeywell recently returned from France where he spent many months with the A. E. F. doing evangelistic work under the Y. M. C. A. With a chorus leader, soloist and pianist, he held services in practically all the American camps in France. He was to resume his evangelistic work August 15, beginning with a union tent meeting in New York City, to be followed by campaigns in Canada, and Tennessee, and later in California.

Miss Alice Ludwig, '18, until recently employed in the office of the Managing Editor of the Publication Department of the Institute, has accepted the superintendency of a Girls' Mission Home in Wheeling, W. Va.

Guy A. Bucher, '18, and Mrs. Bucher (nee Irene Haller, '18) are engaged in outdoor work in New York City under the auspices of the National Bible Institute. Their daily program is two meetings at noon in the financial district along Wall Street and two meetings in the evening in the tenement sections among the children. The Lord is blessing their efforts and they ask to be remembered in prayer by the Institute family. Mr. and Mrs. Bucher are candidates for South America under the Christian and Missionary Alliance.

J. Forsyth Smith, '01, pastor of First Presbyterian Church, Miles Center, Mont., sends us news of steady growth in membership and interest. The Sunday-school has the largest cradle roll between the Twin Cities and Seattle. Their women's missionary society is one of the most active in the northwest.

Stanley G. and Mrs. Payne, '13-'15, are now engaged in missionary work at Portland, Me., where they have been located since 1917.

John Mein, '08, is teaching in Collegio Baptista Fluminense, Rio de Janiero, Brazil, as well as evangelizing. He reports that his work is going along splendidly and that the Lord is giving him souls for his hire; also that Orlando Alves, '18, has been associated with him and preaching some powerful sermons.

An interesting letter from Horace E. Weaver, Melbourne, Australia, tells of God's blesssing upon his work as pastor of his home church, and of his designation to evangelistic work in Ayamgahr, India. His permanent address is 288 Little Collins St., Melbourne, Victoria, Australia, care of Foreign Mission Office.

Daniel Lyshon Lloyd, '13, was graduated from the Rochester Theological Seminary in May, '19. His present address is Sharon, Pa.

Mrs. Lydia B. Mayos, '99, and J. C. Mayos went to their new pastorate at Wheaton, Kan., last May. They desire the prayers of their Institute friends for God's blesssing upon their service there.

H. R. Boyes, '12, who has just returned from overseas service, tells us in a recent letter of a Bible class he conducted among the soldiers, with the unusual record of having met every night for seven months, for at least one hour of study. With the letter he sent a list of thirty names of men to whom he had recommended coming to the Institute. His present address is 296 West Ferry Ave., Detroit, Mich.

L. M. Aldrich, '14, spent a few days at the Institute in July. In addition to his pastoral work in Vinita, Okla., he is a correspondent for a number of papers in the Southwest.

P. A. Stockton, '10, singer, is temporarily in charge of the Baptist church at Fairmont, N. D.

Rev. Gustav A. Briegleb, D.D., '03, is now editing "Week by Week Studies" in *The Biblical Student and Worker*, published at 5600 Vermont Ave., Los Angeles, Calif. Dr. Briegleb is pastor of the Westlake Presbyterian Church of Los Angeles.

BORN

To Mr. and Mrs. John Hamel, '19, Indianapolis, Ind., a son, Peter Cornelius, July 22, 1919.

To Mr. and Mrs. John S. Brinkman, '16, of Alton, Ill., a son, John Keith, May 8, 1919.

DIED

Miss Mollie C. Wolfe, '07, July 2, at Cedar Rapids, Ia.

Lydia Steen, '19, of Campbell, Neb., July 19, at Passavant Hospital, Chicago, Ill.

VOCATIONAL TRAINING FOR DISABLED SOLDIERS AND SAILORS

Every disabled soldier and sailor should know that the Government is resolved to do its best to restore him to health, strength, and self-supporting activity. That until his discharge from hospital care the medical and surgical treatment necessary to restore him to health and strength is under the jurisdiction of the military or naval authorities. That the vocational training which may be afterwards necessary to restore his self-supporting activity is under the jurisdiction of the Federal Board for Vocational Education.

That if he needs an artificial limb or other orthopedic or mechanical appliance the Bureau of War-Risk Insurance supplies it free upon his discharge and renews it when considered necessary. That if, after his discharge, he again needs medical treatment on account of his disability, the Bureau of War-Risk Insurance supplies it free.

That any man whose disability entitles him to compensation under the War-Risk Insurance Act may be provided by the Federal Board with a course of vocational training for a new occupation. That the Government strongly recommends each man who needs it to undertake vocational training and put himself under the care of the Federal Board, but the decision to do so is optional with each man.

That if his disability does prevent him from returning to employment without training and he elects to follow a course of vocational training provided by the Federal Board, the course will be furnished free of cost, and he will also be paid as long as the training lasts a monthly compensation equal to the sum to which he is entitled under the War-Risk Insurance Act or a sum equal to the pay of his last month of active service, whichever is the greater, but in no case will a single man, or a man required by his course of instruction to live apart from his dependents, receive less than $65 per month, exclusive of the sum paid dependents; nor will a man living with his dependents receive less than $75 per month, inclusive of sum paid to dependents.

That if his disability does not prevent him from returning to employment without training and he elects to follow a course of vocational training provided by the Federal Board, the course will be furnished free of cost to him, and the compensation provided by the War-Risk Insurance Act will be paid to him, but no allowance will be paid to his family.

That in addition to the above the family or dependents of each disabled man will receive from the Government during his period of training the same monthly allotment and allowance as that paid prior to his discharge from the Army or the Navy. That upon completion of his course of training he will continue to receive the compensation prescribed by the War-Risk Insurance Act so long as his disability continues.

That in nearly every case, by following the advice and suggestions of the Federal Board, he can either get rid of the handicap caused by his disability or acquire new powers to replace any that may have been lost. That if he is willing to learn and to take advantage of the opportunities to increase his skill offered him by the Federal Board he can usually get a better position than he had before entering the service. That if he fails to take advantage of these opportunities he will find himself badly handicapped when he is obliged to compete with the able-bodied men who come back to work after the war.

That the Federal Board, through its vocational experts, will study his particular disability and advise him as to the proper course to pursue and give him free training for the occupation best suited to him. That on the satisfactory completion of his training the Federal Board, through its employment service, will assist him to secure a position. That public authorities and other large employers will in many cases, at least, give the disabled soldiers and sailors preference when filling vacant positions, provided they possess the training necessary to fill them.

All disabled soldiers, whether in or out of the hospital, should address their communications either to the Federal Board for Vocational Education, Washington, D. C., or to the district office of the Federal Board of the district in which he is located. The district offices of the Board are located at the following points respectively:

District No. 1: Maine, New Hampshire, Vermont, Massachusetts, and Rhode Island. Office: Room 433, Tremont Building, Boston, Mass.

District No. 2: Connecticut, New York, and New Jersey, Office: Room 711, 280 Broadway, New York.

District No. 3: Pennsylvania and Delaware. Office: 1000 Penn Square Building, Philadelphia, Pa.

District No. 4: District of Columbia, Maryland, Virginia, and West Virginia. Office: 606 F Street N.W., Washington, D. C.

District No. 5: North Carolina, South Carolina, Georgia, Florida, and Tennessee. Office: Room 1404 Candler Building, Atlanta, Ga.

District No. 6: Alabama, Mississippi, and Louisiana. Office: 822 Maison Blanche Annex, New Orleans, La.

District No. 7: Ohio, Indiana, and Kentucky. Office: 906 Mercantile Library Building, Cincinnati, Ohio.

District No. 8: Michigan, Illinois, and Wisconsin. Office: 1600 the Westminster, 110 South Dearborn Street, Chicago, Ill.

District No. 9: Iowa, Nebraska, Kansas, and Missouri. Office: 517 Chemical Building, St. Louis, Mo.

District No. 10: Minnesota, North Dakota, and South Dakota. Office: Room 742 Metropolitan Bank Building, Minneapolis, Minn.

District No. 11: Wyoming, Colorado, New Mexico, and Utah. Office: 909 Seventeenth Street, Denver, Colo.

District No. 12: California, Nevada, and Arizona. Office: 997 Monadnock Building, San Francisco, Calif.

District No. 13: Montana, Idaho, Oregon and Washington. Office: Room 539, Central Building, Seattle, Wash.

District No. 14: Arkansas, Oklahoma, and Texas. Office: 810 Western Indemnity Building, 1000 Main Street, Dallas, Tex.

SPIES AT WORK FOR BUDDHA

Buddhists singing the doxology with the name of the "Great Gawd Bud" substituted for that of the Christian Deity; Buddhists preaching from the commandments and ascribing their teaching to Buddha; Buddhists conducting spirited revivals after the "Billy" Sunday model; Buddhists copying occidental methods of pedagogy and introducing them into their priests' schools—these all go to show that Christian missionary work in Japan has had several queer results that western teachers did not look for. The modernization of the Buddhistic church is being rapidly effected through the work of hosts of religious spies, according to a letter which has just been received at headquarters of the Methodist centenary movement from Sumner R. Vinton, one of the leading missionaries of that denomination in the mikado's realm.

"There was a beautiful Japanese girl," writes Mr. Vinton, "who professed conversion in one of our Sunday schools. She was one of the ornaments of our church. Six months later she disappeared. Then we discovered she had been sent to learn our methods. She had committed our best hymns to memory. Today she is back with her kindred imparting what she learned for the glory of Buddha.

"The Japanese now have regular Buddhist institutes for training men with all the methods used in our American Christian training schools. They study in these schools the same services and Sunday-school activities that we use in our own church."

ADAPTING THE DOCTRINES

From time to time great emphasis is laid in certain quarters on the necessity of adapting the doctrines of the gospel to what is called "the modern mind." It is, therefore, refreshing to read these fine words from that true warrior of the Cross, the Dean of Canterbury, Dr. Wace:

"I am impatient of all this talk of adapting the doctrines of the church to modern ideas. What we want is the explanation and enforcement of the truth of the Holy Scripture upon modern minds. It is the Gospels and Epistles, the apostolic teaching in its plain meaning and its apprehension by the heart and the soul, that people want and that they will always respond to if it is brought to them. I often think when I have to go to a church to which I am a stranger that I know nothing about the congregation except one thing, and that is, that they are all sinners, and are all conscious of it, and all sorry for it, and all want to be helped out of it. Those are the thoughts—the modern thoughts—that touch all people, and you will find them touched in the words of our Lord and of the apostles, and that is all you want to bring home Christianity and the gospel to the minds of this generation."

Some time ago a Japanese evangelist, who was preaching the old-fashioned gospel, was told that his message was a hundred years behind the age. He replied: "Not at all; it is nineteen hundred years behind." He evidently determined to keep strictly to the "old paths."

—*Toronto Globe.*

APPROVES PRAYER HEALING

Discussing the work of James Moore Hickson, a layman of the Church of England, who is conducting a mission for healing the sick by prayer and the laying on of hands at Trinity Chapel, 18 West Twenty-fifth Street, N. Y., Dean Robbins, rector of the Cathedral of St. John the Divine, said recently that Mr. Hickson had his entire sympathy and interest.

"What Mr. Hickson is accomplishing is nothing new in the church," said Dean Robbins. "It is something that has been going on for a long time in England. Mr. Hickson himself has been doing this work ever since he was fourteen years old, and his thirty-five years' experience have yielded some remarkable results.

"I met him only a short time ago through Dr. Manning of Trinity Church. What he accomplishes he does by prayer and faith. He has my entire sympathy and interest."

The Gospel in Print

SOUL-WINNING TRACTS

There is need, now and then, to remind ourselves of the important fact that great results are frequently achieved from most humble beginnings. Here is an instance:

One day a little boy belonging to a Sunday-school in Philadelphia met one of his friends, to whom he mentioned his expectation of a visit to his relatives in the country.

"Well," said his friend, "and what are you going to the country for?"

"Oh, I shall run about and play in the fields and enjoy myself very much."

"Well, so much you are going to do for yourself. What else do you expect to do?"

"Why, I can help the farmers perhaps."

"Well, so much for yourself and the farmers. But what, my little friend, do you expect to do for your heavenly Father?"

"What, me!" replied the child, in astonishment. "What can such a child as I do for God?"

"You can do much. Now, I'll give you a bundle of tracts. Take these, and when you go into the country, distribute them."

"Oh, to be sure, sir, I can do that.' And he received the tracts.

Now, here was the seed sown. Let us see the result. The boy thus armed, went into the country as he anticipated. After being there a day or so, a boy living in the neighborhood asked him if he would help gather the cows together and bring them home.

"Oh," thought the juvenile missionary, "here will be a good chance to give one of my tracts." So off they started for the cows.

The child (for he was no more) took out one of the silent preachers, saying, "Here is something for you."

"What is it?" looking it over; "what is it?"

"It is something good to read," said the lad.

'But I can not read. Never mind, I'll take it home; they can read it there."

Some days after, the country boy met his city friend. "Well," said he, "that little book you gave me made a great stir at our house, I tell you."

"Did it though? How do you mean?"

"Why," replied he, "they read the tract, and then they read the Bible, and when Sunday came, they made me get out the old carriage and clean it up, and then we all got in who could, and the rest got on before and behind, and rode off to church. That tract's done great things, I tell you."

Subsequently it was ascertained that this one tract was the means of converting twenty-four souls.—Selected.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from July 1 to 31, 1919, inclusive:

Army and Navy Book Fund:

Illinois, 200 books.
New York Harbor, 400 books.
New York, 300 books.
Kansas, 100 books.
Texas, 300 books.
New Jersey, 100 books.
Ohio, 5 books.

Prison Book Fund:

Illinois, 55 books, and 59 Gospels.
Connecticut, 100 books and 100 Gospels.
New Hampshire, 200 books and 200 Gospels.
Minnesota, 100 books and 100 Gospels.
Michigan, 100 books and 100 Gospels.
South Carolina, 50 books and 50 Gospels.
Indiana, 50 books, 100 "Pocket Treasury," and 50 Gospels,
Missouri, 10 books.
Louisiana, 100 books and 100 Gospels.
Ohio, 625 books and 475 Gospels.
North Carolina, 184 books and 34 Gospels.
Arkansas, 10 books and 10 Gospels.
Pennsylvania, 465 books and 65 Gospels.
New Jersey, 350 books and 130 Gospels.
Alabama, 100 books.
Arizona, 125 books and 175 Gospels.
Montana, 100 books and 100 Gospels.
New York, 250 Gospels.
Oklahoma, 100 books and 100 Gospels.

Spanish "Way to God" Book Fund:

Marin Pontevedra, Spain, 100 books.
Aginlas Murcia, Spain, 100 books.
Mexico, 100 books.
Central America, 200 books.
Porto Rico, 100 books.
Arizona, 100 books.
South America, 370 books.
Nebraska, 300 books.

Africa Book Fund:

Congo Belge, Africa, 150 books.

Mountain Book Fund:

New York, 25 books and 25 "Pocket Treasury."

Miner's Book Fund:

Kentucky, 125 books.

Lumber Camp Book Fund:

Massachusetts, 150 books and 300 Gospels.
Arkansas, 150 books.

India Book Fund:

Eliya, Ceylon, 100 books.

Hospital Book Fund:

Illinois, 300 books.

MR. MOODY'S BOOK FUNDS

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1 contribution	$ 2.00
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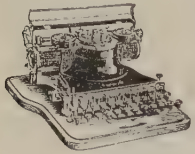
2 contributions	2.50
Army and Navy Book Fund:	
33 contributions	407.54
Fire Station Book Fund:	
2 contributions	5.50
Hospital Book Fund:	
4 contributions	11.85
"I Cried, He Answered" Book Fund:	
1 contribution	1.80
India Book Fund:	
1 contribution	2.00

(*Continued on page 72.*)



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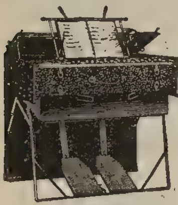

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At a meeting of the Hebrew Christian Alliance and Prayer Union in London, May 15, Rev. A. W. Payne, a frequent visitor at the Institute, said:

"I have been associated for a good many years with work among Israel, but I have never realized, as I do at this moment, that it is the day of our visitation. What wonderful things have happened, even since the war. The Holy Land and the Jewish question have come to the front, and this very Hebrew Christian movement is one of the outcomes, not altogether, but in its new life, from the war. I wonder if you have been struck, as I have, in going down one of the busiest streets of the greatest city in the world, and seeing the names—Gaza, Jericho, Beersheba, Jerusalem, Damascus. Never in the history of the world has there been the combination at Jerusalem that there is at the present moment, the British flag, the Triple Cross, and the Jewish national flag. The two are significant of a great deal. What is the particular opposition of the Jew? It is to the cross. What is the particular lack of the Jewish flag? It is the blood, the red. I happen to be going, a Britisher, to represent the American Church in Jerusalem. I feel as though I was a sort of alliance myself, and I will do all I can to help the true alliance.

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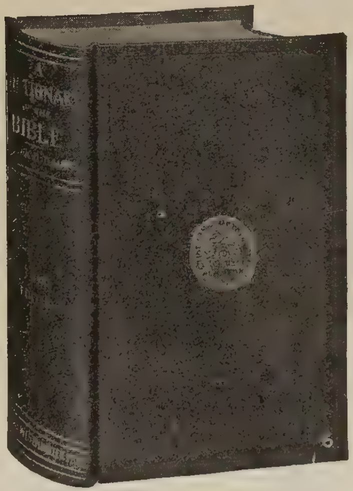

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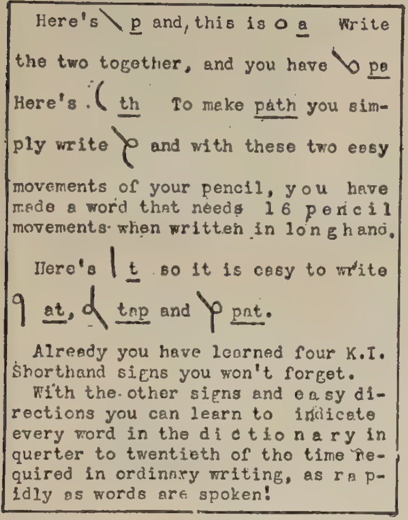

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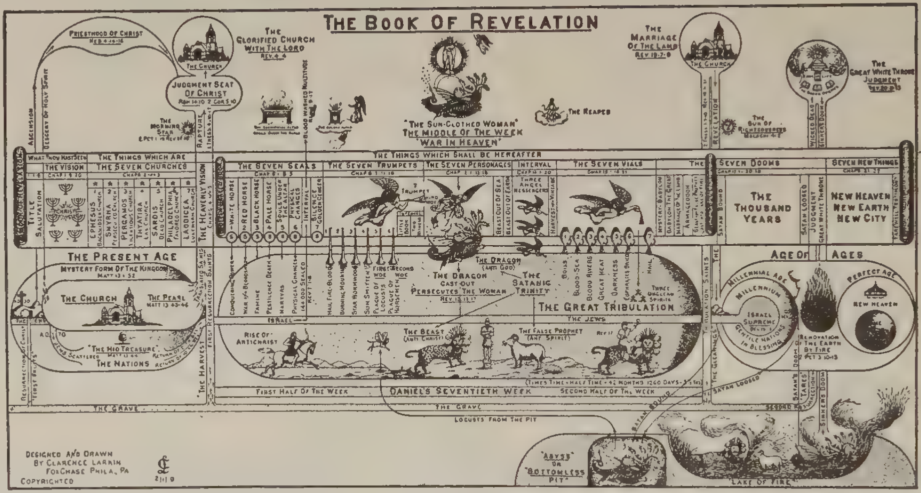

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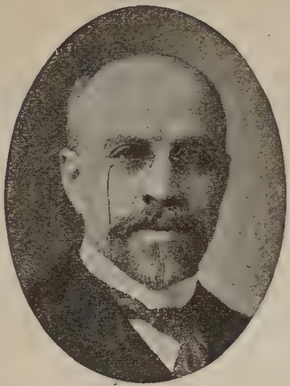

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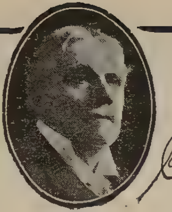

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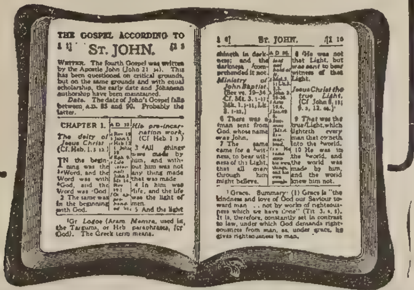

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2 The same was in the beginning with God.

3 All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

Ministry of John Baptist.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

Jesus Christ the true Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

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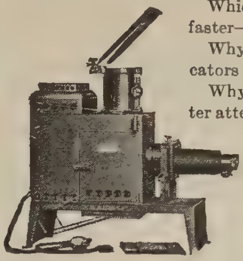

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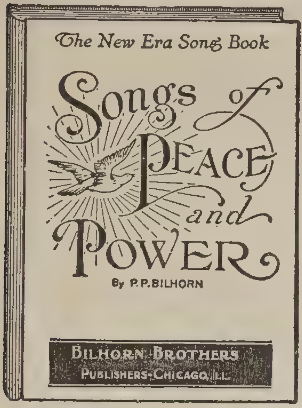

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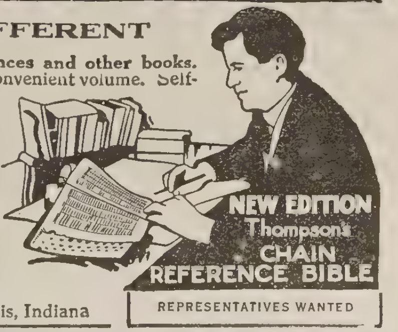

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THE
Christian Workers Magazine
October, 1919

Editorial

Revelations of a Great Agnostic

WE HAVE been reading the autobiography of Herbert Spencer, the man who did as much as, if not more than, any other in his generation to put into human thinking the erroneous deductions of Charles Darwin and others based on the comparative limited data they had gathered in the field of natural science.

When still a young man of thirty-one or thirty-two Mr. Spencer put forth his first essay on "The Development Hypothesis."

What was back of that essay? Not scholarship in the customary sense of the word. He was a brainy man to be sure, a man of thought within his limited compass, but he never attended the schools, either primary or advanced. Rather indeed, he boasted of the fact, taking pride in classing himself with self-made men like Edison, and Ericsson and Sir Benjamin Baker, the last-named having designed and executed the Forth Bridge, the greatest bridge in the world, altho he had received no regular engineering education.

As a boy Mr. Spencer had private teachers for a while, and then went to board with his uncle, an Anglican clergyman of Hinton, England, near Bath, from whom he obtained, in a rather desultory way, all the preparatory knowledge he ever had. Throughout boyhood, as in after life, he could not bear prolonged reading. He never passed an examination, and declares that he could not have passed such examinations as are commonly prescribed. In Euclid, algebra, trigonometry and mechanics he might have done fairly well, he said, but in nothing else. He had always a repugnance to language learning.

At sixteen, Spencer went to work as a civil engineer, in which he was successful, though admittedly indolent and erratic in his way of doing things. Subsequently, when out of a job, his mechanical genius led him to experiment on various inventions, two or three of which were patented and brought in enough money to reimburse him for his time and outlay. Then followed a period of subeditorship on a weekly financial paper, during which period it was that he ventured forth as a magazine writer on topics social, educational, governmental, psychological and philosophical.

This was the man who began to set himself up against God. To him the inspired prophets and apostles, and the divine teacher, Jesus Christ, meant nothing. The great army of able men who had preceded him, to say nothing of his contemporaries, who believed in a personal Creator and a divine revelation, were unworthy of his serious consideration.

He read books, a good many of them novels, but works of a deeper nature which he perused added little to his stock of learning. He seems anxious to have his readers understand that he had little respect for other men's ideas. Anything like passive receptivity was foreign to him, the fabric of his conclusions had in all cases to be developed from within, he said; they refused to be built, and insisted upon growing. He must be his own god as well as some other things.

He took up Kant's *Critique of Pure Reason*, but stopped short after rejecting its primary proposition. Systematic works of a political or ethical kind, written from points of view quite unlike his own, were either not consulted at all, or else glanced at and thereafter disregarded. Up until he was thirty or thirty-one, he had read no books on either philosophy or psychology, and had only gathered in conversations or by references some conception of the general questions at issue. He had taken up John Stuart Mill's *Logic* only to dissent from it.

He must have been a man of native greatness, some one says, or else he could not have accomplished what he did and attained such eminence in the so-called thinking world. There is no denying this, and what we have repeated concerning him is not at all in disparagement of the man on the natural plane of things, but only to set him in a light contributory to a truer estimate of his oracular declarations about religion and divine things.

This brings us face to face with the real cause underlying that first essay on "The Development Hypothesis," which cause was, as we regard it, an innate objection to all authority, human or divine, on earth or in heaven.

The principle of obedience was altogether foreign to Herbert Spencer's thinking. Subjection to his parents, teachers, employers was never rendered with any grace. Disputatious and conceited to the point of abnormality, it is one of his virtues that he admits and takes pains to make known. Splendid analyst of character that he was, he does not spare himself. He tells us that his personal judgment was always asserted in defiance of authority. He irritated his uncle teacher by his obstinate defence of his unbelief, and the latter wrote his father: "The grand deficiency in Herbert's natural character is in the principle of fear. By fear I mean both that 'fear of the Lord' which 'is the beginning of wisdom,' and that fear of parents, tutors and others who may be over him."

His arrogance and pride shocked even Miss Evans (George Eliot), whose attainments in the same direction ought to have rendered her shock proof.

When walking with him on one occasion, she expressed surprise that considering how much thinking he must have done, there were no lines in his forehead.

" 'I suppose it is because I am never puzzled,' I said.

"This called forth the exclamation—'O! that's the most arrogant thing I ever heard uttered.'

"To which I rejoined—'Not at all, when you know what I mean.'

"And then I proceeded to explain that my mode of thinking did not involve that concentrated effort which is commonly accompanied by wrinkling of the brows."

This man who was "never puzzled," and whose thinking was not accompanied by a "wrinkling of the brows," was unable to respond to his father's appeals on the subject of religion. In childhood the learning of hymns begat no sympathy with the ideas they contained. Worship yielded no pleasure. Adoration of a personal God, the utterance of laudations, and the humble professions of obedience never found any echoes in him. The supposition that the Cause from which have arisen thirty millions of suns with their attendant planets took the form of man in Jesus Christ, was too astonishing for him. He repudiated the idea of the imputation of Adam's guilt, the penalty of eternal torment, the plan of salvation, etc.

But he affirms that back of this state of mind so far as revealed religion was concerned, there was his deeply rooted consciousness of physical causation.

This seems to have been no puzzle to him and to have caused no wrinkling of the brows. He "knew by intuition the necessity of equivalence between cause and effect, and perceived, without teaching, the impossibility of an effect without a cause appropriate to it. * * * The acquisition of scientific knowledge had co-operated with the natural tendency thus shown, and had practically excluded the ordinary idea of the supernatural"!

A breach in the course of causation was a thought never entertained by him; in other words he found no place in his unpuzzled mind and behind his unwrinkled brow for such a pettiness as a divine Being above and beyond the universe who called it into existence.

At the mature age of twenty-four he already felt, "in a vague way," that there must be a basis for morals in the nature of things, in the social relations of men to one another, rather than in the declared will of God. And at twenty-seven, his "rationalistic convictions had been slowly and insensibly growing for years, caused by perception of the radical incongruity between the Bible and the order of nature"!

In one sentence he sums up all his philosophy and all his religion: "I hold," he says, "that we are as utterly incompetent to understand the ultimate nature of things, or origin of them, as the deaf man is to understand sounds, or the blind man light."

In what thorough agreement with the Bible is he at this point, and yet how it would have surprised him to be thus informed! The Bible says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned" (1 Cor. 2:14).

It happens that the reading of Herbert Spencer's autobiography followed rather closely that of *The Letters and Reminiscences* of Alfred Russel Wallace, a contemporary of Spencer and as our readers know the co-discoverer with Darwin of the law of natural evolution. Had it needed anything to quiet any rising doubt as to the truth of revelation, the lives of these two men would have supplied it.

Wallace, like Spencer, was what is called a self-made man. He was not privileged with the early training ordinarily predicated of those who have attained eminence in the spheres of science and philosophy. He began to earn his living at the same period of life and in precisely the same way as Herbert Spencer.

Like Spencer, he was a man of thought and genius, and dismissing the Creator and the Bible from his mind, he sought to discover for himself how he and the rest of the cosmos came to be.

He traveled not a little, but in somewhat restricted territory, picking up plants, and dissecting insects and studying nature in other ways, adding to the sum of human information.

He suffered hardship and privation also, and we admire him for his courage and assiduity and his modesty too, and the cleanness of his life, and the hearty and self-sacrificing interest shown, especially in his riper years, in the moral and material welfare of his fellow men. If he had stopped there, and if he had not attempted to undermine the faith of men in the God who made them and to whom they were personally accountable, and who loved them even unto Calvary. If he had not assumed on the basis of his scanty knowledge of the universe and with the limitations of his finite mind to account for the origin of things and to lead men away from the foundation of their hope, we could have nothing but blessing to heap upon his head.

But as it is, even he, towards the end, had to confess that there was something beyond the physical universe to the elucidation of whose mysteries he had devoted his long life. What this something was he could not say, and finally we find him fumbling in the darkness of spiritualism to discover it.

We were impressed with the self-confessed errors, mistakes and guesses of these men. Spencer writes an essay or a book putting forth some profound utterance, and then hears or thinks of something else which, if only heard or thought about before, would have modified what he wrote.

Wallace had a prolonged correspondence with Darwin, and letters not a few were taken up with guesses and deductions that might be gathered from the anatomy of an insect, the shape of a leaf or the color of a bird.

They were conscientious men, industrious, well-meaning, wide-awake to things about them, gifted, kind, helpful, wishing to contribute to the world's welfare as they understood it, but of God they knew nothing and were blind leaders of the blind.

We cannot close this estimate more fittingly than to quote what was intended as a witticism of Professor Huxley at the expense of Spencer.

On a certain occasion he was one of a circle in which tragedy was the topic when Spencer's name was mentioned in connection with some opinion, whereupon he remarked:

"Oh, you know Spencer's idea of a tragedy is a deduction killed by a fact!"

Many a deduction of Spencer was killed by a fact while he lived, but when he died and in all his spiritual nakedness stood before a holy God whom on earth he never sought to know, what a tragedy he had to meet!

Editorial Notes

The Trial of Our Faith

From the private letter of a young pastor to his father we are permitted to make the following extract:

"It is no wonder the early Christian martyrs so readily gave themselves up to die. If I correctly discern the signs of the times, the days of persecution are coming back to us. The Bolshevists have already denied the Russian clergy the right to vote, and confiscated their churches; Hungary has turned her churches into dance halls and theaters and prohibited preaching; the powerful labor party of England has ignored the clergyman as a professional person in its vast program.

Already in this country ministers are losing their churches for opposing such heresies as Kent's *Shorter Bible*, and many are called "cranks" for believing in the premillennial coming of Christ. An orthodox minister is a "marked" man today among his fellow ministers.

"If the conditions that now obtain in continental Europe and Asia Minor spread to America, and except by God's grace they will, then we too, must answer the question, 'Who say ye that I am?'

"Eight hundred thousand Armenians were slaughtered in the last four years because they refused to deny their Saviour; Koreans by the hundreds have been slain and imprisoned by the Japanese, supposedly for political reasons, but, as every one knows, primarily because they are Christians, and Japan knows that Christ came to set men free by the truth.

"But thanks be to God we can say with Paul, 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.' God's safe deposit vault for the souls of His own children is one where 'neither moth nor rust doth corrupt, nor thieves break through and steal.' "

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Was It An Answer To Prayer?

Chicago was disgraced by a race riot last summer when both white men and negroes were shot and beaten to death, and when for three or four days a state of siege existed in certain negro districts menacing the population with semi-starvation as well as other troubles. On one of these days, a negro woman called up the Moody Bible Institute by 'phone to say that she was in much fear and distress by day and by night, unable to leave her apartment to obtain food the supply of which was running low; and what caused her even more anxiety, she was prevented from keeping an engagement to preach at a neighboring camp-meeting. She was an evangelist who had once been a student at the Institute, whose prayers she now earnestly desired on her behalf.

Supplication was made for her by both faculty and students during the day, and one of them on retiring at night felt a special burden of prayer for her, asking that she might be blessed with sleep, of which she had been greatly deprived since the rioting began, and pleading for the fulfilment in her case of the two-fold promise in Proverbs 1:33: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

In the middle of the night, or rather toward the small hours of the morning, happening to awake, her case was again put upon this brother's heart and mind, and he arose and falling upon his knees, once more pleaded Proverbs 1:33 on her behalf.

The following day, she again called up the Institute by 'phone to report that she had obtained food, and was even in hope of getting out to the camp-meeting, and then she added, "Oh, I have a new experience! When I went to bed last night I didn't know anything about the soldiers being put on guard here, but anyhow I slept so sound and peaceful that this morning my eyes are swollen!"

Community Service

The Christian Workers Magazine has sometimes been accused of lacking in appreciation of Social Service as a means of bettering human conditions, but such is not the case. We heartily believe in Social Service in its place, our objection being directed only against substituting it for salvation, making the church an agency for Social Service instead of a power house for the gospel.

For example, an experiment being tried in Chester and Bethlehem, Pa., awakens our strong interest. It is a Community Service, in which the churches do not figure as such. Their membership, no doubt, is carrying a proper share of the responsibility but the Service is vested in a committee of men and women, representatives of labor, business, education and government.

Quoting *The North American* of Philadelphia:

"Community singing was the first means adopted to get the people of Chester together. Then followed sane Americanization among foreign workers, development of school centers, with frequent 'family gatherings'; work among the colored population, under direction of a Hampton graduate; Italian organization among the 11,000 residents of that nativity; formation of women's groups to supervise social activities which will prove decent recreation for leisure hours; promotion of community clubs where the free and easy spirit of the saloon will prevail, minus the spirits, and a training class for play leaders.

"In Bethlehem results have been equally satisfactory. Thus far they have proved the value of this effort to replace the idleness born of loneliness with profitable pleasure bred by natural brotherhood.

"Every one familiar with our centers of population can appreciate the importance of any effort in this direction. If for no other reason, this work should be extended because of its assistance in filling the place left vacant by the abolition of the saloon."

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The President and The Pope

Our May issue contained an editorial with this heading, in which we quoted from the Rev. R. A. Torrey, D. D. and in which he quoted from *The National Catholic Register*.

The accuracy of his quotation from the *Register* is now challenged, and as he is absent in China, we have tried to run down the matter through the Bible Institute at Los Angeles, of which he is the Dean.

The Rev. T. C. Horton, D. D., superintendent of the Institute, informs us that the article from which Dr. Torrey quoted appeared originally in *The Word and The Way* of Kansas City, Mo., whose editor reports that it came to him in the form of a newspaper clipping from a correspond ent whose name and address he gives, but which it is unnecessary for us to publish.

We do not know that the article stated anything that was untrue with reference to the influence of the Roman Catholic hierarchy in the politics of this country, but we regret to have given currency, however innocently, to a presentation of the matter which in itself may have been incorrect.

We apologize to all concerned in a manner as public and formal as that in which the offense was committed.

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Dr. Kelman in New York

We doubt if Dr. Kelman's welcome to this country will be increased in warmth by the rather tactless reports in British papers as to his motives in coming here. One reason that led him to accept the call of the Fifth Avenue Church was that he might proclaim "the broader and more human side of Christianity" to which "the war had opened the eyes of the churches of America," and for which he thought there was need. Another is intimated in the remark of an editor, that "his presence in New York will in itself be a guarantee that the League of Nations will not be allowed to dissolve in smoke."

As to "the broader and more human side of Christianity," the churches of this country and of the world have had their fill of it, and it is that which helped greatly to bring on the war and which explains in great part our present state of social, industrial and political confusion.

What we now require is the narrower and more God-like side of Christianity which exalts a personal Creator to whom humanity is individually responsible, and a risen Redeemer who is able and willing to save all who will come unto Him by faith.

And as to the League of Nations, its wisest friends in this country would say that its prospects become darker as it is feared that foreign emissaries are here seeking to influence public opinion in its favor. It would be all the more damaging also, if these emissaries were Christian ministers on the pay-roll of American churches.

We doubt not that Dr. Kelman will improve an early opportunity to correct these impressions, unless he shall deem it wiser to live them down by maintaining silence on purely American affairs.

His task is not an easy one, and his bed will not be made of roses. We wish him well, and pray that he may be given great wisdom and grace, and know the daily strength of "walking in the comfort of the Holy Ghost."

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This Issue

This issue, as usual, is filled with good things, but there are two articles which we hope none of our readers will miss. They are entitled, "Passing of the Nebular Hypothesis" and "An Open Door and Many Adversaries." Their titles are very dissimilar, but the subject matter of one fits into that of the other as the hand and the glove. The one strengthens the foundations of our faith and the other stimulates its activity. Young people especially should read them.

Those who were blessed last month by Mr. Gosnell's exposition of "Simon Peter's Fall and Restoration" will turn eagerly to his present contribution on the subject of the thief on the cross. Next month will appear an old fashioned Thanksgiving sermon and a great article by Rev. Robert McWatty Russell, D. D., on "Christian Education, Its Relation to Modern World Life."

A Golden Prize

I will give ten dollars in gold as a prize for the best essay on the subject of "THE INCOMPATIBILITY OF CHRISTIANITY AND WAR." The essay must consist of testimony, argument and conclusion, and be limited to 2,000 words, and the first of November as to time limit. The award will be made by a disinterested commission and the essay published in "The Christian Workers Magazine."

As this is a question of vital importance to our salvation and to the welfare of the world, transcending the League of Nations in its relation to the peace of the world, I prayerfully ask the readers of this Magazine to give it practical consideration. Address, D. C. MOORMAN, Roanoke, Va., R. F. D. No. 3.

The Lord's Coming and the Supreme Theme of the Bible

By the Rev. W. H. Griffith Thomas, D. D., Toronto, Canada

THE supreme theme of the Bible is, beyond all question, the will of God as therein revealed. From first to last the dominant and dominating thought is the knowledge and obedience of what God has revealed and recorded as His purpose for men. This divine will has several aspects and each of them has a direct and definite relationship to the coming of the Lord. If therefore we can discover what God intends for this world, it ought not to be difficult to learn what is His truth concerning His Son as the One in whom all the divine will is to be realized.

The Purpose of the Gospel

Now, first, from the standpoint of the world, the divine purpose can be summed up by the term "world-wide evangelization." It is God's will that "all men should be saved and come into the knowledge of the truth" (1 Tim. 2:4) and this means what we call foreign missions. But at this point arises the great, indeed, fundamental difference between those who hold the premillennial and postmillennial views of the Lord's coming. The former maintain that with all the preaching of the gospel the world will not be converted before Christ comes. The latter reverse this order and as Dr. Snowden says, hold that "the world will be Christianized by the present means of extending the Kingdom of God, and that then Christ will come and bring the world to an end and inaugurate the eternal Kingdom" (p. 94).

Dr. Snowden further adds, and it is very satisfactory to have the issues so plain and stated: "This is the decisive point of difference between these two theories and by this point they stand or fall" (p. 94). This is indeed the crucial and fundamental difference and premillennialists gladly face the issue and maintain that the postmillennial view as here stated is entirely opposed to the divine program and plan as plainly set forth in Scripture.

Is America Christianized?

First should be noted Dr. Snowden's word "Christianized." What does this mean? How much does it include? Does it mean the definite acceptance of and obedience to Christ? If not, what is it worth? The question is particularly pertinent in the height of modern problems. Is Europe "Christianized"? Is America "Christianized"? To ask these questions is to answer them. And yet Christianity has been in the world for nearly nineteen hundred years—Dr. Snowden includes "secular agencies" among the divine providential methods for "building His Kingdom in the world" (p. 112). But is there not some confusion here? Can we find any trace in the New Testament that the apostles regarded or taught others to regard these "secular agencies" as part of their plan for evangelizing and disciplining men? Dr. Snowden is eloquent about commerce, inventions, discoveries, science and art in relation to the progress of the Kingdom (pp. 113-115), but it is to be feared that these agencies are not necessarily to be regarded as subservient to that gospel which is "the power of God unto salvation."

A writer in *The Presbyterian* a few months ago put the matter thus:

"We are pointed to the triumphs of the brain and brawn of men in their grand achievements for human weal in the almost boundless realm of intellectual and physical activity—research, discovery, invention, mechanics, education, social welfare, material well-being, compassing land and sea and air. It would take pages even to name them. Their true value should in no wise be depreciated. This earth is certainly a more comfortable place to live in. But may not that which is productive of human weal be also worked for human woe? Does research eventuate in religion? Do palaces produce piety, factories faith, motors morals, railroads righteousness, comforts Christlikeness? There is no essential 'goodness' in these things: the moral quality is in those who use them. 'Better' does not apply."

The Ministry of German Science

There is no question that the moral value of these things depends entirely on the moral character of those who use them. Have German commercial developments, German science, German philosophy and German inventions (or rather, adaptations of other nations' inventions), and even German art, been instrumental in ministering to the moral and spiritual, the Christian progress of the world? What about "Christianizing" in this connection?

But even Dr. Snowden has to admit that the various agencies he records will not be adequate to the full realization of the Kingdom of God without the coming of Christ. He recognizes that sin will not and cannot be destroyed by any of the methods favored by postmillennialists, and yet if the intervention of Christ in judgment on sin is necessary for its final defeat, this is a significant admission which practically concedes the principle underlying the premillennial position.

The Future of the Jews

Another point of great importance in connection with the divine program for the world is the place of the Jews. According to Dr. Snowden it would seem that the promises to, and revelations about, Israel are to be spiritualized and absorbed in the church of the present dispensation. One of the great objections of men of the postmillennial school, and of Dr. Snowden among them, is to the "Jewish" character of premillennialism (pp. 89, 126, 150, and Chap. 10). Now the real question is, whether all the references to the glorious future which are couched in admitted Jewish terms can be interpreted spiritually of the Christian church. Has God's Word, after all, failed? And is His promise to Israel of none effect? See Romans 9:6; 11:1. Does not Romans 11 depict a future for the Jews which cannot fairly be applied to the church now or then? Are the Jewish hopes wholly baseless? Can such passages as Ezekiel 36; Jeremiah 31; Zechariah 9 to 12, and many more be applied to the present dispensation? These and other passages were certainly not fulfilled in the return from Babylon and on no proper canon of interpretation are they capable of application to the Christian church. And so premillennialism does not hesitate to say boldly that it is essentially and joyously "Jewish" in so far as it looks for the proper fulfilment of God's Word to Israel. It does not believe in spiritualizing the Old Testament or even such a New Testament passage as Romans 11 in such a way as to "give all the blessings to the church and leave all the curses to the Jews." When Christ was asked (Acts 1) about the restoration of the Jewish Kingdom, He did not deny the fact, but only rebuked the disciples in regard to the time, and the discourse in Matthew 24 clearly indicates a Jewish element that is still future. The idea that all the references in the Old Testament to the Jews and their Kingdom are to be interpreted spiritually of the Christian church is the utter despair of true exegesis.

Premillennialists Not Pessimists

In regard to the charge of pessimism laid at the door of premillennialism, the simple answer is that it is not true. There are two lines of teaching in the Bible and these are supported by all that is seen in life today, on the one hand, the church (the body of Christ) was never stronger, or more widely diffused; on the other, the world as a whole, considered, as St. Paul says as "this present evil world" was never worse than today. Sin changes its forms, but not its hideousness in the sight of God. The references to "the world" in Scripture with moral attitude to God are just as true today as ever, for "the world," as such, is still an "enemy of God." And as a thoughtful writer has well said, " 'Better' is the comparative of 'good' and is itself a thing of degrees. How can that grow 'better' which is not even 'good' but bad and only bad to begin with?" A theologian who ought to carry weight with Dr. Snowden (Dr. Kuyper of Amsterdam) has said that "nowhere are we offered the slightest ground for expecting that conditions on this earth move towards a higher state of happiness. . . . The end of the course of events on this earth will be increasing alienation from God, a progressing defection from the gospel." If, therefore, premillennialists are asked about the future, they reply in well known words, "It is as bright as the promises of God." They are under no illusion, still less delusion, that the world, as such, is or can be "better," that politics are purer, business more moral, homes and lives in general more Christlike. They believe that Professor McConnell in the *Howard Theological Review* for April last expressed the truth of the premillennial position when he (himself not a premillennialist) wrote these words:

"Much of the so-called pessimism comes from the smug complacency in the presence of social evils which sometimes passes for Christian optimism. It is hardly fair to charge (pre) millennialism with pessimism. A premillennialist whose views are to be taken seriously cannot be called a pessimist. All the holders of Biblical apocalyptic views (premillennialists) have been alike in their belief in a good time coming."

Dr. Snowden's Book Weak

There is a great deal more that could be said if space permitted, to show the impossibility of Dr. Snowden's view, and I am bound to confess that I thought the postmillennial position far stronger than this book makes out. If, as may be presumed, and as, certainly, friendly reviewers contend, this is the best that can be said for the postmillennial interpretation of Scripture, all that I can say is that on grounds of Scripture authority and exegesis, as well as of actual experience of life today, the premillennial view is infinitely truer to the proper place, power and meaning of the Bible, to the facts of history, through the ages, and to the realities which surround us at the present time.

Some years ago a prominent Welsh clergyman, Dean Howell of St. David's, who more than anyone was the human instrument in bringing about the Welsh Revival of 1904, wrote these words to another Welsh minister:

"May I say that it is very slowly and even reluctantly that I have become converted to premillennarian views. Time was when I strongly opposed and preached against them, in the earlier years of my ministry; but a closer study of the subject, and what appeared to me the concurrent teaching of the New Testament Scriptures, and of church history, forced me into a different attitude. I became convinced that it supplies the key to the interpretation of large portions of the New Testament, to the history of the present dispensation, and to the existing conditions, both of the church and the world. I am as strongly opposed as ever to the charlatanism of not a few would-be interpreters of prophecy, who have done the subject infinite harm, and who have associated it in the public mind with so much that is fanciful, sensational, and empirical. But I am not the less convinced that it is the teaching of the New Testament, and that in its practical effects it is calculated to uplift and spiritualize religion, and to give vividness and reality to Christian faith."

These are the words of one of the holiest, sanest, most balanced and most thoroughly informed men that ever lived, and they bear their own testimony to the Scriptural character and the spiritual inspiration of the premillennial position.

Dr. Duffield's Five Points

On the general subject, I close by quoting some of the statements made by Dr. Duffield of Princeton, as reproduced in that valuable work, *The Lord's Return* by Silver.

"(1) Were the doctrine of postmillennialism true it would undoubtedly be prominent in the New Testament and especially in the Epistles.

"(2) The uniform and abundant teaching of the New Testament as to the condition of the church and of the world during the present dispensation—that is, until the advent—forbids the expectation of such a millennium.

"(3) The advent itself, not the millennium, is prominently presented in the New Testament as 'the blessed hope' of the church.

"(4) The Saviour's repeated command to "watch" for His coming because we "know not the hour," is inconsistent with the idea of a millennium intervening.

"(5) The doctrine of millennium before the advent . . . is a modern novelty, suggested but one hundred and fifty years ago by Whitby and avowedly by him as 'a new hypothesis' (Hodge)."

Passing of the Nebular Hypothesis

Or, Evolution Deprived of Its Astronomical Foundation

By Rev. Clarence H. Benson, Buffalo, N. Y.

MANY believe that the so-called discrepancies between the teachings of science and those of the Scriptures are the weakest argument for the plenary inspiration of the Bible. To my mind it is one of the strongest.

There is no controversy between science and Scripture. In reality the controversy exists between superficial scientists and stammering students of Scripture. Earnest, unprejudiced minds have not encountered insurmountable difficulties. Time has answered and will answer all problems. Indeed, there would be no difficulties and discrepancies if men would be content to base their arguments upon facts instead of mere hypotheses. Much injury and injustice has been done to the Scriptures by unscientific reasoning upon the flimsy foundation of unproved theories.

Christianity and Fact

Christianity is the only historical religion. By this is meant that it is the only religion founded on a long series of facts and so inseparably bound up with these facts as to stand or fall with their truth or falsehood. A religion that deals with such tremendous values as immortality, eternity and glorification, cannot risk the introduction of the fictitious or imaginary element. Facts and nothing but facts will be tolerated by those that seek the reality of these things.

It is then a most serious charge to intermingle fallacies and follies with what the Bible itself declares to be a fact, and the evidence of history and experience has substantiated this declaration. Not that the Bible does not welcome criticism. The invitation is to be found upon every page. But surely it is presumptuous in dealing with facts as well established as the Bible evidences of Christianity to rest antagonistic arguments upon a mere hypothetical basis.

Lord Kelvin's Caution

The Bible makes its own challenge as to its truthfulness and upon this we must rest: "If thou say in thy heart, How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him."

The Bible has nothing to be afraid of from all the investigations of science as long as we deal in facts and not in fancies, and the so-called scientists speak positively and not presumptuously. But when it comes to the realm of the theoretical, the speculative, the intuitive where one man's guess is as good as another—it is the height of the ridiculous to hope by such unsupported evidence to successfully rule out facts of long standing.

Lord Kelvin, the greatest of modern scientists, says, "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in the terms of evolution while evolution itself remains an unproved hypothesis in the laboratories of science."

Lord Kelvin might have well added in terms of Scripture, "When a theorist speaketh in the name of science if the thing follow not nor come to pass that is the thing which science hath not spoken, but the theorist hath spoken presumptuously, thou shalt not be afraid of him."

Evolution Meeting Its Acid Test

The doctrine of evolution has been formulated almost entirely upon advanced theories in biology, geology and astronomy. But time is proving the acid test of all hypothesis. Already Professor George McCready Price in his excellent book "Back to the Bible," has successfully demonstrated that the theories of uniformity and successive ages can no longer provide the geological argument for the doctrine of evolution in contradiction to the testimony of the Scriptures. In the passing of the nebular hypothesis, the doctrine of evolution is likewise deprived of its astronomical foundation. It is with this that I wish to deal.

II

Astronomical Accuracy of the Bible

The Bible is a marvel of astronomical accuracy. Without making any claims for scientific exactness it nevertheless speaks truth scientifically as well as historically.

Job said, "He hangeth the earth upon nothing." Where did Job get that idea if it was not revealed to him by divine inspiration? Certainly not from his contemporaries who believed that the earth rested upon the back of a tortoise.

Isaiah wrote, "He sitteth upon the circle of the earth." But what scientist believed in his day that the earth had an orbit?

Again we read, "He walketh in the circuit of the heavens," and we marvel at the predestined truth that thousands of years later was to be proclaimed by scientists in the "grindstone theory" of the universe.

"The host of heaven cannot be numbered," said Jeremiah. Hipparchus counted 1,022 stars and Ptolemy 1,026 but they did not prove the inaccuracy of Scripture because centuries later the telescope of Galileo began to multiply the estimates of the human eye. Years after the age of Galileo improved glasses revealed 125,000,000 stars. With the highly sensitive plate astronomers at last believed that all the stars could be catalogued when lo! the spectroscope revealed the presence of millions of dark stars hitherto unknown which shut out the light of multitudes of distant orbs so that the problem is now truly beyond the comprehension and computation of man.

There was reason, then, that God should challenge Abraham. "Tell the number of the stars if thou canst" and that these orbs should be likened to the dust of the earth for multitude.

Deborah prophesied, "The stars in their courses fought against Sisera." But who ever supposed that the stars had courses?

To the eye of Job, Arcturus, Orion and the Pleiades, which he mentions, would not appear to have moved in all these years. Nevertheless we have recently learned by the spectroscope that all stars have a motion. In fact no celestial world is at rest. God only can construct a perpetual motion machine and His Word alone bids it to cease.

Paul writes, "One star differeth from another in glory." How did he know? For centuries science has never acknowledged a difference. But now with the spectroscope and micrometer, astronomers detect a difference in size, difference in motion, difference in constituency, difference in age in the individual members of the celestial family.

Where Astronomers Stop

So far we have been dealing with astronomical facts as they have fitted into the facts of the Bible. Astronomers can speak positively if not authoritatively as to the calculation of eclipses, the charting of stars and even the distance of the sun and the nearest celestial bodies. In all this they are demonstrating in the realm of fact. But they are not able to demonstrate by observation or establish by mathematics the origin of the universe. This is venturing into the realm of the unknown. The Lord answered Job out of the whirlwind, "Who is he that darkeneth counsel by words without knowledge? Gird up thy loins like a man for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth?"

We do not wonder at Job's silence. He realized that now he was entering that realm where measuring rod and mathematical reckoning cannot follow. He was venturing into the unknown where fact must be substantiated by fancy.

Still men have not hesitated to relate their dreams of the origin of creation especially such men as were anxious to find a satisfactory substitute to the revealed fact, "In the beginning God created the earth."

III

La Place's Theory

It was the great astronomer La Place that first suggested another explanation than that recorded by Genesis as the origin of the universe.

The nebular hypothesis which he set forth in 1797 was independently substantiated by the great philosophers Swedenborg and Kant.

They conceived of a universe evolved from nebulae, rather than created in its perfect form. It was suggested that the solar system was at one time a vast nebulae extending out to the present orbit of Neptune and that by revolution and contraction and ejection the present solar system was developed.

The facts that the planets, Satellites and sun for the most part, revolve in the same direction, that the planets and sun are losing their heat and that the celestial hemisphere is clustered with nebulae provided a strong argument for this "detached ring theory" of the origin of our present system. It was supposed that the vast original nebula by contact with meteoric matter or by contraction of its own immense body so accelerated its rotation as to throw off a nebulous ring from its outer edge. This ring continuing to rotate in the direction given it by the rotation of the central mass, finally condensed into a planet, rotating on its axis and revolving about the sun in the same direction as the ring had revolved.

The satellites of the planets were thought to have been formed by the same process from the planets while these were in plastic state. Saturn, with its wonderful system of rings and moons, was explained as a minute object lesson of a planet in course of evolution.

Its Plausibility to Darwin

So plausible was this creative plan that astronomers with one accord adopted it as the most reasonable explanation of the origin of things, while Darwin eagerly seized upon it for the astronomical foundation of his doctrine of evolution.

The church became so alarmed at the supposed strength of an unscriptural cosmogony that she did the only thing that could be done by one who is reluctant to surrender the positive for the presumptive. She compromised. The nebular hypothesis did not attempt a satisfactory explanation of the origin of primitive matter so the church had God create the original matter and the astronomers work it up into suns and systems by means of the nebular hypothesis.

But the account in Genesis does not say that God created a nebulous matter. "In the beginning God created the earth." Why should not a perfect God create a perfect earth in the beginning?

In my former contribution to *The Christian Worker's Magazine* entitled, "The Earth as the Center of the Universe"* the readers may recall that I held that the earth was created perfect, La Place and Darwin notwithstanding, and that it became void and a waste by a great catastrophe elsewhere suggested by Scripture.

Indeed, it was not necessary for the church to compromise fact with supposition. While for over one hundred years the nebular hypothesis has been generally accepted by astronomers and has provided the ammunition by which Darwin assailed the early chapters of Genesis, no less authority than the *Encyclopaedia Britannica* says: "It is emphatically a speculation. It cannot be demonstrated by observation or established by mathematical calculation."

More than that. It has never been altogether satisfactory even as a hypothesis, and the evidence of the years has accumulated against, rather than in its favor.

How Astronomical Knowledge Has Increased

When La Place set forth his remarkable hypothesis a century ago astronomers possessed a comparatively limited knowledge of the celestial hemisphere. Neptune had not been discovered. The satellites of Mars and Uranus were unknown. The marvelous mysteries of the spectroscope and the highly sensitive plate had not been unlocked.

With improved instruments and increasing knowledge difficulties in the acceptance of the nebular hypothesis rapidly increased. The moons of Uranus and Neptune were found to be revolving directly contrary to the rest of the solar system while Phobus, the inner satellite of Mars, and the inside ring of Saturn proved to be revolving faster than the planets themselves.

Astronomer and Geologist Agree

Many unsatisfactory explanations have been made of these exceptions but in recent years mechanical difficulties have been revealed which were not at first fully recognized. The astronomer Moulton, and the geologist Chamberlin, have independently demonstrated that if the solar system be converted into a gaseous spheroid, so expanded as to fill Neptune's orbit and so distributed as to conform with the recognized law of gases, even with the present momentum of the solar system, it would not have a rate of rotation sufficient to detach matter from its equator. Moreover such a rate could not be acquired until it had contracted well within the orbit of Mercury.

By mathematical investigation it has also been shown that there are grave mechanical difficulties in the contraction of a ring into a spheroid as simply and as promptly as supposed by La Place. Even if a nebulous ring were thrown off it is not at all certain that it would condense into a planet. On the other hand from our present knowledge of gases we know that the tendency would be to disintegrate rather than to condense.

The Origin of Systems

To make the abandonment of the nebular hypothesis complete Chamberlin and Moulton have now put forth the planetissimal hypothesis as a far more satisfactory substitute.

Putting together our recently acquired knowledge of spiral nebulae, the presence of numerous dark suns and the observation of new stars and their nebulae, these two men have worked out the origin of systems by the collision or near approach of two dark suns, the reaction of which is the spiral nebulae with which the heavens are covered.

It is now conceded that the heavens are studded with wandering dark suns whose light has become extinct and whose presence is only manifested by the cataclysm occasioned by their approach to a luminous or extinct sun.

The recent study of the new stars that occasionally flash forth with sudden brilliancy and die away to obscurity has suggested this origin. In all cases these new stars have been accompanied by a spiral nebula which would result by the near approach of two such bodies. The force of gravitation would subject them to an enormous pull upon each other and even if they did not approach within the fatal limit of being literally torn to pieces from the effects of this tidal force, they would change their character entirely and form into a rotating spiral nebula with two arms projecting from opposite sides of the spiral. Scattered through it are more or less condensed spots which the continuous spectrum of the spectroscope reveals as solid rather than gaseous, and suggests as individual planets of the parent body.

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*January, 1919, page 307.

Agreement With the Bible

But the strength of the planetissimal hypothesis is its accord with Scripture. It recognizes the original existence of solid as well as gaseous matter and provides for the preservation rather than the evolution of suns and systems.

In the words of the astronomer Lowell: "The original 'fire mist' with which as a stock in trade La Place thriftily endowed his nebula to start with—the necessity for which has been likened to our supposed descent from monkeys—is in truth as misty a conception of the facts in the one case as it is a monkeying with them in the other. Darwin's theory distinctly avers that we were not descended from monkeys, and La Place's fire mist under modern examination evaporates away."

I believe that in the beginning God created a perfect earth. The ruinous conditions mentioned in the second verse of the Bible could well have been brought about by the passing of an ancestral sun through the confines of the solar system.

Lowell has pointed out that the retrograde rotation of the satellites of Uranus and Neptune are but the survivals of an old order. The present solar movement to which the most of the system is obedient was probably introduced by the visit of an ancestral sun.

The period of reconstruction would fit well into the account of the first chapter of Genesis. In his late book *The Evolution of Worlds*, Lowell sets forth the early stages of the earth wrapped in swaddling blankets of cloud without sun or stars or seasons. Thus for a period "there was light" upon the earth although its surface like that of Jupiter and Saturn today, was invisible to the sun and stars, all of which is in accord with Genesis.

Forthcoming Signs in the Heavens

But while the Holy Spirit has not seen fit to reveal the method by which the earth became "without form and void," much more astronomical information has been given us as to the sign in the heavens that shall follow the great tribulation and immediately precede the second coming of our Lord. There are portions of Scripture to which recent astronomical discoveries will give new interest and enlightenment.

In Joel we read, "The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come."

Matthew tells us that it is "immediately after the tribulation of those days that the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heaven shall be shaken."

Luke says, "There shall be signs in the sun and in the moon and in the stars and upon earth distress of nations; men's hearts failing them in fear for looking upon those things which are coming on the earth for the power of heaven shall be shaken."

Also we read in the Revelation, that as a climax of the terrible days of tribulation before the coming of Christ that the sun became black and the moon as blood and great hail fell out of heaven.

Possibilities of a Burnt Out Sun

It is not impossible that even now there is one of these burnt out suns traveling at ten miles per second in the direction of our system.

Many times the size of our planet, its coming would be detected by the perturbations of our outer sentinels, Neptune and Uranus, fully as soon as the reflected light of the sun would render such a celestial monster visible. At the distance of Jupiter it would be many times the brightness of Venus. One hundred and fifty days later it would reach the orbit of the earth and our destruction or preservation would depend largely upon what point of the orbit we occupied. Twenty-seven days later the two suns would collide or pass in proximity to each other. Even if they should only come in close contact vast portions of their surface would be torn away, new planets would be formed and the entire solar system would be deranged.

A Cataclysmic End of the Age

Such a cataclysm would not only change revolutions and rotations but would produce the climatic changes that would render the earth a paradise during the glorious millennium depicted by poet and prophet.

Or a more serious catastrophe, a thousand years later, might provide for Peter's conflagration and the new heaven and the new earth of which he speaks, and which John confirms in the last two chapters of the Revelation.

At any rate it is evident that science and Scripture agree in a cataclysmic termination of the age. Both allow sufficient time for its manifestation to create universal consternation. Both suggest some gigantic object shutting out the light of the sun. Both speak of planetary and meteoric showers. Both admit planetary perturbations without annihilation.

Of course we understand that this "sign in the heavens" is not for the church. It will be the last sign to an unregenerate and wicked world.

The church will not then be upon the earth.

The only sign that Christ has left to the church is the sign of the unexpected thief, the unlooked for Lord. There need be no signs to the bride dressed in her wedding garments and eagerly awaiting the bridegroom.

But in that period of great tribulation so clearly revealed in the book of Revelation there will be mighty signs in the heavens just as truly as there were signs upon earth and these can be brought about through natural means, as our new hypothesis allows, or by the direct intervention of God.

Personally I prefer to think of God using the natural means, as in the plagues of Egypt, leaving the direct intervention to the final revelation of His power and glory.

The Dying Thief

By Rev. L. W. Gosnell

An Address on Luke 23:39-43

"AND one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

The highway robbers of Christ's day were often popular heroes, Jewish Rob Roys, full of zeal to deliver their people from the Roman yoke. The two crucified with Christ may have been companions of Barabbas. One of them cries, "If thou be the Christ (i. e. the Messiah), save thyself and us." He was doubtless thinking of the Jewish hopes that the Messiah would save Israel from her oppressors. But the other, who seems to have reviled Christ just a little before (Matt. 27:44), turns to rebuke his companion and shows that a change has been wrought in him which continues to astonish all who read of it.

Several points are to be noted in connection with the penitent thief.

I

The Strangeness of His Conversion

1. *This malefactor was an unlikely person to be converted.* The disciples had forsaken Christ but this sinful man joins himself to Him. He was the first of a long line of trophies from among the foes of Christ. The chief persecutor of the early church became its chief apostle, and the power of the cross over Christ's enemies abides. One of the most devoted servants of the Lord Jesus I have ever known, a man beautiful in his humility and gentleness, was converted while serving a life sentence for murder and on the very day he had planned suicide!

2. *The cross was an unlikely place for conversion.* The cross has been glorified in our eyes but in those days it was no more attractive than a gallows is now. God, however, is no respecter of places when the salvation of souls is involved. John Wesley declares that at one time he would have thought it a sin to seek to save souls outside a church building! But when the churches were closed against him, he was driven to the fields. Men gathered to hear him, coming sometimes from their work in the mines with faces begrimed. But he tells how the Spirit of God wrought in the fields, so that men's hearts were melted, and the tears of penitence would course down their cheeks leaving ofttimes white channels in the soot. He learned that any place can become holy ground. Samuel H. Hadley, the noted mission worker, began his journey heavenward from the back room of a low saloon.

3. *The dying hour was an unlikely period for conversion.* This story forever rebukes the thought that acceptance with God depends upon a round of works or upon sacraments; the thief had time or opportunity for neither. The lesson is still needed. Wesley was for years a professing Christian and even an ordained minister before he learned it. He tells how he was thrilled in first preaching salvation by faith alone, to a condemned prisoner, and his joy when he heard the man say: "I am now ready to die. I know he has taken away my sins and there is no more condemnation for me."

C. H. McIntosh, author of the helpful *Notes on the Pentateuch*, writes as follows on the penitent thief: "Whither could he turn! His hands and his feet were nailed fast to a malefactor's cross. It was useless to talk to him about doing or going. His hands, while he had the use of them, had been stretched forth in deeds of violence; and now they were nailed to the tree, and could do nothing. His feet, while he had the use of them, had trodden the terrible path of the transgressor; and now they were nailed to the tree and could not carry him anywhere. But, reader, note that although the poor thief had no longer the use of his hands and his feet—so indispensable to a religion of works—his heart and his tongue were free; and these are the very things that are called into exercise in a religion of faith as we read in that lovely tenth chapter of Romans, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' "

II

The Elements in His Conversion

1. *It began in the fear of God.* He asks his com-

panion: "Dost not thou fear God, seeing thou art in the same condemnation?" His heart was solemnized by the fear of death. Today, however, we are told, "Nobody fears God any more." It is true we should magnify the love of God, shown to us in the cross. But that very cross warns us there is something in God to be feared for in the cross was manifested, in Christ, the wrath of God against sin. There is a "dark line in God's face" and those who live in sin and reject the Saviour will find the wrath of God abiding on them. "There will be weeping and gnashing of teeth." We live in a frivolous, self-satisfied age, which is not marked by the fear of the Lord. What judgments may God send in mercy to arouse it! Alas, that even sometimes His judgments fail to arouse men, just as one of the robbers was unmoved even by all he beheld on Calvary!

2. *It was accompanied by a frank confession of sin.* Speaking of their condemnation, he says: "We indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss." How refreshing to hear such an open confession! "He that covereth his sins shall not prosper and whoso confesseth and forsaketh them shall find mercy." Hawthorne's story impresses the lesson that it is better to wear the scarlet letter on the breast, known and read of all men, than in the heart, eating out the vitals.

Doubtless the sight of that innocent sufferer by his side, crying, "Father, forgive them," made the thief feel his sins as never before. This man, he felt certain, had done nothing amiss and this, by contrast, made his own vileness seem the more vile. Dr. G. Campbell Morgan was brought up in a minister's home and says he was never afraid of Moses' law. He would have been inclined to say with the rich young ruler, "All these things have I observed from my youth up." But when he got a true view of Christ, not only free from guilt but altogether lovely, he could only cover his mouth and cry, "Unclean."

3. *It was marked by an unusual faith.* "And he said, Jesus, remember me when thou comest in thy kingdom" (R. V.). To the multitudes, and even to the disciples, the inscription declaring Jesus to be King of the Jews must have seemed a mockery indeed. The life of Christ appeared a complete failure and His claims exploded. Yet, in that hour, there was begotten in the heart of this rough fellow a faith that saw the Kingdom beyond the cross. He believed Jesus was the Messiah and that He would reign some day upon the earth—that this dying man must be raised from the dead and take His throne!

His faith was akin to Abraham's, who believed God who quickeneth the dead, as set forth in Romans 4:18-24:

> "Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

His faith was of the kind which has always saved men and saves them now, as Romans 10:9, 10 makes clear:

> "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

III

The Result of His Conversion

It brought this word from Christ: "Verily, I say unto thee, today shalt thou be with me in paradise."

It should be noted that some would put the comma after "today," but we think they are mistaken. The word is admittedly emphatic but loses its force if the punctuation is changed as suggested. Dean Alford says on this matter: "Considering that it not only violates common sense but destroys the force of our Lord's promise, it is surely something worse than silly."

How significant every word in this saying of Christ!

"Today." He would not need to wait for some far off day when the Kingdom would come but His blessing would begin at once.

"With me." Dr. A. Plummer, the well-known scholar, brings out the force of these simple words in this comment: "Not merely in my company (Greek, σύν εμοι) but sharing with me, (Greek, μετ εμου). The promise implies consciousness after death." He had only asked that the king remember him when He should come in His Kingdom. As for asking a place on the right hand or the left, such a thought probably never entered his mind. But, lo! the King tells him he shall walk in companionship with Himself!

"In paradise." We can do no better than quote here the choice language of Bishop Moule: "Paradise is an oriental word meaning a royal pleasure-ground, a royal park or garden. It calls up ideas accordingly of all that is fair in the way of cultured nature. It suggests to us the loveliness of wood, and lawn, and flowers, and waters and also of the company which possesses and enjoys the charming scene, the friends, the guests, the family, of the king. They are there for delightful rest, or for delightful exercise. They have come from the battlefield, or the council, or the journey, to walk, to recline, to converse, to listen, where all is beautiful with a large, ordered, stately beauty. And all this is taken up by the Lord Jesus, in His use of the word paradise, to set forth one side of the believer's unseen life after death. After the manner in which spirits enjoy and spirits see, the departed Christian 'walks by sight' (cf. 2 Cor. 5:6, 9), in a scene of glorious and restful beauty, in the garden of his king." It only remains to add that the promise that the thief would that day be in paradise involved that eventually he would be raised from the dead and have a place in the Kingdom when Christ comes to usher it in.

Have the words of Christ to the dying thief any special interest for us? Assuredly, for just as he went with Christ to paradise that day, so believers now "depart to be with Christ," (Phil. 1:23), and when they are "absent from the body" they are, at once, "at home with the Lord" (2 Cor. 5:8, R. V.). The location of paradise has changed, it seems. In the Old Testament it was a part of Sheol, or Hades, the underworld of the dead; whereas it is now in the third, or highest, heaven (2 Cor. 12:2-4). But the glory of it, both for the dying thief and for us consists in this fact—Christ is there!

"My knowledge of that life is small;
  The eye of faith is dim;
But this I know, that Christ knows all,
  And I shall be with Him."

Pastor D. M. Stearns, of Germantown, Philadelphia, the well-known Bible teacher, passed through an experience which brought out the comfort found in the thought that Christ's followers go to be with Him when life closes. While living in New Brunswick, in 1873, God took to Himself Dr. Stearns' little daughter. He was disconsolate and used to go daily to the cemetery to mourn. In his grief he would thrust his walking stick through the sandy soil till it touched the little casket, as if he might find comfort in such contact. Indeed, his grief was so oppressive that he feared he would have to give up his work. But God graciously sent him relief. One day as he stood in the cemetery he began to say, "With Christ in paradise." He kept repeating the words as he walked home and their real blessedness dawned upon him. "Why," he said to himself, "what more could I ask for my loved one than this?" In the comfort of this thought he was able to resume his work with a joyful, though chastened, heart. What more, indeed, could we ask for our loved ones, or ourselves, than this: "With Christ in paradise?"

IV

How strange that men turn the grace of God into lasciviousness! They will argue that if the thief was saved when dying so may they put off repentance till their death-beds. But are we even sure we shall die peacefully in our beds? Even if this were certain, can we be confident that our hearts will still be receptive to the gospel? There is an old saying worth remembering: "True repentance is never too late; late repentance is seldom true." And there is another notable saying: "One thief was saved so that none need despair; but only one so that none might presume." Even if assured we would be saved in our dying hour, who would miss the joy of a life spent in the service of Christ?

If I Were A Wizard In Words

By Peter H. Van Wynen

I'd give you some lines that resembled a flower
That gracefully clings to a trellis or bower;
And charm you with rhythm of magical power,
  If I were a wizard in words.

I'd render some phrases resounding as thunder,
And flashing as lightning that tears clouds asunder,
And then flies to earth, while exciting great wonder,
  If I were a wizard in words.

But yet, if I had such a great comprehension,
And powers of speech to attract your attention,
And pride smothered love, I would not merit mention
  Though I were a wizard in words.

Faith Illustrated in the Temptation of Christ

By Rev. John H. Hunter

Address to the Students of The Moody Bible Institute

Rev. Mr. Hunter is now an officer and teacher of the Bible Institute of Los Angeles, formerly having borne the same relation to The Moody Bible Institute.—Editors.

Rev. John H. Hunter

I BRING you a greeting from the school on the coast. We have our monthly hour of prayer the first Tuesday in every month just as you have, and never a prayer hour passes that we do not pray by name for the Faculty and students and Trustees of The Moody Bible Institute of Chicago. When Dr. Torrey says, "What are you going to pray for?" and they see me rise they smile, for they know the first thing I am going to ask them to pray for is The Moody Bible Institute.

In our class room we have a missionary map of the world, and on that map we have lines of red ribbon leading out from a button that is sewed on near Los Angeles to the different countries in which our students are gathered—Africa, India, China, Korea, Japan, South America, North America and Mexico, and when I ask the students to pray for The Moody Bible Institute the next thing is to ask them not to forget the students in the foreign field.

I

It seems good to me to be here and look into your faces this morning. You are not so different from what you were when I left, seven and a half years ago, though you are all changed. If this auditorium was just a little different shape I would hardly know but that I was looking into the faces of our own students in Los Angeles.

Thank God for the spirit in these two institutions. I said to Mrs. Hunter, "The student body has changed at The Moody Bible Institute and the old church has left its building and gone to the Moody Tabernacle, but it is exactly the same spirit"; and I added, "You can transport this thing to the Pacific Coast and have the same thing there, and the sum of it all is we are all centered around, whether here or yonder, home or abroad, this old Book and the fundamental principles that it teaches."

I am glad to see all these new buildings, these that have come into your possession since I went away.

D. L. Moody's Power

I will never forget the first day that Dr. G. Campbell Morgan came to Chicago. It fell to my lot to bring him over here to this old church, now your Auditorium, and he stood here and turned over the pages of the old Bible and said, as his eyes filled with tears,

"Is this really the very place where Mr. Moody used to preach and the very Bible that he used?" I said "Yes" and then he bowed his head and lifted up his heart to God in prayer.

Mr. Morgan and I have seen this old building in the days gone by crowded with weeping men and women as the power of the Word of God came from the lips of Mr. Moody. That Holy Spirit who came upon him and filled him is the same Holy Spirit who wants to come into your life and fill you today.

Someone said to Mr. Moody when a young man, "Moody, the world has yet to see what God can do with a man wholly surrendered to His will." Mr. Moody registered a silent vow that by the grace of God he would be a man in whom God could have His way.

If Mr. Moody were looking into your faces this morning I think this is what he would say to you—I have heard him say it again and again: "Stay here as long as you need to stay, and never go away until you have been filled with the Holy Spirit."

We believe in studying the Bible or we would not spend so much time on it, but you know just studying the Bible, if it ends with studying the Bible, does not amount to anything, and if the time ever comes (and I know Dr. Gray or Mr. Moody would say it too), when these Bible Institutes simply turn out men and women who know doctrine, who can point out every heretic, but who are not filled with the Holy Spirit and have not a passion for the salvation of the lost, then the time has come when we better shut the door and write over it, "The glory has departed."

I would not spend my time in Los Angeles, nor would I have spent my seventeen and a half years here just to turn out a lot of folks that knew the Bible from cover to cover. The object is to spread the tidings, to bring men and women definitely to the Lord Jesus Christ, and when the Bible Institute ceases to function thus then the time has come to bury it.

The Bible Institute is what you young men and women make it—it is that which determines whether this Bible Institute is worth while or not. It is not what you know, but what you are.

Mr. Moody's Fifth Gospel

Mr. Moody used to say that there are five gospels: The Gospel according to Matthew, the Gospel according to Mark, the Gospel according to Luke, the Gospel according to John, and the gospel according to you.

The gospel according to you is the gospel that is being read more widely than any of the four books. Folks do not carry about a New Testament to read what Matthew, or Mark, or John had to say, but they are watching you every day to see what the gospel of the Lord Jesus Christ is in your life. They want to see Jesus Christ in you. The trouble with the church today is we are talking so much and living so little; we are talking about the miracles Jesus did 1900 years ago, but folks are not seeing the Lord Jesus do miracles in our lives in transforming us in His life. By the grace of God you and I must live the book.

II

There are three things I want to say to you from the fourth chapter of Matthew today that have been very helpful to me personally.

You remember chapter three is the account of the baptism of our Lord Jesus Christ, and the testimony of God the Father, and the testimony of God the Holy Spirit, when He descended in the form of a dove; then in the fourth chapter, immediately after He was baptized and had come up out of the water He was led by the Spirit into the wilderness to be tempted by the devil. He was in all points tempted as we are and yet without sin.

Temptation: The Lord Jesus Christ had temptation, and so has every one of us. Now that you have turned your back on the business of the world and come to The Moody Bible Institute, have you got away from temptation? Oh, no, the form of the temptation has simply changed. Men and women pounding typewriters and working in business offices and behind counters sometimes envy you. They say "If I were only in a Bible Institute and away from the atmosphere of this office it would be easy to live a Christian life." How little they know about it! The temptations that came to you and me in business were different temptations; they were temptations that we did not have to stop and think whether or not they were temptations.

Subtle Temptations

Oh, how much more subtle the temptations that come to us in a Bible Institute—temptations of little acts of dishonesty, to unfaithfulness, temptations to jealousy, to little acts of meanness, temptations to bitterness in our hearts toward one another, temptations to pride, the thing that cast Satan from glory to the depths of hell! "I can sing a solo little better than anybody else in The Moody Bible Institute." Have you ever felt that way about it? Temptation to be proud because "I preached at the tent and my! how the people came to be saved—and I was the fellow that did the preaching!"

These temptations are ten thousand times worse than anything in business, harder to meet, harder to fight.

Victory Through Faith

Our Lord Jesus Christ met temptation, and here are three points about the temptation of our Lord Jesus Christ that I want to pass on to you. In every one of these temptations the victory was won through faith. "When he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread.' But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Just a little while before, God the Father had spoken out of heaven, "This is my beloved Son, in whom I am well pleased," and now the tempter says "If—if—if thou be the Son of God." That takes us back to the third chapter of Genesis —"Hath God said?"—casting a doubt into the minds of our first parents. How the devil is trying to cast a doubt into the mind of Jesus Christ Himself. "I know God said you are His son, but if you are His son"—the temptation to doubt the word of God—"If thou art the Son of God command that these stones be made bread," and Jesus answered and said, "It is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

His faith is rooted and grounded in "Thus saith the Lord," "It is written," grounded and anchored in what God had said and what God had said in the Book, "It is written."

Faith Is Independent

Notice the independence of faith. "Command that these stones be made bread." The Lord Jesus said, "Bread is not necessary if God has not provided it for me," and His faith in God made Him absolutely independent of bread to sustain His physical life. Bread sustains our life because God has arranged that it should do so, but if the God who has made this body of mine, and who has made the wheat to grow in order that my body may be fed, chooses to do so He can feed my body and sustain my body just as well without bread as with it, and if God wants to sustain my life without bread then it is my business to trust Him to do it.

Faith is independent of what we seem to think is absolutely necessary to human life. What a rebuke to the materialism of today! You often hear, "A fellow must live." Well, must a fellow live? The Lord Jesus Christ must die—not must live, and it is not absolutely necessary that you and I should live, but I tell you what is absolutely necessary, and that is that you and I should trust God.

Do you think any man ever starved to death yet, who turned his back on a wrong way of living and said, "I will trust God?" No! God's representatives are not all dead yet; he has a host of ministering spirits and they will minister to us; and if God does not supply the bread depend upon it God will take care of us some way or other.

Faith makes us absolutely independent of what the world thinks is absolutely necessary. Your first business along this line is to trust God no matter how things go. If there is wrong in your life God may withhold the bread in order to bring you to your senses; He may see something wrong in your life that He wants you to put away, and it may be that you need to search into your life and see if everything is right between you and God, and He will never, never, never fail you until He fails Himself. When will that be? Never.

Faith and Common Sense

The second thing in this temptation: "The devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."

What aspect of faith have you here? This man that said just a minute ago, "I will go without bread; I will throw common sense to the wind, and I will not make the stones into bread to sustain my physical body, but trust God," now says that He expects God to take care of his body.

When I do a foolish thing, that is not trusting God but tempting God. When the devil cannot get us on the one line, then he comes and suggests that we put God to the test and ask God to work a miracle when a miracle is not necessary.

There are men and women who think they are honoring God by setting aside common sense. An old Scotch minister was called one Sabbath afternoon to visit a dying woman in the slums. She was not a Christian, but he talked with her and won her for the Lord Jesus Christ, and the time passed so rapidly that he lost track of it, and suddenly heard the bell of his church ringing for the evening service, and so with a hasty prayer he left.

It was an outside stairway, and he never noticed that the railing was torn away, and getting too near the edge, fell to the bottom where there was a heap of rubbish. When he picked himself up and felt himself all over—not a bone was broken, and he walked to his church and threw away his sermon and preached on this text: "He shall give his angels charge over thee to keep thee in all thy ways lest thou dash thy foot against a stone."

Although he did not see them, I believe the angels were there and spread their pinions underneath him. I believe they would do that for us tomorrow were we in the line of duty and our lives ought to be preserved.

However, this minister did not put out cards saying that he would try it again the next Sunday. When you ask God to perform a miracle for you you are tempting God.

Faith Is Loyal

Third: Then he showed him all the kingdoms of the world, and said: "All these things will I give thee, if thou wilt fall down and worship me." Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

That is the loyalty of faith, the undivided allegiance of faith. The devil is not getting folks to deny God but getting them not to be too much in earnest about it. Satan says, "Let me have a little share in it too."

Independence of faith separates us from everything the world thinks necessary; the balance of faith keeps us from expecting God to work unnecessary miracles, and yet trusting Him if it is to be done, and the loyalty of faith refuses to let the world, the flesh and the devil have any abiding place in our lives.

A Call to Separation

By Anne Morris

Long ago in old Judea,
Lone upon fair Olivet,
Gazing down upon the city
One in bitter anguish wept.
Yearning hands outstretched to save it,
"Love, forgiveness, all I bring,"
Scorned, rejected, basely slandered,
Jerusalem crucified her King.

Now the church He bled and died for,
Like the city long ago,
Hand in hand with worldly pleasures
Walks and talks and lives so low.
Social service, money grabbing,
Get the crowds no matter how,
Suppers, sales, be gay and jolly,
We are crucifying Jesus now.

In tears He pleads our freely giving,
Lives and service, money too,
Keep ourselves from earth unspotted,
That's the call to me and you.
O beloved, hear the knocking
At your heart's fast closed door,
"Leave the world and its attractions,
Love Me more. Love Me more."

An Open Door and Many Adversaries

By Rev. R. V. Bingham, of the Sudan Interior Mission

A Missionary Address at The Moody Bible Institute

I COULD not resist the temptation to come before you to thank you for your interest and prayers for the Sudan and those who have gone to the field from your Institute, and to express gratitude for the help given through your Missionary Union, and at the same time bring to you a message that I hope will bear materially in bringing others to our field.

How Missionaries Are Made

There is an idea that missionary work depends largely upon education, but I am convinced that missionaries are not made by education nor by information, but by inspiration and revelation.

The Church Missionary Society, many years ago, with the idea that all the church needed was education, undertook one of the greatest educational campaigns known in missionary experience, and they opened up with "The World in London."

They conceived the idea of bringing representative missionaries and natives for the actual reproduction of missionary scenes. They spared no pains or expense, feeling that they were going to have adequate returns and that it would be the inception of a great movement. They closed the year more heavily in debt than they had ever been before; they had to close their training institutions and keep home trained believers who were anxious to get back to their field of labor.

The London Missionary Society undertook to do the same thing, and they closed the year with a similar experience. God would teach us that it is not education, but inspiration, revelation and revival that must give birth to the missionary movement.

I would take for my opening word a text found in the last chapter of the first epistle to the Corinthians, where Paul says, "A great door and effectual is open to me and there are many adversaries."

I would also like to read a few verses from the fifteenth chapter of the Epistle to the Romans.

The Story of Norman Davis

You had here in the Institute a month or two ago, a former graduate, a young man who has been four years in our field.

When that young man concluded his university career they did everything in their power to get him to accept a home call, and at his ordination his own pastor made the saddest confession I ever heard a pastor make. He said "I have done everything I can to get him from the idea that God wants him in the heart of Africa; it seems to me he is throwing away his talent."

He is an orator; he has held some of the largest congregations in this country and carried one of our largest churches right through the summer months, but he is in the heart of Africa, and it was this chapter that gripped him, not what I said about the Sudan, but what I said about this chapter.

It is in this chapter that Paul opens up to us the strings of his heart emotions, the inspiration of his life.

I think Christ there had done a wonderful work of grace in the heart of Paul before he ever saw those passages of Scripture in the Old Testament. The very fact that Paul discovered that all through the Old Testament God had not only a message and a covenant for his people Israel, but that He brings a blessing upon the heathen, shows that a wonderful work of grace had taken place in his heart and that he had a revelation of God's purpose concerning the heathen, which he could only have had by divine revelation.

Paul's life was lived on the plan of Christ. He had one simple idea of what the Christian's work was and what the call of the missionary was, and that was to simply carry out what Jesus Christ had laid down for Christians. He had commanded that the gospel be preached from Jerusalem through Judea and to the uttermost parts of the earth, and so we find Paul going from Jerusalem round about.

If you go on you find he is telling these Christians, "I am going to Spain (and Spain was in those days the uttermost bound of the known world), and I want you Christians to help me on"; so you see he believed in working absolutely and literally on the plan of Christ, which is the plan of the enlarging sphere—taking a center and ever pressing on until by God's grace the uttermost bound of the earth is reached.

More Room Wanted

That was the plan on which Paul moulded his work, and he used a very strange expression—"But having no more room in these parts" (Rom. 15: 23). There was not a church throughout the whole country that would not have liked to call Dr. Paul; he was a man that any church would have honored in having for their minister, their pastor, lots of room between the church at Jerusalem and the church at Ephesus. Hundreds of churches had been formed and yet Paul says "No more room for me there."

He means that he has not the heart to stay where there is lots of opportunity for people to be saved, who want to be saved, and he cannot stay in one center when Christ says "Go on, and on, and on to the uttermost bounds of the earth," and he sums that thought up in the twenty-first verse when he says "Yea, making it my aim that they who have not heard shall understand."

It was that verse that gripped Norman Davis; it was that verse that led him through his college career and led him to lay down all the enticements of the home field and planted him out in the Sudan.

I walked with him a thousand miles four years ago in Africa, and you get pretty well acquainted when you have slept together under the heavens and trudged along those narrow paths.

One day we came to a little town in the most God-forsaken part of the country we had ever been in. The only water supply of that town was a big mound of earth which the natives had built and into which, during the five months of rain, the water poured and washed down to the center and rose up again. At the close of the rainy season they had four or five feet of water, and then during the seven months of dry weather every man, woman and child, pig, goat, and everything else, climbed up the sides and drank of it. It got "muddier and muddier" and thicker and thicker, until the kind of soup your mother used to make was not "in it."

Davis took sick with the dysentery; his very life was ebbing out day by day until the doctor said one day, "Mr. Bingham, I do not think he can possibly pull through, but I do not think he realizes just where he is, and I think you ought to tell him the real situation."

I got alongside of his bed after prayer, and told him frankly the situation, and he looked up into my face and smiled, and said, "Brother Bingham, from the day God called me I have never doubted that call, and He called me to the Sudan; I came in obedience to His command; I am here where I am by His appointment, and I think God knows His own business best, and if He wants to take me home I will be, in Him, perfectly satisfied."

Making a Life Aim

Well, God raised him up, but it is a great thing to get your life centered around a divine call and be gripped with a revelation from God.

This passage furnishes to you an opportunity of making a life aim, for Paul says (in the Revised Version), "Making it my aim."

Is your aim settled yet? If you have any of the Spirit of God in your own heart the one thing that will make you sick and sad is the utter aimlessness of the young life of today.

I know lots of societies that are nothing more than matrimonial bureaus—just to come singly and go away doubly.

You get a Young People's Society like one I knew, and they got this aim before them, and inside of two or three years from that Young People's Society (and it was not such a large society) nearly a score of the young people had gone out to all parts of the world. They took this aim.

I do not know how many of you are Student Volunteers, but I want to recommend to you the serious consideration of this aim as a life aim, "Making it my aim to preach the gospel, not where Christ was already named, lest I should build upon another man's foundation; But as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand."

If you remember nothing else today I hope that verse will just stick and ring in your ears until you say, "Yes, I will take that aim."

The Unbeaten Walk

It is the aim of the unbeaten walk. It is going to separate you perhaps from your home; you will perhaps walk along with Him to those to whom no one has gone—or it might be in the homeland here. It may take you into the unbeaten walk to those who perhaps unless you go will never be reached.

This verse also gripped my life, and for twenty-five years I have needed no other inspiration than the Holy Spirit and that Scripture to hold me to one great task of making Christ known where He is unknown. It makes no difference where I walk, it is the one plan of my life to see that those who have never heard shall have the opportunity.

Some of the Adversaries

"A great door and effectual is opened unto me and there are many adversaries."

Perhaps you cannot conceive of those two things going together—an open door and many adversaries.

Lots of folks say when the adversaries come up, "There is no need to go on trying; there is no open door now." Paul had the two things together.

There are lots of young people who take the Student Volunteer pledge who have before them a great open door, and they give it all up because there are adversaries in the way.

At a convention I attended some years ago they had a lady there from India, who said, "I want to be practical in my talk this morning. Missionaries, before I left India, said, 'When you go home be sure and get in touch with the Student Volunteer Movement and see if you cannot get us a lot of missionaries.' I asked them how many of them had been Volunteers and one hand went up. I asked how many had been to college, and I suppose about 100 to 150 rose up as having been to college. I asked, 'How many were in the second year of college?' About fifty rose. How many in the third year? Twenty-five. How many in the fourth year? Only one.

"Explain to me the discrepancy; 150 in first year conditions and one in fourth year conditions. The devil had put in adversaries that had blocked many from getting to the field."

I have known folks to put in an application to a Board and would throw up the whole thing (although they said they had a definite call) because they were not accepted. A man who had the joy of baptizing 2,232 in a field in India was twice turned down by his Home Board and it was his third application that got him out to India.

There are many adversaries. You must be prepared to go through difficulties. I have known lots of young people sidetracked by the home church. A Moody Institute student that applied to our work said to me years afterwards, with a cloud on his face, "I made a tremendous mistake in my life when I withdrew my application from your society and took a tempting offer. I got out of God's plan." If you had heard the story of the intervening years you would have felt heartsick for that young fellow out of God's plan, sidetracked by a second best thing for him when God gave him a call to the other.

Some get sidetracked through engagements. I know two Moody Institute girls in the field today who would not be there, in all probability, if they had listened to the proposals that were made to them. One of them said to me (she is now married out on the mission field), when I asked her why she rejected the proposal of a certain young man, a very fine young man, "God called me for Africa, and when I was going through the Institute I saw in my classmates girl after girl who professed to have a similar call, and then I saw proposals come from certain directions and I saw that call effervesce and they turned from what they proposed to be. I then vowed before God that I would not let anything come between me and God, that I would get to my field first and know that there was nothing to hinder me from being a missionary before I would listen to any such proposal."

Mr. and Mrs. E. F. Rice—of the Sudan Interior Mission—Dressed in Native Costumes

She is a noble woman; every one of our missionaries love her today; she has God's best for her life. She has a husband, just a splendid couple together. God knows, loves, cares; and He always gives the best to those who leave the choice to Him. He does not rob us of everything; He loves to throw into our lives the best we can take.

They Could Not Be Turned Down

Twenty-five years ago there were 60,000,000 of people where I am, and no missionary there. Now there are about 50,000,000 of people and perhaps a couple of hundred missionaries.

Three of us young fellows, impressed with this need went from Board to Board offering our services, but we met with the statement on every hand that it was a closed door.

My companion, Walter Gowans, used to say, "No door can remain closed before a praying and persistent church, or before men and women who listen to the call and obey the command of Him. 'All authority is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations.'"

In spite of the fact that the Boards would not send us we went, twenty-five years ago, trusting God, to see if we could not get into the Sudan.

There were many adversaries. When we landed the missionaries on the coast besought us to settle down and help them in their work. They said, "You will never see the Sudan; your children will never see the Sudan; your grandchildren may."

Yet we did see the Sudan and I am not a grandfather yet. And so while they pleaded with us, and were very kind to us and invited us to join their work, we felt that God wanted someone to blaze the way into the Sudan.

There was nothing to transport our goods but native heads, and they were afraid to go beyond their own tribe for fear of being made slaves; so at the end of the day they would put down their loads and go home, and leave us by the roadside. And it would be perhaps two or three weeks before we could get another party to help us along. It took us twelve months battling in this way to make about 700 miles, and we can cover the same ground today in two days.

Changed Conditions

The climate wiped out expedition after expedition. Of the party of six that landed for that coast district, ten days after we arrived four died before reaching their appointments, and one solitary man walked in where they were expecting all these other new workers, and he died within a year.

My two companions reached the Sudan, but only to find a grave in the first twelve months

Yes, we had difficulties, but God has enabled us to overcome that difficulty of the climate as well as the transportation difficulty. We can not only reach any portion of the Sudan, but can have a pullman if we can pay for it. We can live in Africa today.

Two Moody Institute students have just completed fifteen years in the Sudan and are looking forward to years of usefulness there. It is a changed condition.

The Language Problem

Then there was that terrible language problem. We have a little of almost every brick of Babel in the Sudan. We are working now in eight different languages and would take on three or four more this year if we could get the workers.

Go and signal to a black man or woman that you will make them a present if they will sit down by you. One friend said, "I went through every conceivable antic to try to get that dummy to say something to me." That fellow has the New Testament in the language today and stories in the Old Testament and a dictionary.

He made progress, but it is a tremendous difficulty. For instance, "wa" means giving, "wa," to be, and "wa" our pronoun us.

When you have different syllables, and every one takes a jump up or a drop down and you have to get it just right, you have got to face something.

It has broken the heart of more than one. Two young Scotchmen just about gave it up. An older missionary before had given it up and was trying to reach the people through an easier method which he had picked up on the outside. I said, "Look here boys, you do not mean to tell me that those black people yonder have got more brain than you have and that their tongues can twist around things that you cannot get around. If you are going to be missionaries to this tribe you have got to get their language; and there is no use doing the thing second-hand; you must put yourself into it and persevere and persevere."

They went to work, and they wrote me a year ago that they had their first portion of Scripture ready in the language.

The Story of Jonathan Goforth

One of the men, Jonathan Goforth, has now received from his own Board, at the request, of missionaries of all societies, a call to give himself to evangelistic work. He said to his wife, "I think I shall have to quit and go home; I can never get this language; I have tried, and tried and tried."

He was a graduate of Knox College, of Atlanta. At the very hour that he came in feeling that it was utterly useless, a little prayer band had met in Knox College, and somehow or other they could not quit at the appointed hour, but lost track of the time, and kept on praying for Jonathan Goforth. They did not know why, but it was right at the time of this crisis.

Jonathan Goforth is there today I believe, because the little prayer circle did not go, but prayed through for him at the other end.

You will have difficulty, but God has helped us so that today we have got the first portion of Scripture, and I do not know of any greater joy than the joy of having given some nation, some tribe, this precious Book, and to hand it down if the Lord tarry from generation to generation, making possible their understanding of these precious truths that brought joy to our own hearts.

I do not wonder that that saintly Presbyterian missionary and preacher, Dr. Paton, when he saw his first pages off the press, his little hand press in the South Sea Islands, actually danced around his press beside himself. It was the Presbyterian dance, but he had a right to dance.

Volunteers Needed Today

We want men and women to go out to the Sudan today. There are many tribes that are still waiting for the first missionary. John Hale and Howard Beecham after being with the other missionaries for a short time, said, "We feel that we would like to go to our tribe."

We sent one of our older missionaries to get them settled and, thank God, two years ago they landed, and settled down where people went right on to the grave without ever owning as much cloth as you could cover your hand with, and inside of fifteen months they had done an unprecedented thing. They had the whole of the Gospel of Mark translated into that ancient language and it is now ready for the press, and they are working on the Gospel of John.

Tribe after tribe like that, and yet they are ready to take in your message when you have got the message ready, translated in their language.

I would like to ask your prayers for the Sudan. I would like to ask your prayers especially for laborers. There are especially governmental difficulties at the present time, but we want you to pray especially for men in our field. The sisters are rising up to the task but we cannot send them as pioneers, and at the present time we have not the men. Station after station has to be vacated while the missionaries are at home. We need men for the old stations and for the advance work. I went for three months into the regions where the name of Christ had not been named and I could have gone on for another six months without meeting the first station on the other side of the Sudan.

Pray the Lord of the harvest to send laborers into the Sudan.

A College Professor's Appreciation of The Moody Bible Institute

(We have obtained consent to publish the following letter from its author as well as from the member of the Faculty of the Moody Bible Institute to whom it was addressed.

Considering its source it has value in testifying to the consistency of right educational methods with spirituality of conduct.

The spiritual refreshing received by this College professor during his brief visit to the Institute will be a means of blessing to the students coming hereafter under his care.

Pastors and missionaries by the score who have lived in the Institute for a few days have been similarly blest and in like manner have become a means of blessing to many more.

Churches, boards and colleges desiring to send their representatives to this Elim for a little while, may feel free to correspond with the Business Manager on the subject. We have little doubt that he would be happy to welcome them as guests.—Editors.)

"MY VISIT to the Moody Bible Institute was the sweetest experience, of the kind, of all my life.

"It surely was a great change from the atmosphere of a college, with too much of the modern spirit, to such an environment as you constantly enjoy.

"I now appreciate the enthusiasm of friends who had come into contact with this Christ-dominated life.

"I was looking forward to a delightful time, but it was far beyond my expectations, so wonderfully profitable and uplifting.

"I can only thank God and take daily courage.

"I may say that I observed things as a college man, and was greatly interested in your educational method, its simplicity and effectiveness. Your students surely get things. And not of least interest to me was the manner in which all was built upon, and related to, the Bible.

"I could not help noting the fine exhibition of the value of a Christian personality in teachers. Such individuality, I discovered, furnishes the variety needed to give balance to the instruction of youth.

"I trust it was not an impertinence on my part to study your organization and administration.

"The more I studied these features, the more marvelous did they become to me. Their completeness and effectiveness are wonderful. It shows in the conduct and order of the students and in the systematic procedure in every feature of the Institute's life. There were times when it was nearly beyond my belief that there could be such order and quiet among more than six hundred active young people.

"But supreme is the spiritual life and atmosphere; the Bible central in your educational scheme; the absolute insistence on all the fundamentals of Christian doctrine; the recourse to prayer and the childlike faith in God for every need; the supreme love of the Lord; the one continuous devotional activity; and, as I got it from the lips of students, the blessed hope.

"On these are based your beautiful Christian fellowship, with the Lord Jesus Christ as the common bond. I am happy that once in my life I have had this blessed experience.

"I may refer to a few particular experiences. First, the monthly prayer hour. I never witnessed before anything like it. It was so spiritually beautiful, soothing and helpful. I shall treasure it through the years.

"Next, the picnic of the student volunteers (July 4). A day of the finest Christian fellowship and ending in a superb devotional service. It was a splendid way in which to celebrate the nation's natal day.

"Most gladly and far more intelligently than before, shall I pray daily for God's richest blessing on the Institute in its work, and in the plans for larger work still. And most gladly shall I direct young people to the Institute for training for Christian service."

THE CHRISTIAN CITIZENSHIP CONFERENCE

This Conference is to be held in Pittsburgh, Pa., November 9-16. It is intended by those fostering the Conference that it be world-wide in its influence. The General Superintendent of the National Reform Association has secured some eighty-seven men of forty-nine allied and neutral countries as favoring this Conference. Albania, Russia, Italy, Belgium, France, Norway, Holland, Australia, Japan, China, England, Scotland and Uruguay, are among the nations represented. Information with reference to the Conference can be secured by writing to the National Reform Association, 209 9th St., Pittsburgh, Pa.

CONFERENCE AT CLEVELAND

A conference on Christian fundamentals will be held October 6-10 in the Euclid Avenue Baptist Church, Cleveland, O. The speakers announced are Doctors Winchester, James M. Gray, Mark A. Matthews, Henry Ostrom, W. B. Riley, and possibly Paul Rader.

Literature of the I. W. W.

The following excerpts are found in a copy of *The Federal Reporter 255*, and are part of the proceedings of a case in the U. S. District Court in the State of Washington. The case was that of an Englishman and a Russian for deportation on the ground of advocating and teaching unlawful destruction of property (sabotage). The charge was sustained, and the defendants testified that they believed in and distributed such literature as the following. We print it in all its hellishness just as it appears in the Court proceedings, as we desire our readers to be fully informed as to what this thing is which Satan has introduced among us in these latter days. It is the judge (Neterer) who is speaking.—Editors.

THE doctrine and practices of the order, as disclosed by the attached literature, may be indicated by short excerpts from *The I. W. W., Its History, Structure and Methods*, by Vincent St. John and others:

"As a revolutionary organization, the International Workers of the World aims to use any and all tactics that will get the results sought, with the least expenditure of time and energy. The tactics used are determined solely by the power of the organization to make good in their use. The question of "right" and "wrong" does not concern us. . . .

"Failing to force concessions from the employers by the strike, work is resumed and "sabotage" is used to force the employers to concede to the demands of the workers.' "

Sabotage is defined by several I. W. W. writers:

The New Unionism, by Andre Tridon:

"We may distinguish three forms of sabotage.

"(1) Active sabotage, which consists in the damaging of goods or machinery. . . .

"(3) Obstructionism, or passive sabotage, which consists in carrying out orders, literally, regardless of consequences."

The Voix du Peuple:

"The first thing to do before going out on strike is to cripple all the machinery. . . . Are bakery workers planning to go on strike? Let them pour in the ovens a few pints of petroleum, or of any other greasy or pungent matter. After that soldiers or scabs may come and bake bread. The smell will not come out of the tiles for three months. Is a strike in sight in steel mills? Pour sand or emery into the oil cups.'

Sabotage, by Emile Pouget:

"If the workers disable the machines, it is neither for a whim, nor for diletantism, or evil mind, but solely in obedience to an imperious necessity. . . .

"To list out the thousands of methods and ways of sabotage would be an endless rosary. The shoe workers have an infinite variety of tricks. So have the bakers. To the timber workers it cannot be difficult to use the ax so that the tree or log is split in all its length. To the painters, also, it must be easy to dilute or condense their colors as best they see fit."

Sabotage, Its History, Philosophy and Function, by Walker C. Smith;

"Sabotage is a direct application of the idea that property has no rights that its creators are bound to respect. . . .

"The question is not, Is sabotage immoral? but, Does sabotage get the goods? . . .

"A bar of soap in the boiler would keep the soldiers at home, or else force them to march to the strike. If this were not possible, there are water tanks where the tender must be filled, and the saboteur can "let the gold dust twins do the work." . . .

"Sabotage is discredited by those who believe in property rights. It is the weapon of those who no longer reverence the thing that fetters them. Its advocacy and use helps to destroy the "property illusion." The parasites, who have property, oppose sabotage, while the producers, who have poverty, are commencing to wield that potent weapon."

Excerpts from *Industrial Workers of the World*:

"The I. W. W. opposes the institution of the state.'

"What is this sabotage that so worries politicians, preachers, profit grabbers, and parasites generally? It is a realization on the part of the working class that property has no rights that its creator is bound to respect. It means that the workers know that might makes right, and that they are possessed of a tremendous might in the productive process. It means that they are conscious of the fact that any action which weakens the employer and strengthens the worker is justified. . . . A slashed warp, a loosened bolt, an uncaught thread, a shifting of dyes, will make Billy Wood see the "justice" of the men's demands quicker than all the votes cast since Billy Bryan commenced to run for office.

"Sabotage is an individual act performed for a class purpose. It may be denounced as "anarchy," but that scares no workers in these rebellious days. . . .

"These migratory workers have lost all patriotism—and rightly so. Love of country? They have no country. Love of flag? None floats for them."

One of the songs attached as an exhibit:

CHRISTIANS AT WAR

By John F. Kendrick

(Tune: Onward, Christian Soldiers)

"Onward, Christian soldiers! Duty's way is plain;
Slay your Christian neighbors, or by them be slain;
Pulpiteers are spouting effervescent swill;
God above is calling you to rob and rape and kill.
All your acts are sanctified by the Lamb on high;
If you love the Holy Ghost, go murder, pray, and die.

"Onward, Christian soldiers! Rip and tear and smite!
Let the gentle Jesus bless your dynamite.
Splinter skulls with shrapnel, fertilize the sod;
Folks who do not speak your tongue deserve the curse of God.
Smash the doors of every home, pretty maidens seize;
Use your might and sacred right to treat them as you please.

"Onward, Christian soldiers! Eat and drink your fill;
Rob with bloody fingers, Christ O. K.'s the bill.
Steal the farmers' savings, take their grain and meat;
Even though the children starve, the Saviour's bums must eat.
Burn the peasants' cottages, orphans leave bereft;
In Jehovah's holy name, wreak ruin right and left.

"Onward, Christian soldiers! Drench the land with gore;
Mercy is a weakness all the gods abhor.
Bayonet the babies, jab the mothers, too;
Hoist the cross of Calvary to hallow all you do.
File your bullets' noses flat, poison every well;
God decrees your enemies must all go plumb to hell.

"Onward, Christian soldiers! Blighting all you meet,
Trampling human freedom under pious feet;
Praise the Lord whose dollar sign dupes his favored race;
Make the foreign trash respect your bullion brand of grace.
Trust in mock salvation, serve as pirates' tools;
History will say of you: 'that pack of G—— d—— fools.' "

Bolshevism and Christianity

(From *The Literary Digest*)

" 'BOLSHEVISM and the Christian religion can not both survive,' affirms the report of the Senate Judiciary Committee on Bolshevism. An examination of this report, says the *Minneapolis Tribune*, will convince the American Christian that 'Russian Bolshevism triumphant in this country would be followed by the confiscation of 203,432 church edifices; by the suppression of all denominational Sunday-schools, seminaries, and colleges; and by atheist dictatorship domination over 41,926,854 church members.' What the Bolshevik government has done to show its hostility to the Christian religion is thus summarized from the Senate report by the Minneapolis paper:

" 'It has confiscated all church property, real and personal.

" 'It has established the right of anti-religious propaganda as a constitutionally recognized institution.

" 'It has suppressed Sunday-schools and has expressly forbidden the teaching of all religious doctrines in public, either in schools or in educational institutions of any kind.

" 'It prohibits religion from being taught or studied except in private.

" 'It has abolished all recognition of a supreme being in governmental and judicial oaths.

" 'It has disfranchised expressly all clergy and servants and employees of church bodies and has deprived them of all right to hold public positions.

" 'Under the old imperialistic regime—sinner that it was—it became the practice by both custom and decree that every newspaper and every periodical published on Easter Sunday throughout the Russian Empire carried the commemorative head-line, 'Christ is Risen.' On Easter Sunday of 1918 the Bolshevik publications substituted the legend:

" ' "One hundred years ago to-day Karl Marx was born." ' "

WAS THIS ANSWER TO PRAYER?

Superintendent Edward C. Clark of the City Mission, Buffalo, N. Y., was recently needing $250 for his work, and he and his co-workers prayed for this sum. Opening letters very shortly after that time, he came across a poorly addressed envelope. When he opened it he found a package of greenbacks, and on counting it found that it amounted to $279. Mr. Clark says he has no idea who sent it. The envelope used by the sender was the regular Buffalo Savings Bank envelope, Main & Genesee Sts., and contained the words, "For the help of the needy with God's blessing." Mr. Clark thinks this amount was drawn from a savings account at the bank, for the bills were all new and clean.

Young People's Society Topics

October 5

Our Relation to Others Toward World-Wide Brotherhood

Luke 10:25-37

Neighborhood and brotherhood are not synonymous terms. At a meeting of ministers, a Presbyterian pastor in referring to a Unitarian minister said, "I call him not brother but neighbor and seek always to act towards him as such."

Brotherhood implies one common life derived from one common source. The Christian brotherhood is composed of all the members of "the household of faith," all who through faith have been born again, born into the family of God. (See. Gal. 3:26 and John 1:12, 13). The Lord Jesus Christ is their life (Col. 3:4). The old things have passed away and all things have become new (2 Cor. 5:17). Old distinctions cease to be. There is neither Jew nor Greek, there is neither bond nor free, there is neither male or female, for ye are all one in Christ Jesus (Gal. 3:28). This oneness in Christ constitutes the only brotherhood that is worth while. It alone is a spiritual and eternal reality. The members of it possess eternal life, and this involves not only duration or endlessness but quality or blessedness. It is Christ life, communicated by the Holy Spirit to the soul of the believer, for a believer in Christ is a believer *into* Christ, he is incorporated into the spiritual body of Christ and derives life from Christ as his Head.

The question of the lawyer in our Scripture lesson shows how easy it is for even trained and cultured minds to become confused and deceived in spiritual matters. "What must I do to inherit eternal life?" was the question asked. But "doing" and "inheriting" have nothing in common. Inheritance is a family matter. If one can find a family having eternal life as its heritage, and get into that family, then one may share the family inheritance. The one family possessing this heritage is the family of faith. (See John 3:14-16; 4:14.)

Partakers of Christ life become Christ-like. The spirit of neighborliness dominates His own. Even as He got close to the needs of others and met those needs at the cost of sacrifice, so with those who are truly His. Like Him, the Good Samaritan, indeed, they give of their time, their energy, their money, their life, that they may minister to the need of those who have been waylaid by thieves and have lost everything save life itself.

To play the part of the Good Samaritan is to be a witness for Him everywhere. "A witness" and "a martyr" are closely related terms. Both imply giving even unto death.

October 12

Training in Citizenship

I Peter 2:11-20

The Apostle Peter, in writing the words of our Scripture lesson, addresses himself to Christian believers, citizens of the Roman Empire. They were spoken against as evil doers (v. 12). The Christian church and the Christian worship were regarded by the Roman magistrates as inimical to the interests of the State and the Emperor, even as it is regarded today in some parts of the Japanese Empire, Korea being specially pertinent as an illustration at this time.

The question of the believer's conduct under such circumstances called for special apostolic counsel. In this counsel "submission," "subjection" and "endurance" are the leading ideas. How strange this sounds to twentieth century ears! Present day lectures or sermons on citizenship seldom give emphasis or even mention to these things. Why then does an apostle urge them upon his hearers? For three reasons: First, such conduct would best "glorify God in the day of visitation" (v. 12), that is, the Christian would by these virtues so commend the saving grace of God to others, that when these others were graciously visited by God in the offer of His gospel, they would yield to that gospel and be saved. Thus would God be glorified and the work of salvation be furthered.

Secondly, by such patient conduct and endurance the foolish criticism of evil men would be effectively silenced. The witness of a good life cannot be gainsaid (v. 15). In the third place, they would be true followers of Christ, for he left us an example of patient endurance (vv. 21-23). Our Lord is the example for His people as well as the Saviour of His people. Many things in His life on earth are imitable, many others are not. In the matters of submission and endurance He is the great outstanding example. He "endured the contradiction of sinners against himself." "For the joy that was set before him, he endured the cross and despised the shame" (Heb. 12:1, 2). When He was reviled and accused He did not answer back, when He suffered He did not threaten his tormentors with evil consequences (1 Pet. 2:23).

He committed His cause and Himself to God. And God vindicated Him before the whole universe when He raised Him from the dead. That vindication will take an even more glorious form when the only begotten Son is brought again into the world and all things are made subject to Him.

October 19
"Our Pledge and How to Keep It"
Exodus 19:1-8

Let it be frankly admitted at the outset that "rule" or "pledge" life is not the New Testament ideal. Broken pledges bulk large in the tragedy of human life. The New Testament ideal is the Spirit-filled life. Nothing less and nothing other fulfills the purpose of God in the present stage of redemption. Until this is learned in an experimental way "the pledge" may be useful as a crutch to help us along.

Both in aim and scope the pledge is admirable. It is a confession of faith in the Lord Jesus Christ, a statement of purpose to do His will, a recognition of the necessity of daily Bible reading and prayer, and a promise of consistency in Christian living. As a pledge, nothing essential is lacking. Moreover many young people have been definitely helped by the remembrance of it, when tempted and tried. Nevertheless, if we would go on to maturity, it must be by the adoption of a different principle.

On what principle is the Christian life begun? A pledge? Never. Its commencement is on the principle of faith. So must its continuance and consummation be. "As ye received Christ Jesus the Lord (and that was by faith) *so* walk ye in him" (Col. 2:6). Have you learned to "walk by faith" as an operating principle, appointed by God and therefore sufficient? Do not pass this over lightly. The adoption of this principle has revolutionized many Christian lives. The whole matter is set before us in two phrases found in Galatians 3:23, 25. "*Before faith came*" there was law, rule, pledge, as a working principle. Under it there was failure and judgment. But "*after that faith is come*," not only as a method of forgiveness but as a working principle of life, *then* we are no longer under the law, the schoolmaster, the child trainer.

God has made a new provision, He has brought in a new creation (2 Cor. 5:17, Gal. 6:15). Christian believers must get adjusted to this and learn to live by virtue of it. By so doing they enter into their inheritance, possess their possessions in Christ, and live victoriously.

Israel at Sinai, as in our Scripture lesson, is a warning to us. They were delivered from King Pharoah but not from King Self. The truth of Romans 7:18 was unknown to them. So with perfect self confidence they said, "All that the Lord hath spoken we will do." This was affirmed three times, and doubtless, with the utmost sincerity. Their history was one long denial of the promise they had made. Truly "The law made nothing perfect" therefore there is introduced a better hope (Heb. 7:19) and a new principle, which is that of faith. Instead of a law around us we have the Law-giver within us operating in gracious power through the indwelling Holy Spirit. Surrender to Him and trust in Him leads to "the obedience of faith."

It is all summed up in the declaration of Galatians 2:20: "The life that I now live in the flesh I live by faith in the Son of God."

October 26
Christianity and the Health of China
Luke 4:16-31

"Preaching," "teaching," "healing"—these words describe in large measure the earth ministry of our Lord. They also fulfill the prophecy of Isaiah found in verse 18 of our Scripture lesson. Thus was the Master accredited as the promised Messiah. The works that I do, bear witness of me that the Father hath sent me (John 5:36).

Notwithstanding the proof of His Messiahship he was rejected by those whom he came to bless (John 1:11 and 15:24). Then he steadfastly set his face to go to Jerusalem (Luke 9:51) that he might fulfill the greater mission expressed in the words, "The Son of Man came to give his life a ransom for many" (Matt. 20:28). Having accomplished our redemption, he charged his followers to bear witness of Him even to "the uttermost parts."

The message is a spiritual one, but access for the message can be gained through the body, hence medical missions and the matter of health. The work of the true Christian missionary is an inward work, it is to open a spring of divine life in the souls of men, to bring them, through the message of the gospel, into the life and light and liberty of the sons of God. To turn from this is cruel. Broken health and bodily pain are a serious misfortune, but a sinful soul, unforgiven and uncleansed by the blood of Christ, is fatal.

A clean soul wants a clean body, a clean body does not always want a clean soul. In proportion as men and women in China and elsewhere are made new creatures in Christ, will bodily health be promoted and the death rate decreased.

In *The Christian Herald*, issue of August 16, there is an article under the title of "Helping the World to Health." It will be found valuable for this present topic. It records an interview with Mr. Henry P. Davison, formerly director of the American Red Cross and now chairman of the Board of Governors of the League of Red Cross Societies of the World. One paragraph is very striking and also bears on our topic. It expresses the aim of the Red Cross activities of the future in these words: "The world now needs more than remedial agencies. It needs highly concentrated and strongly supported preventive activities that can control, minimize or eradicate, as nearly as is humanly possible those ills of humanity we have been helping to relieve. In brief we intend to make the Red Cross the emblem of health." This is a cause for rejoicing, especially as one remembers that apart from the cross to which He bore our sins in His own body, such an organization as the Red Cross Society would never have come into being.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 12

Fishers of Men

Mark 1: 14-20

Golden Text:—"Jesus said unto them, come ye after me, and I will make you to become fishers of men." Mark 1:17.

I. Jesus Preaching in Galilee (vv. 14, 15).

The reason why He changed from Judea to Galilee was the growing opposition to Him. The fate of John the Baptist He accepted as foreshadowing His own death. The rejection of the forerunner meant the rejection of Him whose advent he heralded. Prudence moved Him to a more remote region where He would attract less attention and be free from opposition. Besides this it gave less favored people an opportunity to hear the gospel, according to the prophetic word (Isa. 9: 1, 2). It foreshadowed the gospel of the grace of God.

1. What He Preached (v. 14). The gospel of the Kingdom of God which meant the good news of the near approach of the Kingdom of God, when the rule of God as predicted by the prophets would be realized. It should be carefully noted that the gospel of the Kingdom differs from the gospel of the grace of God.

2. How He Preached (v. 15). (1) "The time is fulfilled and the kingdom of God is at hand." This meant that the time had now come for the appearance of the Messiah and the establishment of His Kingdom. (2) "Repent." This meant that the people should turn around, change their minds and attitude toward Christ the King and accept Him as their King. This is a message which needs to be sounded out today. People should be called upon to repent of their sins. (3) "Believe the gospel." Then, as now, men need to believe the gospel of Christ.

II. Jesus Calling Disciples to Become Fishers of Men (vv. 16-20).

1. Who Were Called (vv. 16, 19). Simon and Andrew, John and James, two pairs of brothers. It is usually best to render the Lord's service in fellowship—in pairs. This is not only necessary for effective testimony, but for needed fellowship on the part of workers and protection of the witnesses. These all had previously been called to Christ for salvation; they had become His disciples (John 1: 36-42). They are now called to service. This is always His way. We are first called to be disciples, then called to have fellowship with Him in service.

2. From What They Were Called (vv. 16-20). They were called from positions of definite service. God always chooses His servants from the ranks of the employed. The lazy man is not likely to have a call.

3. To What They Were Called (v. 17). To be "fishers of men." They, no doubt, had been successful fishers. The qualities which made them good fishermen, namely, patience, bravery to face the storm and night, and perseverance which led them to toil all night, though no fish were caught, would make them good fishers of men. It requires patience, bravery, and perseverance to win souls for Christ.

4. Their Call to Obedience (vv. 18, 20). To obey meant sacrifice, painful separation, to give up all business interests and leave their father behind. Regardless of the cost they yielded prompt obedience. They gave up business and home, not even inquiring as to where their salaries were to come from. They put their trust in Him who called them, believing that He was able to supply all their needs.

5. Their Reward (v. 17). These four men have wielded wondrous influence in the world. Their names have become immortalized. Had they remained at their business they would only have been humble fishermen. When Christ calls let us promptly obey, for eventually it will pay. It will yield one hundredfold in this life, and eternal life in the world to come.

October 19

Jesus in Peter's Home

Mark 1: 29-39

Golden Text:—"Jesus said unto him, this day is salvation come to this house." Luke 19:9.

I. Healing of Simon's Wife's Mother (vv. 29-31).

1. A Loved One Ill (v. 30). From the synagogue Jesus with James, and John went to the home of Peter and Andrew where He found Peter's mother-in-law prostrate with a burning fever. Among the closest followers there are suffering ones and anxious and burdened hearts, but to all such He comes with loving sympathy and power to help. His power is the same in the quietude of the home as in the public meeting place.

2. They tell Him of Her (v. 31). This was the proper thing to do. We should bring to our

Saviour's attention those of our families who have need of both bodily and spiritual healing.

3. He Healed Her (v. 31). "He came and took her by the hand and lifted her up." This act showed the nearness, sympathetic tenderness and power of Jesus. At His touch the fever departed and strength was imparted to her body, so that she was at once able to minister unto them.

4. She Ministered to Them (v. 31). This act shows (1) that the cure was instantaneous and complete. When Jesus heals there is no halfway business. It is the same with spiritual healing. (2) Gratitude on the part of the one healed. Those who have experienced the healing power of Jesus will express their gratitude in loving service to the Lord and His disciples.

II. Christ's Ministry at Sunset (vv. 32-34).

It became noised about that a notable miracle had been wrought in Peter's home, therefore as soon as the Sabbath drew to a close many demon-possessed and diseased were brought to Him to be healed. If we would have the crowds gather today we must be able to show that Jesus is at work among us. Our testimony should be backed by the healed body or soul.

1. He Healed Divers Diseases (v. 34). Jesus can heal any disease. Many of the cures spoken of today are temperamental, but the cures wrought by Jesus were of all sorts. No malady ever baffled Him.

2. Cast out Many Devils (v. 34). The devils obeyed Him. There is no record of a demon ever disputing the authority of Jesus. At His command they rendered instant obedience.

3. Suffered not the Devils to Speak (v. 34). He bids the saved soul witness of His saving power, but will not allow the devils to speak in challenge of His authority, or in witness of the truth of His deity.

III. Jesus Retires to Pray (vv. 35-37).

The arduous service of the day made it desirable to be alone with the Father in prayer. Shut out from man—alone with God. How necessary the hush of the eternal, the calm of God! There is great need of private prayer.

IV. Preaching Throughout Galilee (vv. 38, 39).

He continued steadfastly to preach, for this was His supreme business. His miraculous works were but aids to His testimony. Preaching the gospel is the chief concern of all who would follow Jesus.

October 26

A Lesson in Trust

Matthew 14: 22-33

Golden Text:—"I believe; help thou mine unbelief." Mark 9: 34.

The storm-tossed disciples on the sea at night is an example of the struggling followers of the Lord in the darkness of the present age as they are tossed by the tempests of the evil one.

I. The Disciples on the Storm-tossed Sea (vv. 22-24).

1. They Were Sent Across the Sea by Christ (v. 22). Doubtless His reason for this was to keep them from entanglement in the movements of the people to make Him king, for in John 6: 14, 15, it is shown that the people were so excited by the feeding of the five thousand that they were about to make Him king by force. Though they were somewhat unwilling to go it was a mercy for Him to constrain them.

2. Christ Dismissed the Multitude (v. 22). This may be taken as typical of His rejection of the nation whose rulers had already rejected Him.

3. Christ Praying Alone in the Mountain (v. 23). Temptation to earthly honor and power had come to Him, therefore He went to the Father in prayer for relief and strength. The need of prayer is greatest at such times. While His prayer was in part for Himself, yet it was for His disciples. According to Mark 6:48 He saw from the mountain top the disciples toiling on the storm-tossed sea. We are never out of His sight as we struggle against the storms of life, and He ever lives to make intercession for us.

II. Jesus Walking on the Sea (vv. 25-27).

1. It Was in the Fourth Watch of the Night (v. 25). He did not come to them immediately, but waited till almost dawn. It was, however, the darkest part of the night, and physical danger was great, but their perplexity of mind was greater. They knew that the Lord had sent them, but why should they be in such straits if He sent them? A stormy sea is no evidence that we are not in the Lord's appointed way. The disciples' concern should be to obey the commands of the Lord, being assured that while doing His will He will protect them.

2. The Disciples Alarmed at His Coming (v. 26). It was the coming of their best friend to deliver them from danger. He comes to us today in such ways that sometimes we are affrighted.

3. Jesus' Words of Comfort and Good Cheer (v. 27). In the midst of their distress they heard the Master's words, "Be of good cheer; it is I, be not afraid." This changed their fear into joy.

III. Peter's Venture and Failure (vv. 28-33).

As soon as Peter recognized the voice of Jesus He cried, "Bid me come to thee on the water." Jesus said, "Come." Peter obeyed, and for a time he walked upon the waves without sinking. His simple faith linked him with divine power and he was upheld, but as soon as he took his eyes off his Lord and considered the raging sea he began to sink. If we will but keep our eyes on the Lord instead of the waves we can outride the storms of life. When Peter began to sink he did the sensible thing, he cried to the Lord for help. Jesus reached forth His hand and saved him. He has never lost one who honestly cried for help. When Jesus entered the ship the wind ceased. The people worshipped Him as the Son of God. No ship can go down with Jesus on board.

November 2

Temperance Lesson (World's Temperance Sunday)

Jeremiah 35: 1-8, 12-14, 18, 19

Golden Text:—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

I. The Rechabites Tested (vv. 1-5).

In the days of Jehoiakim the Lord charged Jeremiah to bring the Rechabites into the house of the Lord and test them regarding the drinking of wine. This he did in a place where the people might behold them, the aim being to teach Israel by example. The father of the Rechabites had given command that they should not drink wine. Their filial obedience put to shame the Israelites for their lack of obedience. Jonadab, the father of the Rechabites, was only a man, but the one whose commands Israel were disregarding was the Almighty God, their Creator and Saviour. It is God's plan that every man be tested. Being a free agent he only can have character through testing. It was for this reason that God placed Adam and Eve in Eden, and permitted the devil to test them. While we should be concerned with the removal of temptations from men, we should be more concerned with teaching them their responsibility and showing them how to overcome.

II. The Filial Loyalty of the Rechabites (vv. 6-11).

Though they were out of their own country in the midst of a foreign people they refused to drink wine, declaring that they had been true to the instruction of Jonadab all their lives. Obedience to his instruction had been practiced by all men, women, and children. It is a fine thing when children keep in memory their fathers and render obedience to their commands.

III. The Loyalty of the Rechabites in Contrast with the Disloyalty of the Israelites (vv. 12-16).

1. The Appeal (vv. 13, 14). He made the appeal on the basis of the filial loyalty of the Rechabites. He reminded them that the Rechabites were obedient, though their father was dead long ago. He also reminded them that he had spoken to them in person, rising up early to do so.

2. The Ministry of the Prophets (vv. 15, 16). When the people failed to render obedience to God he sent to them the prophets who plead with them to amend their ways by turning away from their idols. Matthew Henry indicates the points of contrast somewhat as follows: (1) The Rechabites were obedient to one who was but a man; the Jews disobeyed the infinite and eternal God. (2) Jonadab was dead long since and could not know of their disloyalty or correct them from it. God is all-wise and lives forever, and will punish for disobedience. (3) The Rechabites were never put in mind of their obligations, but God sent his prophets who rose up early to remind them. (4) Jonadab left the charge, but no estate to bear the charge; but God gave the people a goodly land and blessed them in it. (5) God never tied up His people to any hard task like Jonadab did, yet God's people disobeyed Him and the Rechabites obeyed their father.

IV. Judgment upon the Jews for Disobedience (v. 17).

God declared that He would bring judgment upon them according to what He had said. Judgment is determined upon those who disobey and rebel against God.

V. Reward of the Rechabites for Their Loyalty (vv. 18, 19).

Because they had been true to the commands of Jonadab, they should have continued representation before God. God has such regard for filial obedience that He lets no act go unrewarded.

Sunday School News, Methods, Appliances and Questions

By Hugh Cork

OUR SUNDAY-SCHOOL DEVELOPMENTS

The writer has been asked to take a place on the Institute Faculty as teacher of child study, pedagogy, and Sunday-school organization and management in the day and evening classes for the fall and winter terms. The Institute has secured, to begin work May 1, 1920, one of the strongest pedagogues and psychologists in the country, who will greatly strengthen our Sunday-school course.

As Sunday-school training for the student body the Practical Work Director has heretofore had to assign students to work in Sunday-schools where the management knew nothing as to what had been taught the student in the class room. Hence theory and practice often did not dovetail together. It is now planned since the Moody Church Sunday-school has moved to their tabernacle over a mile away to organize "The Bible Institute Sunday-school" the first Sunday in October. It will meet at 2:30 p. m. in the Institute Auditorium, and will aim to be the model school where the students will work, where practice will be in line with school room theory.

A more ideal place for such a Sunday-school, in fact for a Bible Institute, D. L. Moody could not have located. It is bounded by the lake on the east, the "Loop" on the south, the north branch of the Chicago River on the west and Division Street on the north. The Moody Institute is right in the center of this area. Along the Lake Shore Drive are multimillionaires while along the Chicago River live the poorest of the poor. Some of Chicago's most Godly people reside here while some of the territory is the most dangerous redlight district. There are 235 residence blocks, making a fine field for house visitation. There is not an afternoon Sunday-school in the area and only two schools south of Chicago Avenue which is more than half of the territory. Watch for report of the opening in our next issue.

FUNDAMENTAL PRINCIPLES OF CHURCH EFFICIENCY

Rev. Otis G. Dale, D. D.

II. A Balanced Program of Church Activity:

Last month we spoke of the physical basis for a healthy church life. This subject really demands much emphasis and study. It stands in the same relation to church efficiency as physical health does to a man's capacity for efficient work. The neglect of it, in one phase or another, is the cause of many "functional disorders," and not a few organic diseases, some of them chronic, in the life of the churches. Read again last month's instalment and institute a physical diagnosis of your church.

But the diagnosis should go further. Dr. Richard C. Cabot has made all laymen, as well as the medical profession, his debtors by his keen and simple analysis of human life, in his volume, *What Men Live By.* According to his view men and women can be healthy and efficient only when four general kinds of activity make up their lives in proper relation and proportion. These are Work, Play, Love and Worship. This estimate of the essential activities of a normal life is regarded so fundamental that many medical men are making it the basis of their diagnosis in searching for the cause of many subtle and distressing human disorders.

In like manner it is possible so to analyze the life and to classify the activity of a church as to exhibit a properly balanced program, and from this to estimate its real efficiency, and diagnose its failures.

What does the church live by? Ask a company of ministers or members, what is the chief function of the church. Some will say missions, some evangelism, some social service, others religious education. The most conspicuous failure of the churches of our day is lack of definiteness of aim or purpose. Activity a plenty, but what, and what for? The recent "movements" give promise of greatly increasing activity, but thus far have done little to centralize aim, unless it be on money raising for a time. They seem rather to be scattering it wider.

The church lives by Worship, Instruction, Evangelism and Service,—in other words, both the Scriptural doctrine of the church and its traditional and persisting life, indicate that these are its main functions. All that is essential and legitimate in church activity may be classed under these heads. Now, what is chiefly important for the healthy life and development of a church is, that each one of these functions be held in proper regard, and that together they be maintained in right relation and proportion one to the others.

Worship is the chief function of the church. It is before all else and from it flows all else. Adoration, praise, thanksgiving, arising in the hearts of redeemed men and women from an earnest and devout contemplation of the goodness and mercies of God, and of all His holy attributes,—that is worship. It is the priestly function of the church, expressing a fundamental instinct and fulfilling the office of the "priesthood of believers." How about the worship of your church, has it degenerated into the "opening exercises," or developed into a rollicking exhibition of vocal gymnastics, or settled down into a drowsy dreariness of indifferent formality? Unless the worship is so ordered and conducted that it be the sincere and joyous expression of high devotion, and the inspiration of holy living and willing service, the church will suffocate for the lack of the vital breath of its being. The members may not understand what the trouble is, but suffering from "oxygen starvation" they will experience a slow death, or go gasping after the poisonous gas of new religions.

Instruction, or religious education, as a function of the church, is not an end in itself, but has two main purposes,—to make worship intelligent, and to train for efficient service. When the emphasis is kept on "religious," and when "education" means teaching true to fundamental Christian doctrine, it leads to the knowledge of God in Jesus Christ, builds up in Him, and trains for spiritual service. It may well be correlated in a local church under four general heads; the pulpit, the church school, religious literature, and the music department. Every man, woman, and child of the church's constituency should be enlisted in one or more phases of this activity.

Beyond question, *Evangelism* is the chief aim of the church. "The Son of man came to seek and to save that which was lost." "As my Father hath sent me even so send I you,—go . . ." Evangelism as the chief aim of the church is distinguished from the chief function as the aim and function of a flouring mill are distinguishable. The function of a flouring mill is to mediate between nature and man's need. The aim of the mill is to put fine flour on the market. The accomplishment of the aim fulfills the function. Evangelism produces worshipers. It is not something apart from other functions but should be the controlling purpose in all. It was never intended to become a side issue, nor a spasmodic effort, but a year-around, age-long program. In its three main phases, personal, public, and missionary, it should engage the energies of all the church all the time, not exclusively, but as the central purpose of all that is done. It is the church's promise of perpetuity. It is the pivot on which a balanced church program turns.

Service, as a function of the church, needs today to be more clearly defined. In current religious thought it is often confused with worship. It is common to hear it said, "All service is worship." But Jesus, though he "went about doing good," never by word or example, sanctioned that view. Good works and deeds of charity are the fruitage of spiritual worship, or are wrongfully performed as a substitute for it. Again, there is a tendency to confound service rendered to God and the service of men. In a sense the service of men is the service of God. But the service of men is by no means the whole, nor the chief part, of the service of God. The fundamental thing in all service is to do the will of the Master—what, where and when he directs. Jesus Christ as Head of the Church, and our Master, is very specific in directing His disciples what they should do. There is a service therefore that is the supreme business of the church *before* so-called social service. It is *the service rendered Jesus Christ in and through the church itself, in making it aggressive and efficient in "preaching the gospel to every creature, making disciples out of all the nations, teaching them to observe,* etc.," and ultimately, of course, this is the highest service to men.

The trouble with placing the emphasis on social service is that it wrongly gauges the need of men and the will and plan of God. Social service has its place, not as an enterprise of the organized church, but as the expression of the redeemed life of individual Christians, exhibiting the spirit, and practicing the ethics of Jesus Christ, in all political, social, industrial and business relationships, and all this chiefly as a testimony of His saving and keeping power. Personal service so conceived has an ultimate evangelistic aim, and so exercised does, more than anything else, lead to the solution of social problems.

Here, then, is a balanced program of church activity,—worship, instruction, evangelism and service.

GETTING RESULTS AFTER RALLY DAY

It is not so hard with good music, a fine program and proper advertising to get a crowd out for Rally Day, but to get the crowd back the Sunday following—"Ah! there's the rub."

One school appreciating all this while they planned and organized the Rally Day program, the officers and teachers prayed themselves at the same time into the proper Rally Day spirit. While few pupils could explain why, all knew there was a drawing power in the class and school which they could not resist. Therefore, follow Rally Day with a twenty minute prayer service beginning thirty minutes before the school opens. Like the Greeks our scholars "would see Jesus," and these twenty minutes with Him will make our faces shine with his likeness.

Then again get some one to help, if you must, but take your class roll home and either by personal call, telephone, letter or post card, let each absentee know within twenty-four hours you missed him at Sunday-school. I know one school of over five hundred enrolment the average attendance of which was raised in four months from thirty-five per cent to seventy-one per cent, by this method. Pupils will seldom be absent if teachers get a real passion for their attendance.

Even though absentees are kept closely in touch through the mails or over the telephone, try and make a personal visit to every home represented in your class within a month after Rally Day, and thus secure the co-operation of the home in your work.

THE WORLD'S SUNDAY-SCHOOL CONVENTION, TOKYO, JAPAN, OCTOBER, 1920

The World's Eighth Sunday-school Convention is to be held more than one year hence, yet word comes that the number of inquiries has already equaled the number of berths of the carrying capacity of five Pacific steamship lines. This trip will afford a magnificent opportunity to study missionary work in the far east as well as to attend the real World's Peace Conference. The first transportation bulletin outlines ten separate tours occupying from forty-nine to one hundred and two days absence from America. The cost of these trips ranges from four hundred and eighty dollars to twelve hundred and fifty dollars. Since only delegates to the convention will be booked on these tours, and since all delegates must be approved by the World's Committee we urge all of our readers who are thinking of taking this trip to get in touch with the World's Sunday-school committee, 216 Metropolitan Tower, New York, at the earliest possible moment. All available space will soon be sold.

SUNDAY-SCHOOL SURPLUS MATERIAL

Conservation has found a fruitful field for cultivation. Left-over material especially picture cards and illustrated papers and gifts for children may now be all used in some foreign mission field of your own denomination which can be reached through the World's Sunday-school Association.

Christmas may be distant on the calendar, but now is the time to dress dolls, prepare boxes and select pictures that can be sent to the missionary early in the fall. The missionaries want these things for distribution at the Christmas season. It will cost but 32 cents to send four pounds of Bible lesson picture cards and these are always in demand abroad. Millions of pictures would not be too many to forward in the coming weeks. A pamphlet has been prepared by the Surplus Material Department of the World's Sunday-school Association which gives all information concerning things needed and how they can be sent. Write to the above named Department at 216 Metropolitan Tower, New York. Name your denomination in full and you will receive an introduction to a missionary in your own church to whom the packages should be sent. More than 30,000 in the home land have co-operated in this manner.

AN APPRECIATION OF SUNDAY-SCHOOLS

The late H. J. Heinz, of pickle fame, gave during his lifetime large amounts of time and money to Sunday-school work and when he passed away a few weeks ago they found his will provided for Sunday-school bequests as follows: $100,000 for the World's Sunday-school Association; $75,000 for the International Sunday-school Association; $75,000 for the Pennsylvania (his own state) State Sunday-school Association, and $50,000 for the Allegheny County Sunday-school Association. Mr. Heinz often said to the writer that the best investments he had ever made, declaring the largest dividends, were those of time and money he had invested in Sunday-school work.

BOOKS FOR SUNDAY-SCHOOL TEACHERS

Some helpful and safe books for collateral reading by the Sunday-school teacher of the International (Uniform) Lessons for the new course beginning October 5—"Studies in the Lives of Peter and John." The following named, and other volumes, may be obtained of any bookseller, including The Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

John's Gospel, by Robert E. Speer. Cloth, 75c net.

The Gospel of John, by Charles R. Erdman. Cloth, 60c net.

The Life and Light of Men (Expositions of John, Chaps. 1-12), by F. B. Meyer. Cloth, $1.00 net.

Expository Thoughts on the Gospels, by J. C. Ryle. Matthew and Mark, one volume each. Luke, two volumes, and John, three volumes. Cloth, the set, $7.00 net; each vol., $1.25 net.

A TIMELY WARNING

"In the movement for community and interdenominational co-operation which is now well under way, there is need to keep clearly in the minds of our educational leaders the necessity for preserving the church as an institution. The present tendency to depreciate the church and to exalt a pure religion which finds no expression in creed, ritual, or institution must be overcome or religion itself will suffer. An attempt to substitute community houses, social settlements, etc., for the church will certainly fail.

"Any one who has had any experience in the operation of a community program of religious education knows that no community program of this kind can be successful which does not vitalize and build up the local churches of the community. The test of the success of a community program of religious education is found in the growth of the churches of the community, and not in providing a substitute in the form of an open forum, a community fellowship house, or some other similar organization. The writer of this article has always stood consistently, and against the pressure of many of the leaders of organizations which compete with the church, for the principle that the local church is the agency for Christianizing our American communities, and he has always opposed any substitute for the church. In these days of federation he wishes again to record his conviction that no other agency will spiritualize society except the church."—Professor Walter S. Athearn, in *Zion's Herald*.

A LITTLE BIT OF LOVE

In the base hospital of an army camp a fine boy of eighteen who had accepted Christ at a meeting a few days before, lay dying. The "Y" secretary whom he asked to see because he had led the boy to Christ, was at his bedside. Both had tenderly prayed and peace seemed to fill the boy's heart and he was not afraid to die. Nevertheless, the secretary noticed a longing look in his face and asked what else he could do for him. "Well," said the boy, "every time I was sick before, mother was there and she always kissed me. I wonder whether you would kiss me?" The secretary stooped over and planted a kiss on his cheek and such a sweet smile of contentment came over the boy's face. The secretary turned to speak to the soldier on the next cot, but when he looked back in a few moments the boy was gone, but death had fastened the smile which the mother's kiss by proxy had produced, and when the body was shipped home a note to the mother told the cause of the smile and brought comfort to the mother's heart as the kiss had to the boy's. Teacher, your class may be "dying for a little bit of love." As the secretary was the proxy of the boy's mother you may represent the scholar's Christ. In spirit, word and deed be a good representative.

SENSIGRAMS FROM "COMMON SENSE"

Edwin W. Thornton

A teacher can not teach without studying his pupils any more than a farmer can farm without studying his fields.

If knowledge is power, every intellect is a power house, which should be under proper control.

It is not difficult to study the mind if you do not mind study.

If the feelings are not trained skyward they will run along the ground.

When the feelings run riot, the intellect and the will are apt to join the mob.

The intellect loads the gun, the feelings direct the aim, and the will pulls the trigger.

Speak kind words and you will hear kind echoes.

There is no more sense in breaking the will of a child than there is in sandbagging the engineer of a train.

A cultivated will is only another name for a strong character.

THE GOSPEL ACCORDING TO YOU

You are writing a gospel,
  A chapter each day,
By the deeds that you do
  And the words that you say,
Children read that gospel
  Whether faithless or true.
Say! What is the gospel
  According to you?

TWO HELPFUL BOOKS FOR TEACHERS

What Every Christian Needs to Know. By Howard W. Pope. Paper, 40 cents; cloth, 85 cents. The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.

Here are thirty fundamental studies in personal work starting with "He Needs to Know That He Is Saved" and ending with "Revivals and How to Conduct Them." A teacher who will carefully get these suggestions in heart and life will never again be accused of "teaching the road to Jerusalem and forgetting the road to heaven."

What is the Gospel? By Charles G. Trumbull. Paper, 35 cents; cloth, 50 cents. The Sunday School Times Company, 1031 Walnut St., Philadelphia.

Its six chapters are as follows: Why Men are Lost (Sin and Its Consequences); How Men Are Saved (God's Part), How Men Are Saved (Man's Part), What Is Salvation (Past, Present, Future), Salvation's Forward Look (The Blessed Hope), Salvation From Sin Now (The Victorious Life).

OCTOBER

October has been called the golden month ever since the sun first put the last ripening touches to the fruit and Jack Frost first turned the leaves yellow. If it were possible to get a vote of all the people on the subject of their favorite month, the result probably would disclose a tie, or near it, between October and April. One is the month of the falling leaf and the other is the month of budding, and each has its holding charm.

There are hazy days in October, which add to the month's loveliness. On a fair day the haze takes on color, a finely delicate blue, which enhances the landscape's beauty. Frost is the artist employed by October to paint its glories. The pity is that the canvas cannot be preserved.

The harvest moon comes long before October is ushered in, but the month is the harvest month, none the less. Man does a large part of his harvesting in the later fall. The lower animals do nearly all of theirs within the thirty-one days allotted for the life of the month of gold.

October is a Lady Bountiful. It gives lavishly of its holdings. It is the golden month in a double sense. It is rich in color and in treasure.—Chicago Evening Post.

THE HOME-KEEPER

By Alma B. Wilson

Give your heart and all to Jesus,
  Life will e'er be sweet and new,
Every moment grow more precious,
  Time unfold new joys for you.

Though your home be e'er so humble,
  Or you have a mansion fair,
As you're crossing o'er the threshold
  Ask the Master to be there.

Yes, you may be just like Martha,
  In your home-tasks may rejoice;
But take some time to be like Mary,
  Listening to the Master's voice.

Dedicate your life to Jesus,
  He will make His home with thee;
You will feel His grace and blessing,—
  Pray ye thus:—"Abide with me."

DEATH OF AUTHOR OF "TRUST AND OBEY"

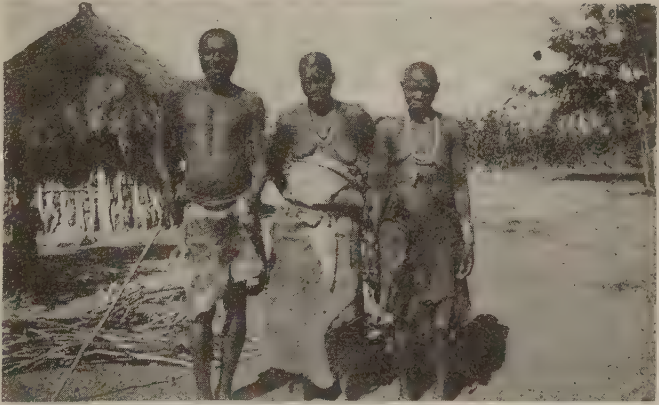
Rev. John H. Sammis, of Los Angeles, Calf., died on June 30, after a decline of two years. He was an instructor in the Bible Institute of Highland Park, Cal., and previous to this had been in the pastorate at Grand Haven, Mich.; Red Wing, Minn.; Sullivan, Ind.; and at other places. He was a minister of deep spirituality and winning personality.

Missionary Department

RELEASE TO THE CAPTIVES

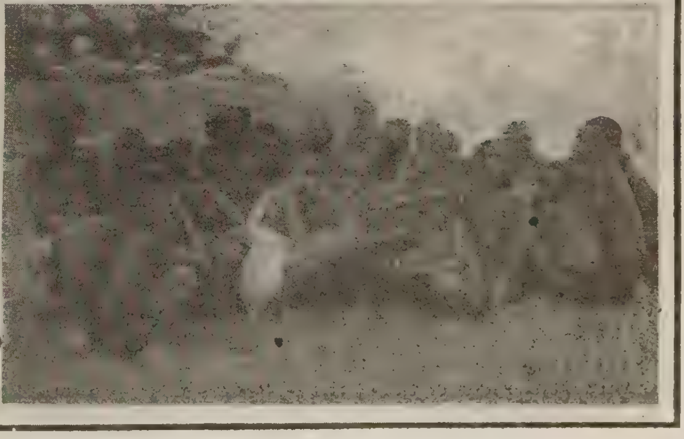
Excerpt from an address of Rev. A. M. Bailey, missionary of the South Africa General Mission, delivered at The Moody Bible Institute to the Student Volunteer Band. Mr. Bailey is a pioneer missionary, and has been known as the American Livingstone.

I think you will all agree with me that the first and fundamental reason why we should go to Africa or any other evangelistic field with the gospel of Jesus Christ is the obligation we owe to our Lord and Saviour, Jesus Christ. If you go for the humanitarian motive, to do good to the Africans, you are likely to be, in a sense, a failure.



Many hundred thousands like these, left so long without the gospel, now, humanly speaking, impossible to win.

Who is to blame?



Many hundred thousands like these may be reached, and won for Him in their youth.

Who will help win them?

Africa a Prison-House

The work of the missionary in Africa is to liberate the people of that continent from that dark, cold, hideous, hellish prison-house, which is their religion, which has encrusted itself over them, which is cursing and blighting and dooming and destroying those light-hearted, intelligent people of Africa. Scores of millions of them are yet closed in that dark, cold prison-house of fear. Their whole system is a system of fear which leads them into the most hellish things. When you hear of witch burnings remember that the ordinary African is a kindly, tenderhearted, sympathetic man, but that he is tied and bound by that system that leads into these hellish things.

In 1912 I saw beside the field a pole with a woman's head on it and at the base of the pole a heap of bones. I asked one of my boys to tell what had happened. I knew, but wanted him to explain it. He said that this woman had been accused of witchcraft. This woman was accused of having caused the death of some one and she had been captured and had been decided upon as the guilty party, and so had been bound and burned. Her hands had been cut off first, then her head, and then her body burned. They enlist the powers of the spirits, by which power they think they have the right to take the life of a person or put some awful disease upon him.

Africans Foredoomed

My people are not foreordained so much as they are foredoomed. How my heart yearns for the boyhood of Africa, with all the possibilities that any boyhood has in all the world, and yet foredoomed by that system under which it is hopeless unless the gospel of Jesus Christ is brought there. They grow up into young manhood, magnificent fellows physically. How my heart has been thrilled as I have walked with them from day to day, and week to week, sometimes 1,200 miles on the stretch, and watched their magnificent muscles and the wonderful beauty of their bodies. I have had those boys in my school and have seen them grow and develop and become Christians. They do not have a chance to be men because they are in that awful prison-house, and we have not gone to get them out!

Beautiful Young Womanhood

Then there is the young womanhood of Africa, the bright, beautiful girls. Their standard of beauty may not be the same as yours, but we who are accustomed to them think they are beautiful. If you call them negroes you are making a mistake. They are not negroes and they are not black. North of the equator they are negroes, and some are extremely black, but my people are brown, varying in shades. Those bright, beautiful girls, with nearly all the possibilities that other girls have, and yet their portion, with all their beauty and intelligence is in that horrible prison-house, doomed from their birth unless the gospel of Jesus Christ gets to them! They are being blighted, doomed, destroyed, without a ray of hope. A girl grows up to be a drudge and a slave, perhaps to an old man that she cannot love, and who has other wives. And then all the time there is that system of animism, that awful fear. They never can do anything without the idea of the spirits of their ancestors, whom they may have forgotten to do something for, following and following and following them. Many of the women are killed by burning. I have liberated two who were doomed by the witch doctor and were waiting execution. An old chief, who was one of the men who was prosecuting, who had doomed one of these women, said, "We roast them," aad he was not such a bad sort, but it is their religion. The old witch doctor usually discovers that the pay is not sufficient to make his plans work and they bring him another ox or gun or something. He gambles away the life of some poor old woman whom he thinks is likely the most helpless victim of his system. They tie the woman to a pole and then two men take the ends of the pole and carry this woman over the fire and plunge her body into the fire and she gives up her life there. They love their people, they are interested in them, and they do good one to another, but this is their religion.

I hope you will see that prison-house in which my people are imprisoned, in which they are blighted and cursed and doomed for time and eternity simply because you and I were so slow in going to them to preach the simple gospel of Jesus Christ.

A Moody Student

One of your own Moody Institute boys is over there preaching the gospel. I wish you had seen him when he came in last February. He had not had the use of his razor for two or three days. He came to fulfil his Lord's last command. He had a hard time with the language, but it brought joy to my heart a few weeks ago when he supplied for another man. One of them said to me, "Our pastor had a sickness in the throat and this man preached, stood up and preached in our language, and he preached as you preach."

Oh, if you could see their tears and hear their pleadings—they come every day pleading for the gospel. We do not need to beg them to listen to the gospel. One tribe sent three of their young men hundreds of miles to get the gospel. They are pleading for the gospel everywhere in Africa.

The people here in the home churches have had no vision of the need of heathendom and the tender yearning of the heart of Christ, who is saying, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd." The vision of this has grown dim and many of the churches have turned aside to a man-made gospel, which is no gospel, and because there has been no vision and no responsibility my people in Africa are dying!

TALK MISSIONS

Twenty years ago or more a great soap manufacturing firm in England decided to cut down its advertising. The firm's name was a household word and the manager believed that, advertising or not advertising, the sales would maintain their high level. The advertising was curtailed and the sales immediately began to drop. At the end of a year the firm was advertising more than ever, engaged in the stiff job of trying to regain lost trade. To sell soap they had to "talk soap."

It is the same in the Kingdom of God. If the church were suddenly to stop talking about missions (alas! how many churches have already stopped, or have never begun), missionary interest would die in a few years except in the hearts of an awakened few. People are not born with missionary interest. Most people do not even seek it. Such interest must be thrust upon them. The time to begin to talk missions is in the springtime of life.

If the thoughts of the young people of our churches can be turned upon evangelizing the world, we shall train up a generation of missionary-minded men and women who will give not only their substance but also themselves to Christ's cause in other lands.—Selected.

A BLIND KOREAN FINDING THE LIGHT

A blind sorcerer who was convicted of sin on hearing street preaching, renounced his lucrative business, and Sunday after Sunday groped his way fifteen li to attend church.

To learn the Bible he cut up Standard Oil tin cans into 5,000 small squares with a hole through each. These he threaded on a string, making indentations in different corners to indicate various letters of the Korean alphabet. The final consonants he indicated by 2,000 pieces of wood of varying shapes. His plan was to have a friend read out of John's Gospel while he formed sentence after sentence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types, he committed to memory the first six chapters. Later he heard from church members about Mrs. Samuel Moffat's school for the blind at Peng Yang, and groped his way thither 300 miles on foot. In a month he had learned to read by the New York point system. He thinks that in three years he will have memorized the whole of the New Testament. Now he is at work among the hundreds of blind Korean sorcerers.—*The Herald of Light.*

INVASION OF CHINA BY AMERICAN BREWERS

Indignation is expressed by the press of China at the reported decision of American brewers to exploit its country. A special cablegram to *The Chicago Tribune* is to this effect: "We have no desire to drive out the opium fiend only to usher in the drunken sot. Apparently the brewers think they must educate the Chinese to the delights of western bacchanalianism. Why do not the westerners come to teach us better manners than indulging in opium, cigarets and intoxicants?" —Alliance Press Agency, London.

A Chinese official made the following testimony to the work of the missionaries:

"Marvelous how in the course of a few years these tribes, Miao and others among whom you work, who formerly knew nothing but how to plant a bit of maize or buckwheat on the hillsides, have been transformed, civilized and uplifted! We Chinese lived side by side with them for hundreds of years and could not do anything with or for them."

"Ah," the missionary thought, "not a dead Confucius but a living Christ has lifted up these poor people."

A young lady said to her friend, "I cannot get interested in missions!"

"No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. *You have to put something in before you get any interest.* And the more you put in—time, money, prayer—the more the interest grows."—Selected.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument with Myself

1. *If I refuse to give anything to missions* this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. *If I give less than heretofore,* I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. *If I give the same as formerly,* I favor holding the ground already won, but I disregard any forward movement. My song is, "Hold the Fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."

4. *If I advance my offering beyond former years,* then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

For Sermon and Scrap Book

PRECIOUS PROMISES OF OUR GOD

That He will forgive sins.—Isa. 1:18.
That He will hear prayer.—Isa. 41:17.
That He will preserve us from evil.—Ps. 121:7.
That He will supply all our need.—Phil. 4:19.
That He will give us peace.—John 14:27.
That because He lives, we shall live also.—John 19:19.

—H. C. F.

A GREAT SALVATION

1. The Person who First Published It—The Son of God (Heb. 2:3).
2. The Price Paid to Procure It—The Precious Blood of Christ (1 Pet. 1:19).
3. The People Saved by It—The Chief of Sinners, etc. (1 Tim. 1:15; Luke 18; Luke 7).
4. The Place It Saves Us for—The Paradise of God (Luke 23:43; Rev. 2:7).
5. The Pit We are Saved from—The Bottomless Pit (Rev. 20:1; Job 33:24)

—Selected.

IMPORTANCE OF PUBLIC WORSHIP

Hebrews 10:25

I. The Admonition Given. "Not forsaking the assembling."
   1. A Christian Duty. Old Testament saints, the disciples, and early church assembled together.
   2. Some, who profess attachment to Christ's cause, neglect this duty. "As the manner of some is." Bad example to unbelievers.
   3. The importance of not forsaking the assembling of ourselves together.
      (1) On God's account, who demands and deserves our service.
      (2) On the church's account, to strengthen her energies.
      (3) On our own account, for comfort and blessing to be gained.

II. A Specific Duty Stated. "But exhorting one another."
   1. To watchfulness and vigilance.
   2. To determination and constancy.
   3. To zeal and diligence.
   4. To courage and perseverance.

III. Supplies a Powerful Motive. "As ye see the day approaching."
   1. The day approaching.
   2. A momentous day. No throne of grace or preached gospel beyond.
   3. The believer sees it spproaching. Watches, believes, and lives with it before him.

—J. Burns.

"WHATSOEVER"

"Whosoever" is the word for the sinner, and "whatsoever" is the message for the saint.

1. **The Whatsoever of Prayer.** "That whatsoever ye shall ask of the Father in my name" (John 15:16). There are three things of moment to be recognized before the "whatsoever" can be claimed. The first is, *the "that" of Fruitfulness.* There must not only be the "fruit" of union, the "more fruit" of cleansing and the "much fruit" of discipleship, but also the abiding fruit of fidelity (John 15:2, 8, 15). Second, *the "in My name" of Fellowship.* To "ask" in the name of Christ means more than mentioning His name, or recognizing His merit; it means to pray as He would pray. His name stands for His nature, therefore to "ask in His name" means to be in unison with Him; in a word, to pray as He would pray. Third, *the "ask" of Friendship.* The significance of the word "ask" has wrapped up in it the privilege of a request by a friend, and not the plea of a beggar.

2. **The Whatsoever of Practice.** "Whatsoever He saith unto you, do it" (John 5:2). No compromise of half-heartedness, no hesitation of cowardice, no plea of infirmity, no will of opposition, no fear of consequences, no halting of lameness, no holding back of doubt, and no reasoning of self; but whole-hearted obedience.

3. **The Whatsoever of Principle.** "Whatsoever ye do, work from the soul (R. V., mar.) as unto the Lord" (Col. 3:22). Two things are of paramount importance here. First, doing all as "unto the Lord." Here is the law of divine principle, not doing that others may appreciate, not doing that self may be pleased, not doing because of remuneration, not doing that impressions may be made; but "unto the Lord"—to please Him. When things are done to the Lord, His claims are recognized, His love sways, His Word operates, His will is done, His blessing is sought, His truth guides, and His glory is enhanced. The second thing to recognize is, to do "from the soul." We often speak of "putting our soul into a task," and we often say of a thing that is done in a listless fashion, "There was no soul in it." That which costs us little is little worth.

4. **The Whatsoever of Purpose.** "Whatsoever ye do do all to the glory of God." (1 Cor. 10:31). One of the crying evils of today is that too many Christian workers take the things of God for the glory of self, and this is one of the greatest sins we can possibly commit. Too often we get on the secondary lines of convenience and compromise, instead of being swayed by ardent love to Christ.—F. E. Marsh.

THREE LOOKS

For Salvation: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

For Growth: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18.

For Guidance: "I will guide thee with mine eye."—Ps. 32:8.

THE BELIEVER

1 Thessalonians 1

1. Election. "Your election of God," v. 4.
2. Conversion. "Turned to God from idols," not from God to idols, v. 9.
3. Assurance. "Our gospel came unto you in much assurance," v. 5.
4. Dwelling place. "In God the Father and in the Lord Jesus Christ," v. 1.
5. Character. "Ye were ensamples unto all that believe," v. 7.
6. Testimony. "Turned to wait for his Son from heaven," v. 10.

—T. Baird.

REDEMPTION THE THEME OF THE ENTIRE BIBLE

- (a) The Fall (Gen. 3:6,7).
  - (b) Revelation of Deliverance (Gen. 3:15).
    - (c) The First Advent (John 1:14).
  - (b) Ministration of Christ (Mark 10:45).
- (a) Crucifixion of Christ (Luke 23:33).
- (a) Resurrection of Christ (Luke 24:6).
  - (b) Ascension of Christ (Luke 24:51).
    - (c) The Second Advent (Acts 1:2).
  - (b) Realization of Deliverance (Rom.8:19-25).
- (a) The End (1 Cor. 15:28; Phil. 2:9-11).

—W. Graham Scroggie.

HOW WE PREACH THE SCIENCES

1. Philosophy—Isa. 1:18; Ps. 51:7; 1 John 1:7.
   "How can a soul be washed whiter than snow?
2. Astronomy—Ps. 103:11; Eph. 2:4.
   The measure of the Lord's mercy.
3. History—Rom. 5:19-21; 1 Cor. 15:22-49; Rev. 20:1-4.
   Paradise lost and regained.
4. Mathematics—Mark 8:36, 37; 1 Pet. 1:19.
   How we reckon the value of the soul.
5. Geography—Ps. 103:12; Jer. 1:20; Eph. 3:18, 19.
   The extent of God's forgiving love.
6. Geology—1 Pet. 2:4-7; Mal. 3:17.
   Precious and polished stones.
7. Theology—Col. 3:11; 1 Cor. 2:2; 2 Cor. 4:5.
   Christ is all and in all.

—Chas. Edwards.

"To double your troubles and lessen your friends, talk about them."

A FEW THOUGHTS ON PREACHING

Preaching is testifying, not philosophizing. Testifying is telling what a man knows. Philosophizing is telling what a man thinks he knows or tries to know. This latter definition is not taken from Webster, but we will allow the reader to decide as to its correctness when applied to the word as it is used in this discussion.

Stripped of all technical homiletical verbiage, 1 John 1:1-3, gives us a condensed statement of the nature of gospel preaching.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard *declare* we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ."

No man who has not gone through all these fundamental experiences has a right to set up himself as a religious teacher or a preacher of the gospel. We all know how much weight "hearsay" testimony has in our civil courts, and the preaching of a man who has not been called of God to preach the gospel, and who does not possess a radical, experimental knowledge of salvation, has about as much effect in turning people from sin to righteousness, and from Satan to God. When a man proclaims that which he has "seen, and heard, and handled," there is depth of conviction which will almost inevitably be communicated to the hearer. There is a mystical spiritual power which will cause spiritual adversaries to quail. There is a sense of genuineness which will disarm carping criticism. The preaching may not convert all who hear it, but every hearer must in his heart confess "that the kingdom of God has come nigh to him," and if he does not enter into it, he can keep going on in his old ways only by deliberately shutting his eyes to the light, and the man who has delivered the message can fearlessly declare before high heaven: "I am free from the blood of all men." It is absolutely vain for some worldly, wealthy member or official in a church to undertake to dictate to a minister who proclaims what he has "seen, heard, and handled," as to what he is to preach. To the preacher, aflame with a consciousness of a divine call and of divine cooperation, the biggest worldling is as much of a menace as is a tiny ant, nibbling at its base, to a cloud-piercing mountain. Imagine a Paul or a Stephen toning down his preaching at the behest of some officious, worldly member of his congregation!—*The Evangelical.*

The real secret of an unsatisfied life lies too often in an unsurrendered will.—J. Hudson Taylor.

THE EJACULATORY PRAYERS OF THE BIBLE

A Father's Prayer for a Son: "O that Ishmael might live before thee!"—Gen. 17:18.

Sampson's Prayer: "Oh Lord God, remember me."—Judg. 16:28.

Moses' Prayer: "I beseech thee, show me thy glory."—Ex. 33:18.

Jabez's Prayer: "Oh that thou wouldst bless me indeed."—1 Chron. 4:10.

Hezekiah's Prayer: "Lord I am oppressed, undertake for me."—Isa. 38:14.

Christ's Prayer: "Father, forgive them; for they know not what they do."—Luke 23:34.

The Thief's Prayer: "Lord, remember me."—Luke 23:42.

—Record of Christian Work.

HOW PREACHERS MAY KEEP YOUNG

Many a preacher grows old prematurely in habits and feelings, and then wonders that churches count him old so early. I have trod that high and lonesome way a bit myself, and then stepped aside to watch how others pass by. And in pity for the youth, and for the churches, and especially for the preachers, I make this appeal with suggestions.

There are three lines of effort by which you can keep ever young till your body fails you: resolution, study, love; but the greatest of these is love. After careful reflection upon the subject, resolve upon your knees that you will not grow old too soon. In study, avoid selfish revelings on lines of thought that buoyant, busy, vigorous people will not care to hear. Never forget that you have given yourself to be their servant for Jesus' sake. This will restrain and guide you to an extent in your study. Be careful to cultivate habits and manners that are fresh and bright.

But love is the filling and thrilling power that spreads its spell over all alike. Children and youth are quickest and keenest in detecting the lack of this, as also in responding to it. And, as they are usually the most important element in the church, the pastor should love them, and make this love felt without fail.

Words and actions both are needed in this sublimest of social activities. Some affectionate attention to them in the homes will always strengthen your influence with them, and please the parents more than a lot of pious counsel.

—The Christian Observer.

THE FACE OF OUR LORD JESUS CHRIST

Tradition says that our Lord never smiled, but this must be a tradition without a foundation. We cannot conceive of Jesus as a smileless ideal for His followers. Even if impetuous Peter did not call forth an occasional smile from our Lord, surely Christ smiled as He welcomed to His loving arms the "little children" whom His disciples would not at first suffer to come unto Him. Although it may not be expressly stated that Jesus smiled, yet God's Word furnishes many instructive and helpful truths about His blessed face, or, as the Old Testament frequently expresses it, countenance.

THE FACE OF JESUS

1. A strong face. "He steadfastly set his face to go to Jerusalem." Luke 9:51.
2. A bowed face. "And fell on his face." Matt. 26:39.
3. An insulted face. "Then did they spit in his face." Matt. 26:67.
4. A covered face. "And to cover his face." Mark 14:65.
5. A struck face. "They struck him on the face." Luke 22:64.
6. A shining face. "His face did shine as the sun." Matt. 17:2.
7. A glorious face. "Glory of God in the face of Jesus Christ." 2 Cor. 4:6.
8. An awe-inspiring face. "Hide us from the face of him." Rev. 6:16; 20:11.
9. A gladdening face. "And they shall see his face." Rev. 22:4.

THE COUNTENANCE OF OUR LORD

10. The grace of His countenance. "The Lord lift up his countenance upon thee and give thee peace." Num. 6:26.
11. The reflection of His countenance "Lord, lift thou up the light of thy countenance upon us." Ps. 4:6.
12. The joy of His countenance. "Thou hast made him exceeding glad with thy countenance." Ps. 21:6.
13. The saving of His countenance. "For the help of his countenance." Ps. 42:5, 11.
14. The renewing of His countenance. "Who is the health of my countenance and my God." Ps. 43:5.
15. The power of His countenance. "Neither did their arm save them........but the light of thy countenance." Ps. 44:3.
16. The place for the believer to walk in. "They shall walk, O Lord, in the light of thy countenance." Ps. 89:15.
17. The discernment of His countenance. "Thou hast set our secret sins in the light of thy countenance." Ps. 90:8.

That glory which shone in the face of the Master shall illumine the faces of Christians so long as they obediently walk in the light of His countenance. "Ye were once darkness, but now are ye light in the Lord." Such Christians must, in natural obedience to an obvious law, *shine* as lights in this world (Phil. 2:15); for they are the *proceeding splendor* from Christ the *inherent splendor:* "Christ in you." (Col. 1:27.) A spiritual face is an index of a spiritual soul. The religion of Jesus Christ is internal as well as external in its character and influences. A Christ-like soul produces a Christ-like life and *countenance*—the one inseparable from the other; and both witnesses of and to our Lord's glory.

—Bombay Guardian.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Johnson-Hobbs Evangelistic Party recently closed a campaign at Tulsa, Okla., where they report over 300 conversions.

Rollo O. Wine reports that he has been conducting evangelistic campaigns for the Salvation Army, working in the state of Michigan.

J. Roy Weakland writes as follows: "I closed my work at Scranton, Pa., the last Sunday in August; had a splendid time. We are now in a union meeting at Marathon, N. Y., and go next to Carthage, N. Y."

Melvyn M. Lawton reports closing an engagement for the Presbyterian Evangelistic Committee of Philadelphia. While thus engaged he had the pleasure of working with the Scotch Evangelist, Matt. S. Gallagher, '09.

C. Edward Faust, who has been in the Y. M. C. A. War Work for the past year, is again entering the field as evangelistic singer. His first engagement is at Indianola, Ia., Oct. 19-Nov. 9. He will be accompanied by Mrs. Faust.

L. H. Thomas Showing the Way of Salvation to a Cow Puncher

Loya Sutherland writes that he is now at work in Michigan under the direction of the Centenary Office of the Methodist Church. His first meeting is at Millersburg.

David E. Reed, of Albion, Mich., who has been in regular evangelistic work the past twelve years, intends to devote his time the coming season to work with boys and girls.

James A. Armstrong writes from Worth, Mo., as follows: "God is giving us victory over the powers of darkness in the big tent meetings here. Precious souls are being saved."

Floyd John Evans, now back from Europe, addressed five thousand people at Colorado Springs., Colo., recently. He will conduct campaigns in Washington County, Kan., Akron, Ia., and Stockton, Kan.

Elmer P. Loose of Waukesha, Wis., writes that after spending a year in war work, he has returned to the evangelistic field, beginning his fifteenth season, and is assisted by Fred Fisher, formerly with "Billy" Sunday, in charge of music.

Mr. and Mrs. L. H. Thomas paid a visit to The Moody Bible Institute on return from an evangelistic tour in Alberta, Canada. They were associated with the Organ-Thomas Evangelistic Party and report many souls led to Christ during the campaign. They have some open dates. Their home address is 2330 York St., Des Moines, Ia.

Mr. and Mrs. L. G. Dibble report a successful meeting at Ridgedale Baptist Church, Chattanooga, Tenn. As the people there expressed it, "It was an old time revival—God's leading all the way through." Mr. and Mrs. Dibble have been working for several months in the South. Many young people are planning on entering The Moody Bible Institute as a result of their meetings.

E. De Witt Johnston and party have just closed a community revival of twelve churches, at Brounsville, Ont. There were over one thousand conversions and reconsecrations. The meetings were held in a large tabernacle. As a result of the campaign old feuds were wiped out, family altars set up, and the wickedest men in the whole community converted to Christ. Prof. S. Graham Fraser had charge of the chorus. These workers are now in a promising union campaign at Tupperville, Ont.

J. H. Eckford, personnel and placement secretary for the National War Work Council of the Y. M. C. A., commends very highly the work of Harry E. Storrs as camp musical and social director at Camp Travis. Mr. Storrs has again taken up his evangelistic work. He had an engagement in Howe, Ind., for September, where a community campaign was organized with thirteen churches co-operating under the leadership of O. E. Hamilton. Mr. Storrs is to be associated with Mr. Hamilton the coming season.

A. J. Fitt, who is camp secretary at Fort Logan, Colo., writes as follows: "Your magazine is very welcome at our hut—we appreciate your sending it. Our work is going along nicely here. During July and August 23,000 of the boys used our hut; sixteen religious meetings were held; total attendance was over 1,900; 365 cards were signed for rededication; there were 185 definite decisions for Christ; 415 Testaments were given away, 1,370 tracts were distributed and we had 145 personal interviews."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair and G. A. Carlton—Sept., Grapevine, Tex.
E. H. Baker—Oct. 31, Hambridge, Pa.
Berge Sisters—Sept. 28, Hampton, Va., Oct. 19, Petersburg, Va., Nov. 9, Philadelphia, Pa., Dec. 1, Milton, Del.
W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
Chester Birch—Y. M. C. A., Fort Leavenworth, Kan.
W. A. Bodell—Oct. 5, La Plata, Mo.
C. B. Brooks—Nov. 2, Wakarusa, Ind.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
E. L. Buchanan—Sept. 7-28, Cornell, Ill., Oct. 5-26, Apple Creek, O.
Callis-Gossett Party—Sept. 7-28, Big Foot, Ill.
W. H. Collisson—Y. M. C. A., Fortress Monroe, Va.
H. P. Dunlop and wife—Sept. 28-Oct. 19, Vandalia, Mo.; Oct. 26-Nov. 9, Houston, Tex.; Feb. 1-21, Upper Sandusky, O.
Floyd John Evans—Nov., Stockton, Kan.
C. E. Faust—Oct. 19-Nov. 9, Indianola, Ia.
Clyde Lee Fife—Oct., Chandler, Okla.; Nov., Tipton, Ind.; Dec., Fremont, Neb.
A. J. Fitt—Y. M. C. A., Camp Logan, Tex.
Franklin Evangelistic Party—Oct., Bloomfield, Ia.
S. B. Goff, Jr.—Sept. 21-Oct. 12, Hammonton, N. J.
S. D. Goodale—Sept., Norwich, Kan., Oct., Osborn, Mo.; Nov., Fairmont, Neb.
Roy Gourley—Y. M. C. A., Erie, Pa.
R. A. Hadden—Y. M. C. A., Camp Kearney, Calif.
H. B. Ireland and wife—Sept., Bates City, Mo.
E. DeWitt Johnston and party—Sept., Tupperville, Ont.
P. H. Kadey Party—Sept., Applegate, Mich.
H. D. Kennedy—Nov., Peterboro, Ont.
G. A. Lamphear and Miss Caroline A. Hosford Party—Oct., Sterling, Kan.; Nov., Sylvia, Kan.
F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
John M. Linden and W. S. Dixon Party—Oct. 1, Cairo, Ill.; Nov. 26, Eldorado Springs, Mo.; Nov. 4, Council Bluffs, Ia.; Dec. 28, Brookfield, Mo.
C. H. Jack Linn—Until Sept. 21, Hooker, Okla.; Until Oct. 19, Oregon, Wis.; until Nov. 1, Watson, Minn.
Lindgren & Erwin—Sept., Terrel, Ia., Nov., Esterville, Ia., Dec., Clear Lake, Ia.
A. S. Magann—Salvation Army Campaign.
T. G. Makin—Y. M. C. A., Camp McClellan, Ala.
Mathis-Vessey—Oct., Redwood Falls, Minn.; Nov., Pittsburg, Kan., Dec., Coats, Kan., Jan., Coffeyville, Kan.
McCombe-Clase Party—Fall 1919, Cazenovia, N. Y.; Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.
H. Evan McKinley—Sept.-Oct. 5, Royal Center, Ind.; Oct. 19-Nov. 2, Bearden, Tenn.; Nov., 17-Dec. 14, Fulton, Ind.
J. B. McMinn—Oct. 26, Cassopolis, Mich.
S. J. Miner—Oct., Othello, Wash.
T. LeRoy Muir—Oct., Greenville, N. Y.; Nov., Broonville, N. Y.; Dec., New Paltz, N. Y.
P. C. Nelson—Oct., Churdan, Iowa; Dec., Milwaukee, Wis.
O. A. Newlin party—Oct. 5, Gibson City, Ill.
David F. Nygren and wife—Until Sept. 30, Kenedy, Tex.; Oct., Corpus Christi, Tex.
Sara C. Palmer Party—Jan., Virginia, Minn.
L. K. Peacock—Y. M. C. A., Camp Dix, N. J.
Myrtle M. Saylor and singer—Until Oct. 12, Oxford, Ia.; Oct. 19-Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.
Harold F. Sayles—Until Sept. 28, Tawas City, Mich.
Grace Sutton Powell—Y. W. C. A., California.
Chas. F. Raach—Oct., St. Joseph, Mo.; Nov., Lexington, O.
Rayburn-Wickland Party—Sept., Scotts Bluff, Neb.; Oct., Winfield, Kan.; Nov. and Dec., Pratt, Kan.
Milton S. Rees—Oct., Quincy, Mass.; Nov., St. John, N. B., Canada.
A. P. Renn and H. A. Backemeyer—Until Sept. 21, Summitville, Ind.; Sept. 24-Oct. 12, Decatur, Ind.; Oct. 19-Nov. 9, Marion, Ind.; Nov. 12-30, Indianapolis, Ind.; Dec. 3-21, Paris, Ill.
R. M. Sands—Y. M. C. A., Camp Funston, Kan.
M. B. Simmons—Y. M. C. A., Camp Kearney, Calif.
John R. Snyder—Oct. 12, Curwensville, Pa.
H. L. Stephens and party—Until Oct. 19, Hanover, Ont., Canada.
Annie Agnes Smith—Until Oct. 17, Ashley, Pa.; Oct. 19-Nov. 7, Baltimore, Md.; Nov. 9-28, Pittston, Pa.; Nov. 30-Dec. 14, Philadelphia, Pa.
Morgan Lee Starke—Until Oct. 5, Onancock, Va.; Oct. 12-26, Marshall, Va.; Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.
George T. Stephens and party—Oct. 12, Monmouth, Ill.; Nov., Indianapolis, Ind.
Strathern Evangelistic Party—Oct., Newcastle, Pa.; Nov., Olyphant, Pa.; Dec., Afton, N. Y.; Jan., Parsons, Pa.; Scranton, Pa.; Feb., Dickson City, Pa.
E. S. Stucker and Foster Jones—Sept. until Nov. 16, Minonk, Ill., Port Huron, Mich.; Kewanee, Ill.
William A. Sunday Party—Sept. 13, Tri-Cities (Davenport, Ia., Rock Island and Moline, Ill.); Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.
F. J. Thomas—Salvation Army Campaign, Neb.
Thomas P. Ullom—Y. M. C. A., Camp Gordon, Ga.
Ray G. Upson—Y. M. C. A., Dayton, O.
Vom Bruch Evangelistic Party—Oct.-Dec., Eaton, O., Hammond, Ind., Los Angeles, Calif.; Naperville, Ill.
J. Roy Weakland—Oct., Carthage, N. Y.
Owen O. Wiard—Until Oct. 4, Daleville, Va.; Oct. 12-16, Wetonka, S. Dak.; Oct. 26-Nov. 1, Richmond, Mo.; Nov. 3-9, Quinter, Kans.
A. R. Willgus—Y. M. C. A., San Antonio, Tex.
Rollo O. Wine—Oct. 2, Lansing, Mich.
E. L. Wolslagel—Oct., Scranton, Pa.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

National Council of Congregational Churches, Grand Rapids, Mich., Oct. 21-29.
World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.
International Sunday-school Convention, Kansas City, Mo., June, 1922.

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street. Chicago.

Winning the Jews to Christ. This is the title given to the published addresses at the first annual conference of the Christian Mission to Israel at Winona Lake, Ind., July 27-29.

108 pages. 9x6 inches. The Christian Mission to Israel, 1245 N. Washtenaw Ave., Chicago. Cloth $1.00; paper 50c.

For the Children's Hour, by Rev. Stuart Nye Hutchison, D. D.

This is a series of fifty-two five-minute sermons on themes of sure interest to the children, presented in an exceptionally interesting manner, with a wealth of illustration fitly chosen from high sources, and employed in such wise fashion as indicates a great love and appreciation of child life on the part of the preacher. It is the production of one who has given thought to the concrete, human-nature aspects of child life, as well as to the technical aspects of child psychology. The purpose is practical and ethical, and, insofar, spiritual; and there is no fear that religion in the child will have morbid effects, as is asserted by certain child life specialists.

A simple, positive declaration, suited to child life, of Jesus of Nazareth as Saviour of the world would have given greater completeness to these addresses, even if not more frequently made than once a month.

192 pages. 7¾ x 5¾ inches. Fleming H. Revell Company, New York and Chicago. $1.00 net. J. T. S.

A Cyclopedia of Twentieth Century Quotations, by Amos R. Wells.

Readers will welcome such a valuable book as this from the pen of the cultured and versatile editor of *The Christian Endeavor World.* The illustrations have been gathered from varied sources, from the reading and the observations of the author during recent years, from "newly discovered facts of nature and the marvelous inventions" of the present age, from daily papers and from the doings and words of people with whom the author has come into contact. It is his hope that they will be of service to preachers and other Christian workers.

They are not mere illustrations, for many of them convey positive information, both fresh and valuable, while others, in the form of parables, convey the homely wisdom for which their scholarly author is noted. There are in all nine hundred illustrations and parables under nearly four hundred topical heads, in alphabetical order, and thoroughly indexed.

476 pages. 9¼x6⅛ inches. Fleming H. Revell Company, Chicago and New York. $3 net. J. T. S.

Point and Purpose in Preaching, by Elijah P. Brown.

Were one to attempt a comprehensive review of this remarkably informing and stimulating book, it would require mention of good things on nearly every page. Its superb features may be seen in the several chapter heads: Practical Points, Why We Miss the Bull's Eye, Canes and Crutches, Sermon Preparation, The Preacher's Barrel, Why Some Ministers Fail, Why Some Ministers Succeed, and An Old Testament Preacher. The author, "Ram's Horn Brown," assures us that whatever the sources of the material in this book, "all has passed through the alembic of personal experience." And surely so, as the former readers of the *Ram's Horn* discover, for there is to be found the usual extraordinary wit, wisdom and irony of this man of God. The wealth of material and illustration is beyond praise, a veritable mine of information, suggestion, inspiration and common sense; just such a fund of good things as to help the minister over many hard places. No minister can be, or do, the same after an acquaintance with this superb volume of homely homiletical and pastoral wisdom. The ideals are, a born-again, God-called, God-inspired, properly prepared, proportionately-dignified and Word-preaching preacher.

192 pages. 7⅝x5⅛ inches. Fleming H. Revell Company, New York and Chicago, $1 net. J. T. S.

Alcohol and the Human Race, by Richmond Pearson Hobson.

After ten years of extensive investigation, this statesman and humanitarian gives to the public his mature conclusions as to the alcoholic drink traffic. The book is thoroughly scientific. It refutes every support the traffic has had for thousands of years. By a citation of numerous eminent medical and other scholarly authorities alcohol is shown to be a poison of all life; a habit-forming drug, deceptive and enslaving; a specific cause of degeneracy; an active principle of death for body, mind and soul, and of degeneracy and ultimate sterility in the drinker's progeny; a producer of disastrous results in every period of life, including the prenatal. Its damning effects begin in the highest centers, the brain, the reason, the moral and spiritual faculties and curse everything in a downward trend, becoming more and more brutish as they proceed.

What it is to the individual, it also is to society, nations and international relations. It has been the curse of civilization, making man an easy prey to disease, selfishness, political corruption, immorality and crime; the fundamental cause of the downfall of nearly every nation; the gravest danger to the nations now, and to the end, even to America. Its only cure is prohibition, preceded and followed by education, together with an appeal to all that is best in humanity. Eternal vigilance alone will hold it at bay.

205 pages. 7⅝x5⅛ inches. Fleming H. Revell Company, New York and Chicago. $1.25 net. J. T. S.

Heirs Together, by Marshall Broomhall, M. A.

An appreciation, by a devoted son, of his parents, Benjamin Broomhall and Amelia Hudson Broomhall, sister of J. Hudson Taylor, founder of the China Inland Mission, not offered as a complete biography of these noble parents, "but merely to give insight into their personal characters, and to reveal in part the secret of their fruitful ministry." Both became Christians early in life; and they were the inspiration of each other through a considerable period of courtship and more than fifty years of married life. The correspondence of the lovers breathes the very atmosphere of the Lord. Their married life was characterized by sweet devotion; and their family of four sons and six daughters showed the influence of their blessed parents.

Benjamin Broomhall was a business man and local preacher whose work came to a climax in the secretaryship of the China Inland Mission for Great Britain, and in founding *The Christian Union*, organized as a protest against England's nefarious part in the opium tragedy of China. He was an author, editor, friend of England's great ones, humanitarian and all-around Christian worker, who achieved his work almost entirely apart from the public gaze. Amelia Hudson Broomhall was a supreme wife and mother, the nearly perfect complement of her husband, happy in rearing her children, some to very eminent service, and ever comforted in the hope of her Lord's return. A fine book of inspiration for Christians and homemakers.

146 pages. 7½x5⅛ inches. Morgan & Scott, Ltd., 12 Paternoster Building, E. C. London. 3s., 6d. net. J. T. S.

Spirits of Just Men Made Perfect, A Study of the Intermediate State, by Rev. John Elliott Wishart, D. D.

The first question is: "Does the soul live on in intelligent conscious existence?" This question is answered in a way to give assurance to the many who are concerned about the state of their dead, and their own state after death. There are the strongest presumptions in favor of continued conscious existence, arrived at by inference from certain of the Scriptures, from certain conclusions of science and from the social nature of God and his Son, involving fellowship with God, and a fellowship of souls that centers in Christ. These inferences justify the contention against soul-sleeping, purgatory and the preaching to those in prison during the time that the Lord was in the tomb. It is held that at death there is a crisis in the soul's existence, with "crystallization in character;" that in the intermediate state there are rewards and punishments, heavenly activity and genuine progress; that there are supreme social relations; that there is knowledge of earthly friends and affairs, posited on the fact of the persistence of memory.

This is a brief study of the intermediate state, but is so thoroughly well done as to be far superior to the desultory discussions in other attempts on the same subject. It is in such harmony with the general belief of the church as to merit the closest perusal of anxious and interested ones, and of those who teach and comfort the people from the sacred desk.

A clear statement as to the Kingdom age would have obviated confusion as to judgment and as to the distinction between the lot of the spirits of just men made perfect in the intermediate state and their lot in the period of the Lord's glorious reign.

170 pages. 7⅞ x 5½ inches. Bibliotheca Sacra Company, Oberlin, O. $1.00 postpaid. J. T. S.

The Unrecognized Christ, by Rev. John Gardner, D. D.

This volume of sermons by the pastor of the New England Congregational Church, Chicago, Ill., takes its title from the theme of the first sermon. They constitute a series of discourses delivered extemporaneously at Northfield; and they now appear, at the earnest suggestion of friends, in printed form. One could hardly speak in too great praise of these remarkable addresses—remarkable for timeliness, form, matter and object. The Christ is presented as a *real man*, the aspect of his personality which is so feebly recognized, and surely of far less recognition than His deity. He was a *real man* in all of His redemptive work. The adequacy for the task depended upon the character of the Son of Man; and He discharged the redemptive office in the face of hardships, trials, criticisms and sufferings, such as fill us with amazement.

The sermons are wrought out with the finest choice of material, the deepest spiritual insight and well nigh perfect homiletic form. And, withal, there is a wealth of illustration drawn from the ripe experiences of the preacher, and other sources, and employed in such masterly way as to rivet one's thought and arouse one's highest resolve. One rejoices in times like these to find such loyalty to the gospel of our crucified

Lord. The wealth of theme is seen in the several sermon titles, as follows: The Unrecognized Christ, The Transfigured Christ, The Anointed Christ, The Rejected Christ, The Crucified Christ, The Vindicated Christ, Lacking Is What? and The Strong Man's Glorying. Here are superb models for the young preacher, indeed for any preacher, in this masterly presentation of the superiority of Christ to the social service expedients offered by many for "the healing of the nations."

158 pages. 7¾ x 5¾ inches. Fleming H. Revell Company, New York and Chicago. $1.00 net.
J. T. S.

Reunion in Eternity, by Sir W. Robertson Nicoll, M. A. LL. D.

The bereavements incident to the cruel war and the ever present sorrows for the dead make welcome this volume from the pen of such a scholarly gentleman and clergyman. He depends entirely upon the teachings of the New Testament, and tells us that the subject concerns those alone who are in Christ. "All the hope of the world is built upon the empty tomb." There is no sure foundation except in the risen Christ. Reunion rests upon the permanence of personality, personal identity and memory. And there will be more to know and more to love in the next life. We do not pass, at death, into the final form of blessedness, but "when Christ shall come again."

Men who have renounced Christianity have built their hope of reunion upon the love of God, as have many who are not Christians. A personal God of love, and the persistent individuality, properly understood and fortified, bids defiance to the denial of the doctrine of recognition and reunion in eternity. To the maintenance of this faith and hope the resurrection is a prime necessity. The doctrine of Christian redemption could not long survive the removal of this foundation. But the love of Christ guarantees that our friends "without us shall not be made perfect." Also the period between bereavement and reunion is in the keeping of the Christ of love; and it behooves men heartily to accept the will of God for themselves in life and death. By way of confirmation Tennyson's "In Memoriam" and Dante's "Divine Comedy" are studied. In Part II the testimonies of persons of varied beliefs and of persons in the several family and social relations of life are cited, including the hopes of many of the world's great and good. This is followed by miscellaneous testimonies from history, literature, and by an appendix embracing studies in the Old Testament, The Classical World, The Church of Rome and Mysticism.

295 pages. 7¾x5¼ inches. George H. Doran Company, New York. $1.50 net.
J. T. S.

A Picture of the Resurrection, An Exposition of the Fifteenth Chapter of First Corinthians, by Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago.

The first letter to the Corinthians, fifteenth chapter, was written to still the questionings of some in the young church at Corinth, as to the resurrection of the body. Paul proves the resurrection as an historic fact by the Holy Scriptures of the Old Testament; and thus follows the method of presenting the living Word of the living God to the soul. Thus there arises an appreciation of its confirmation in other ways. The witness was practically contemporaneous with the event and such testimony emboldened the apostle to make the resurrection his inspiration and hope in his continuous proclamation of the Gospel. By revelation he knew that Christ was the first-fruits of them that slept, both the righteous and wicked, both classes to receive the things done in the body at their respective resurrections.

The resurrection is in three orders or divisions. The first has already appeared in the person of Jesus Christ risen from the dead; the second will be of the righteous, and the third of the wicked, dead. As to the kind of body Paul makes use of a threefold analogy from nature embracing verses 36-38. The venomous beast of death is swallowed up in victory; and this victory is God's gift to the saints. For the full assurance of the reward for our labors we must be "steadfast, unmovable, always abounding in the work of the Lord."

One finds in this "picture" the same fine simplicity that characterizes all of the author's work in print and on the platform; the same, sane, synthetic method that has been blessed in the inspiration of thousands who have come into contact with this master teacher; the same spiritual insight so finely exhibited in other of his expository writings.

43 pages. 7¼x4¾ inches. Fleming H. Revell Company, New York and Chicago. 35 cents net.
J. T. S.

Higher Living, by Smith Baker, M. D.

Splendidly fitted is this physician of unusual attainments and many years' experience to achieve the climax of his literary work in the book under review. In setting forth the ideal life—higher living—he draws upon his wide acquaintance with literature; science; general, genetic and social psychology; child life; ethics; eugenics; business and the many sides of modern life. His delineation of ideal child life and ideal eugenics in relation to higher living is of the most exceptional character. Scarcely inferior is the volume in other particulars. "Higher living, the life of permanent and progressive betterment is in the best developed bodies coupled with the most perfect minds and the most loving and helpful hearts, as these are even now possible in this present world of nature and of art." Dependence must be had upon "accurate science and common sense." One needs to "actively energize oneself in the direction of health, happiness and prosperity," ever in line with the great "Selective Energy." The ideal man is Jesus Christ.

This is a study of the whole of life for higher living, emphasizing the phases and experiences of child life, adolescence, young manhood and womanhood, married life, business and professional life, the untoward aspects of life in relation to sickness and death, all of which is but a preface to the after glorious hope, an experience of greater, higher and completer growth and development.

With the theological features of the book issue must be taken, and hardly less so, with its theory as to divorce. Jesus Christ is more than a man who has developed into divinity. He is the Son of God. We need no expurgated Bible; nor is it obsolete in some of its parts when rightly interpreted; it is more than a work of ethics and religion. In the Kingdom age the immortal soul will inhabit an immortal body, and forever thereafter. There is need of the resurrection. More than science and common sense are required for the ideal life. Nothing less than Jesus Christ crucified, the Saviour and the Light and Life of the world *can* suffice. The world's optimism is in Him alone.

x+404 pages. 8¼x5⅜ inches. Sherman, French & Company, Boston. $1.75 net.

J. T. S.

The New Citizenship, by Professor A. T. Robertson, M. A., D. D.

World-peace has come. "But the fight against wrong has just begun." The Christian citizen is facing a new world order, and he must apply the same energy and organization against the foe of the home camp as in the recent war. For this America must clean house and stay clean to retain her moral and religious leadership among the nations.

In order to meet this new world order the supremacy of the authority of Jesus must be recognized and accepted. He will wrest the dominion of the world from Satan by the way of the cross. The Kaiser in the issue with Christ went down, but we still have a pagan state, a Godless state. The issue and logic are clear. "We must as a people face the fact of Christ, the present lordship and leadership of Christ in public and private life." The new citizenship demands the union of Christ and the citizen in the citizen's duty to the state. The racial aspect demands the passing of traditional race prejudice and national jealousy, which will pass under the melting power of the cross, with the result that there will obtain a recognition of the brotherhood of the race, the fatherhood of God, and a world Christian citizenship.

Democracy's day of opportunity depends upon the people whose worthiness to be free depends upon the rule of conscience and intelligence. Also mercy and truth, and righteousness and peace must be made consonant with each other in public life, as in private life. Christ's estimate of the worth of a soul must be accepted, and also the theory that a nation is worth to the world what it is willing to do for the world. All of this means a high evaluation of the citizenship of woman; of children, the true national wealth; of the enlightenment of the masses; of what was gained under great national leaders; of impartial justice for all; of equality in religion, politics and economic opportunity; of order over against crime, political corruption, community tyranny, and sordid national aggrandizement; of patriotism in time of peace as in war, over against a wicked pacifism, all based upon the highest moral and spiritual values. Democracy is on trial in the hour of triumph and there must be patient and persevering work for the new social order of personal, social, national and world righteousness, and a league of nations in some form. And who does not long for the ideals of peace and righteousness? They are certain of achievement in the personal reign of the Prince of Peace and King of Righteousness, not under any other conditions.

157 pages. 7⅝x5⅛ inches. Fleming H. Revell Company, New York and Chicago. $1 net. J. T. S.

The Greater Task, by Rev. William C. Schaeffer, Ph. D., D. D.

This book by the Professor of New Testament Science in the Reformed Theological Seminary at Lancaster, Pa., is in two parts: The Realization of the Kingdom of God and The Duty of the individual and of the Congregation in the Realization of the Kingdom of God. "The Kingdom of God is the ideal which is ever hovering over us as the goal toward which we are moving, and which it becomes us to do our utmost to realize." So it has come and is coming all the while. The Kingdom of God as an ideal and the Kingdom of God as a reality, the infinite and the finite, are ever approaching each other, but will never meet. It will be brought in when men, as individuals, and nations, in their international relations, are taught to conduct things on the basis of self-denying love.

The ideal of social service is the achievement of the Kingdom as a reality. The paganism of Romans 1:28-32 still obtains in both the heathen and Christian lands. Its chief end is food and drink and the things of the world. There is somewhat that is Christian, but the pagan is seen in the many forms of immorality, social and economic injustice, the exploitation of women and children in labor, profiteering, the unconcern of the rich for the poor, sordid national ambitions and unsocial international relations. The solution is in social betterment and the moral and spiritual quickening of the individual. To achieve the Kingdom of God as an ideal the human and the divine must co-operate. The human functions, however, only as the divine works in and through the church. In the call to service Christian character is the primal consideration. Each one is supreme in a sphere of influence in which he needs show the power of Christ through his life. Also the prophetic function of the church must not be omitted. There must be a voice against wrong and sin; and emphasis must be placed on the social gospel, first the law of love and then social and economic righteousness, and the same self-sacrificing interest on the part of the church as of the individual.

It is indeed refreshing to find the author of this book so frankly loyal to Christ and His gospel, and so insistent as to the certain need of individual Christian character for social service. The acceptance of the third view of the Kingdom, in his introduction, would have logically necessitated a discussion of his theme and an interpretation of the Scriptures, relative to the Kingdom, more to the enlightenment and blessing of the readers. It is, however, an admirable and very interesting study of present problems.

174 pages. 7⅝x5 inches. Fleming H. Revell Company, New York and Chicago. $1.25 net.
J. T. S.

The New World Order, by Rev. Samuel Zane Batten, D. D.

This book, written by the social expert of the Northern Baptist Convention is one of many inspired by the recent war. It does not pretend to be an exhaustive study, but aims rather to set forth the kind of world order needed, or wanted, the principles and ideals that should guide in planning for it, the immediate considerations in the efforts of men and society and the ultimate ends in the efforts at social reconstruction. It attempts, further, to suggest the forces and factors necessary to the reconstruction in national and international relations. In this transitive period, fraught with tremendous possibilities, "in the revealing fires of judgment the world is gaining a new vision." "We are coming to see," the author affirms, "that the Kingdom of God in Christ's conception never means anything less than a righteous human society on earth." The recent war was a tragic fact, but it was only an incident in the age-long struggle toward justice, truth and the Kingdom of God. The defects revealed are false ideals, false principles, false methods, false organizations. The real struggle is psychological and must be fought out in our own hearts and minds and wills. For social progress, at bottom, is a moral and spiritual matter and depends upon the rank and file of the people. But in America there is admitted indifference, blindness as to issues and unconcern for the future.

The church is the recognized teacher and guide of men and nations; and the demand of the nations is the church's opportunity. To meet the challenge, the church must give men the vision of God; must teach men how to seek the Kingdom of God; must create in men a Christian state of mind; must awaken a social conscience; must lead men in the thorough reconstruction of the social order; must develop in men a spirit of faith in the Kingdom and its coming; must find some way of expressing their common life and of co-operating for the Kingdom of God. The task is set forth in the chapters on the Rebuilding of the Community, The Democratization of Industry, The Socialization of the Nation and The Reconstruction of International Life.

The discussion is thoroughly rich in suggestive as well as factual material, and is in splendid form for the popular reader. But one finds the usual fundamental misconceptions of this type of literature. Evil does lie deep in human nature, as the author says, but only the Christ can eradicate it. None but the Christ will ever bring in the Kingdom—the Kingdom of Heaven—with satisfaction for all the longings of the human heart. And it is the church's business to evangelize the nations. The gospel and not modernism will be in the final count. The program for the church—God's program—is first, worship, obedience to God, then evangelism and then, social service.

175 pages. 7x4½ inches. American Baptist Publication Society, Boston, Mass. J. T. S.

The pastor and elders of the Buena Memorial Presbyterian Church, of this city, Rev. Henry Hepburn, D. D., pastor, have sent a letter to President Wilson, asking him to give Miss Jennie V. Hughes, a missionary from China, an opportunity of showing the present attitude of China towards the Christian religion, education and social conditions to him and members of the national Government. The President is asked to note particularly the danger of the brewers of America going into China, and transferring the business that they have lost in this country to that country.

The President of China has recently said:

"The instruction concerning all virtue, as contained in the Holy Scriptures of the religion of Jesus, has truly exerted an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the success of the past."

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Lectured at Bible Conference under the auspices of the Methodist Episcopal Church in Ocean Grove, N. J., the first week in August; preached in the Ocean Grove Auditorium on Sunday, August 9; conducted Bible Conference under the auspices of the Institute at Castine, Me.; two days Bible Conference at Camden, Me.

Mr. Gosnell: Preached at 2nd U. P. Church, Chicago; Conference of Defenseless Mennonites, Grabill, Ind.

RECENT SPECIAL SPEAKERS

Aug. 13—I. S. Caldwell, '10, missionary, Africa Inland Mission.

Aug. 14 and 18—Robert Porter, '97, pastor, First Congregational Church, St. Joseph, Mo.

Aug. 20—Rev. J. B. Epp, pastor, German Mennonite church, Pretty Prairie, Kan.

Aug. 24—Evangelist Sarah Palmer.

Aug. 26—Judge Scott, of Texas, treasurer Central American Mission.

Aug. 27—Prof. L. Kaiser, German Baptist Seminary, Rochester, N. Y., Moderator, German Baptist Conference.

Aug. 28.—Rev. C. A. Daniel, pastor, First German Baptist Church, Detroit, Mich.

Aug. 29—Mr. H. P. Donner, Business Manager of the Publication Society of the German Baptist Church.

Aug. 30—Rev. F. A. Kruse, pastor, Park Baptist Church, St. Louis, Mo.

Aug. 31—Rev. G. R. Kampfer, formerly missionary to India, German Baptist Church.

Sept. 2—Rev. Kenneth McLeod of the China Inland Mission.

Sept. 5—S. I. Woodbridge, Editor of *The Christian Intelligencer*, Shanghai, China.

PROFESSOR E. O. SELLERS GOES TO NEW ORLEANS

Professor E. O. Sellers, after a strenuous and fruitful service in France and Germany, under the auspices of the Y. M. C. A., has returned to this country to take up an engagement as Director of Music and Sunday-school work in the Baptist Bible Institute of New Orleans, La.

This is a recently organized work, fostered, supported and directed by the Southern Baptist Convention, on whose faculty, as teacher of The English Bible, is another former student of the Moody Bible Institute, the Rev. William E. Denham, '08. Mr. Denham after leaving The Institute took the course at the Louisville Baptist Theological Seminary. We improve this opportunity also to state that Mrs. Denham (formerly Miss Myrtle Lane) is a former student of the Institute. Mrs. Gough, Superintendent of Women of the New Orleans Institute, was our guest during the last Summer Term, and left pleasant memories behind her.

There are many regrets at the departure from us of the sunny face and buoyant spirit of Mr. Sellers, who was a student in '97. After successful work in the Y. M. C. A. and in the evangelistic field as a gospel singer with Dr. Torrey, he became a member of the faculty of our Music Course, and later served as Director of our Evening Classes and Acting Director of our Sunday-school Course.

He was always an enthusiastic Sunday-school man, whose popularity on the public platform greatly extended his influence throughout the country, while his work as Director of the Evening Classes, built upon the foundation of his predecessor, the Rev. John H. Hunter, now of Los Angeles, did much to lift that department of our activities to the plane from which it has now been extended through the leadership of Mr. Ketchum to dimensions which to some had seemed impossible.

Mr. Sellers had been absent from the Institute in war work for about eighteen months, and all were expecting him to return here, but the call to New Orleans was an attractive one, offering initiative and variety of service of such a character as to lead our Trustees to feel themselves not at liberty to stand in the way of his going.

The loss of Mrs. Sellers from the work of the Married Women's Guild is greatly regretted, but it is hoped that the interest she has taken in it and the experience she has gained may be transferred and be of rich benefit to the new work in which she will be united with her husband.

We wish them both Godspeed, and will never cease to remember them with gratitude and appreciation.

THE GERMAN BAPTIST CONFERENCE

The 19th Triennial Conference of the German Baptist Churches of North America was held in the Auditorium August 26-31.

Three hundred and thirty-one delegates were entertained in the Institute buildings, and two hundred others were cared for at dinner and supper each day. The Conference meeting as it did during our vacation period, made it possible for the Institute to extend this hospitality. With but few exceptions the services were conducted in the German language. The singing was a special feature, noted even by those who could not follow the words. As the strains of the familiar old hymns were heard, a bond of union was established that strengthened as the days passed, and at supper time on Saturday night found expression in the singing together of "Blest be the tie that binds."

The enthusiasm and devotion of the delegates were marked, and the committee in charge expressed their judgment that it was the best Conference they had ever held.

Rev. E. Umbach, the Conference secretary, wrote to Mr. Haavind from Racine, Wis., September 5, as follows:

"My dear Mr. Haavind: It affords me great pleasure to inform you that in the last session of our Triennial Conference the following resolution of thanks was passed by the Conference, and I was requested to transmit it to you and ask you to kindly read it to the Faculty:"

"'Resolved, That we express to The Moody Bible Institute of Chicago our deep appreciation and sincere gratitude for the use of their commodious buildings with commodious appointments, convenient lodgings, and ample provision and delightful fellowship of the common meal. Whether you have entertained angels unawares, we are too modest to say. We realize that we have been entertained by true angels of the Lord.'

"May God bless The Moody Bible Institute and make it a blessing to innumerable thousands in the future, as He surely has done in the past. With kindest regards to you, I am,

"Very sincerely yours."

SUMMER TERM GRADUATION EXERCISES

The Auditorium was filled to its capacity on the evening of Thursday, August 7, for the public graduation exercises of the Summer Term graduating class of eighty-five men and women of the Day Classes and four of the Evening Classes.

Following the Scripture reading and prayer by Rev. E. J. Pace, Mr. Henry P. Crowell, president of the Institute, who presided and awarded the diplomas, introduced the speaker of the evening, Rev. Robert McWatty Russell, D. D., and referred to a similar occasion four years ago when he had welcomed Dr. Russell to the Institute, and expressed his deep regret that he was now leaving.

Dr. Russell's address on "Christian Education, Its Relation to Modern World Life" was, we venture to say, one of the most pertinent, most interesting and most needed messages on the subject that has been voiced in recent times. It will appear in the November issue of *The Christian Workers Magazine.*

When the diplomas were presented to the graduates, it was announced also that 146 students had received certificates upon completion of courses in the Correspondence Department. They represented thirty-six states of the Union and the following foreign countries: Canada, Cuba, England and West Africa.

The service closed with the benediction by Dr. Gray.

At the class exercises in the forenoon, Mr. Carl Smith, representing the men, gave a ringing testimony to what the two years in the Institute had done for the class. Miss Gertrude Horst spoke for the women, and called attention to a special distinction possessed by this class, in that from it are going a larger number to the foreign field than from any former class—fourteen being already under appointment.

An unexpected and pleasant feature of the program was the gift of a beautifully illuminated passage from the Apostle Paul as a farewell letter from the class to Dr. Russell. In presenting it on behalf of the class, Mr. Howard Ferrin said that though Dr. Russell had taught many classes during his years in the Institute, they felt a peculiar claim upon him, since he had been there to welcome them, and now was leaving with them. Dr. Russell responded happily, expressing especial appreciation that the signatures of the class had been placed upon the letter.

The words of the Class Song, on page 139, are by Frances E. Fritsch, and the music by Birdie C. Loes, both members of the class.

The class music recitals were given on Wednesday morning and Thursday afternoon, the programs including vocal and instrumental selections of varied character which were most acceptably rendered, evidencing painstaking work and careful training.

The reception at 5 o'clock, tendered the class by the Faculty and Business Staff, was given for the first time in Keith Hall, which was attractively arranged and decorated for the occasion.

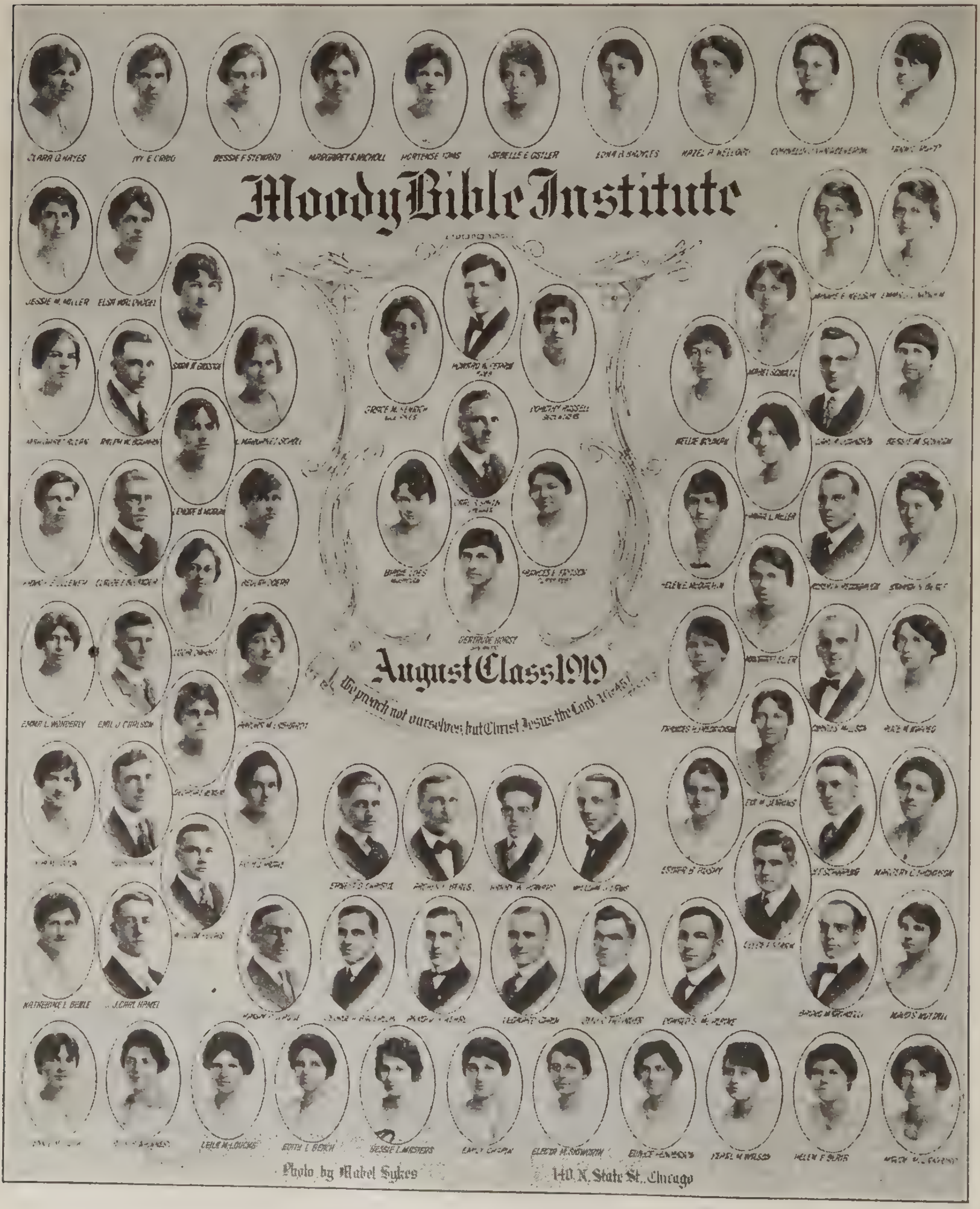
At the supper which followed, Mr. Harry W. Howard, for the graduates, presented the class picture to the Institute. He referred to the day when they first arrived, "a motley array of young men and women," and spoke of the enrichment that had come to their lives, not only through what had been learned in the lecture room but also through the personal touch with members of the Faculty. Mr. Gosnell, in the absence of Dr. Gray, accepted the gift.

The list of graduates follows:

DAY CLASSES—Margaret Allan, Edith Lyle Beach, Hannah H. Beale, Katherine L. Beale, Helen Elizabeth Blair, Nellie Bouman, Edna B. Broyles, Esther Bertha Bushy, Emily Chapin, Ivy Elizabeth Craig, Beulah Doerr, Lucia Dwight, Fannie E. Ellener, Margaret Eller, Eunice Marion Fenderson, Frances H. Frederickson, Frances E. Fritsch, Lyda M. Fulton, Sara A. Garside, Ruth J. Haake, Clara Gertrude Hayes, Grace Marie Henrich, Gertrude Horst, Jennie Marie Houk, Eva Mason Jenkins, Hazel A. Kellogg, Alice May Kofoed, Aurora M. Labhardt, Emma J. Lindholm, Birdie Loes, Leila M. Loucks, Helen Elizabeth McQuilkin, Bessie Lewis Masters, Frankie Lillian Miller, Jessie Maude Miller, Lenore B. Morgan, Minnie E. Nelson, Margaret S. Nicholl, Maud S. Nuttall, Isabelle E.

Ostler, Fannie Rupp, Dorothy Russell, Maude M. Sanford, Lydia Margaret Scholl, Bessie M. Scrham, Mabel S. Schultz, Electa Mary Sigworth, Bessie Franklin Steward, Margery C. Thompson, Hortense Toms, Cornelia J. Van Koevering, Elsa Waldvogel, Georga E. Wengert, Alta E. Whinnery, Pearl M. Wilson, Emma Lavinia Wonderly, William Ward Ayer, George Hermann Bauerlein, Archer E. Beals, Ralph W. Bouman, Claude Evar Bulander, Emil J. Carlson, Lenard Chain, Ernest D. Christie, Harry Paul Clause, Howard W. Ferrin, Otto C. Fillinger, Hugh Fraser, William Fuchs, J. Carel Hamel, Harry Wm. Howard, Carl Ander Johnson, Arnold Harmon Kehrl, William J. Laws, Donald Scott McAlpine, Bruno Martinelli, Charles C. Millson, Robert H. Redinbaugh, Harvey Parmer Schooping, Carl A. Smith, Clyde F. Stark.

EVENING CLASSES—Ellen Kathrine Peterson, Anna E. Torode, Charles Dushek, Fred E. Snyder.


Moody Bible Institute
August Class 1919
We preach not ourselves, but Christ Jesus the Lord.
Photo by Mabel Sykes
140 N. State St., Chicago

Graduation Class of August, 1919

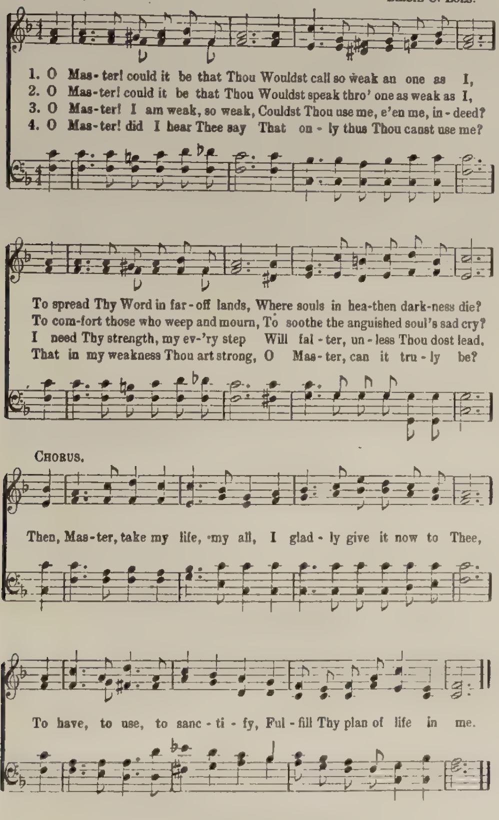
Students Completing Courses in the Correspondence Department, March 1 to June 25, 1919

Bible Doctrine Course	3
Practical Christian Work Course	21
Bible Chapter Summary Course	1
Synthetic Bible Study Course	43
Scofield Bible Correspondence Course	12
Christian Evidences Course	21
Evangelism	25
Introductory Bible Course	23
Total	149

These students represent thirty-six states of the Union, and the following foreign countries: Canada, Cuba, England and West Africa.

Fulfill Thy Plan of Life In Me.

Frances E. Fritsch. **Birdie C. Loes.**


1. O Mas-ter! could it be that Thou Wouldst call so weak an one as I,
2. O Mas-ter! could it be that Thou Wouldst speak thro' one as weak as I,
3. O Mas-ter! I am weak, so weak, Couldst Thou use me, e'en me, in-deed?
4. O Mas-ter! did I hear Thee say That on-ly thus Thou canst use me?
To spread Thy Word in far-off lands, Where souls in hea-then dark-ness die?
To com-fort those who weep and mourn, To soothe the anguished soul's sad cry?
I need Thy strength, my ev-'ry step Will fal-ter, un-less Thou dost lead.
That in my weakness Thou art strong, O Mas-ter, can it tru-ly be?
Chorus.
Then, Mas-ter, take my life, my all, I glad-ly give it now to Thee,
To have, to use, to sanc-ti-fy, Ful-fill Thy plan of life in me.

The Class Song

Owner, H. D. Loes

CHICAGO'S CAR STRIKE AND THE INSTITUTE

The street car strike of the last week in July came very unexpectedly and vehicles of every description were employed to carry people to their places of employment. The two Institute automobiles, otherwise used for open air work, also a machine loaned by the Chicago Hebrew Mission, were pressed into service. A schedule was arranged, and forty-four of the employes were given an auto ride morning and evening, which not only assisted them in reaching the office with little inconvenience, but also made it possible for the work of the Institute to be carried on without hindrance.

An employe, who had been in the service of the Institute only about a month previous to the strike, tells of the experience as follows:

"There may be unhappy memories for some among the great multitude who were affected by the car strike, but not for those of us who were so fortunate as to be members of the Institute Family, for such we indeed felt we were that week, even if we had not been there long enough to have felt so before. The thoughtful provision for our journeys back and forth those three and one-half days will always remain in our memories as a marked evidence of the consideration that is everywhere given us by the Business Staff. The various routes were planned and "stations" arranged most convenient for all. Our car was not once behind schedule time, and how we did enjoy those rides through beautiful Lincoln Park in the coolness of the early mornings!"

As an expression of their appreciation the employees presented the Institute with a contribution of $23.50 to assist in defraying the expenses of running the automobiles.

REUNION AT GRABILL, IND.

A Student Reunion was held by Mr. Gosnell in connection with his visit to the Defenceless Mennonite Conference held at Grabill, Ind., September 5-7.

Those present were: J. P. and Mrs. Barkman, '11 and '09, of Kalamba Mukenge, Congo Belge, Africa; Levi and Mrs. Mellinger, '18, Pandora, O.; Amos Oyer, '13, Waldron, Mich.; Elton M. Roth, '16, Pittsburgh, Pa.; Sylvanus Rupp, '14, Stryker, O.; E. E. Rupp, '14, Archbold, O.; Henry Moser, '19, 153 Institute Place, Chicago; Mrs. Louisa Lantz, '09, West Unity, O.; Lucinda Gernhardt, '13, Wheaton College, Wheaton, Ill.; Ella Gernhardt, '13, Woodburn, Ind.; Fannie Rupp, '19, Archbold, O.; Phoebe Bertsche, '19, Bluffton, O.; Alma Diller, '18, Pandora, O.; Martha M. Schlatter, '17, New Castle, Pa.

AUGUST, 1916, "CLASS NEWS"

The last number of *Class News*, published by the August, 1916, class, gives many interesting items. The members are widely scattered in sixteen different states and eight foreign countries. They are rejoicing in the blessings that have followed the preaching and teaching of God's Word, and earnestly covet the continued prayers of the Institute family that they may be kept true "to the faith once for all delivered to the saints." The address of Mrs. A. J. Seale, the class secretary, is 719 Church Street, McKinney, Tex.

STUDENT REUNION AT WINONA

An enjoyable reunion was held at Winona Lake Thursday, August 28. The meeting was held on The Hillside and was attended by eighty-seven former students, together with a number of other friends of the Institute. The meeting was in charge of Mr. Gosnell, Assistant Dean, and the music was conducted by Mr. Hammontree of the Extension Department. After brief addresses by Miss Cary, Superintendent of Women, and Mr. White, General Secretary of the Alumni Association, all the former students present spoke briefly. This part of the program was concluded with an address by Mr. Sellers, just returned from overseas and with a prayer by Mrs. William Asher. Later, the photograph shown above was taken and refreshments served.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille conducted Bible conferences in connection with the Presbyterian church of Fuquay Springs, N. C., and Trinity United Evangelical Church of Shamokin, Pa.

Rev. B. B. Sutcliffe opened the season's Bible conferences on the Harrisburg-Reading-Shippensburg-Lebanon, Pa., circuit Sept. 28. Mr. W. G. Hean, of Harrisburg, whose name for years was associated with similar conferences in Altoona, is the leading spirit in this constructive movement.

Dr. Henry Ostrom assisted Dr. W. B. Riley in conferences on the Christian fundamentals at Calgary and Edmonton, Can.; Tacoma, Wash.; Portland, Salem and Albany, Ore.; Berkeley and Los Angeles, Calif.

Miss Elinor Stafford Miller during October is giving inspirational addresses at the union missions of Parkersburg and Charleston, W. Va.

Mrs. Margaret T. Russell will conduct Bible studies in Texas cities up to the holiday season.

Mr. C. E. Putnam was one of the speakers at Rev. L. B. Compton's annual conference and camp meeting, held at the Eliada Orphanage Grounds, near Asheville, N. C. About 4,000 were present the last Sunday. Mr. Putnam's chronological and dispensational charts interested quite a large number of Asheville business and professional men, who attended regularly.

PERSONALIA

Colin Bain, '94, pastor of the Congregational church of Grand Meadow, Minn., was a recent caller at the Institute.

Norman V. Anderson, '14, 912 Seneca St., Webster City, Ia., is teaching the Berean Bible Class of the Methodist Sunday-school, and reports growth in membership and spirit.

Miss Grace Bredehoft, '19, has taken up girls' work in a Jewish Mission at Toronto.

Mrs. J. E. Adams, '03, (nee Caroline Babcock) visited the Institute in August. Mr. and Mrs. Adams and family are in this country on furlough from Korea.

Miss Bernice Hunting, '96, in Red Cross service, Batroun, Syria, writes that the people there "still live largely on herbs, have next to nothing to wear, while as to beds, no one has a bed. Many funny as well as touching things are seen, people wearing bedspreads, old table scarfs and pieces of carpet."

Michael Dillon, '06, is now superintendent of the Russian Mission, corner of Wood St. and Milwaukee Ave., Chicago.

Wade Pinckney, '05, of Curtis, Neb., spent a night at the Institute on his way home from New York City, where he was summoned on the death of his mother.

Isaac S. Caldwell, '13, with his wife and children, called at the Institute on their return from Africa. Their furlough will be spent in Lodi, Wis.

Morris Bernard, '02, located in Sao Paulo, Central Brazil, a city of 500,000, reports encouraging progress at his mission on one of the city's main thoroughfares. The young people of the Christian Endeavor Society are active in tract distribution, cottage and open air meetings and visitation work.

Sidney E. Harris, '16, writes that he is to begin his pastorate of the Presbyterian church in Oakdale, Neb., early this fall.

Clara Ault, '18, after an unusually eventful journey covering several months, has reached her field in Quessua, Africa.

Martha Switzer, '11, on furlough from Korea, is spending a few weeks at the Institute.

J. Clarence Greene, '12, has taken the temporary pastorate of the Union Gospel Center at Flint, Mich.

Herbert G. Tovey, '14, is now teacher of voice and harmony in the Los Angeles Bible Institute, leaving the Ashland Avenue Baptist Church, Toledo, O., where he was director of music and young people's work. The degree of Bachelor of Music was recently conferred upon Mr. Tovey by the Brandon Conservatory of Music of Virginia.

C. E. Bulander, '19, is now pastor of the Baptist church, St. Clair, Mich.

C. Murray King, '16, conducted a series of open air meetings in Brooklyn, N. Y., during the summer with good results. He asks to be remembered in prayer. His present address is 87 St. Marks St., Brooklyn, N. Y.

Othie Sackett, '17, formerly known as Young Kid McCoy, a champion prize fighter, toured the Pacific Coast during the summer months, holding evangelistic services and speaking to large audiences.

E. S. Woodring, '96, called at the Institute in August and September. He is now pastor of the United Evangelical Church at Tamaqua, Pa.

John H. Hunter, '96, of the Bible Institute of Los Angeles (formerly of the M. B. I. Faculty) called on his old friends here in July en route to the Montrose Bible Conference, of which he took charge in the absence of Dr. R. A. Torrey. He was accompanied by Mrs. Hunter, who will be remembered by many former students as matron at the Institute, and their two children.

Frederick T. Schuster, '18, was licensed to preach by the Presbytery of Chicago, September 8, and has been called to the pastorate of the Presbyterian church, Cottage Grove, Wis.

Mr. Frank R. Dudley, '15, was among the August visitors, on his way to Tupelo, Miss., to take up a charge there.

Fay E. Ralph, '19, has been appointed to Cairo, Egypt, under the United Presbyterian Board, and is expected to sail September 13.

David M. Beggs, '14, has resigned the pastorate of the Congregational church, Arcadia, Neb., to accept a call from the Congregational church at Burwell, Neb. In his four years in Arcadia, fifty-four new members were received, twenty-seven persons baptized, and the Sunday-school almost doubled in membership.

S. J. Tilden Sloan, '08, who since leaving the Institute has held pastorates at Denver, Kansas City, Saginaw and Chicago, is now pastor of the United Congregational Church of Cleveland. He has attended college and seminary in Chicago and Wheaton, Ill., and will complete his theological work at the Graduate School of Theology, Oberlin, O., in the near future. It is planned by his new church to erect a modern church building, fully equipped for a social center where the gospel will be preached as the only way of salvation.

Recently the graduates of June, 1918, in the Evening Classes, presented the Institute with a composite picture of the class. The Evening students seem to have taken up a custom observed by the Day students for many years. The picture has been placed on the south wall of the foyer to the offices of the Evening Classes, first floor, auditorium.

A CLASS IN HOME NURSING

The picture shows the class having a lesson in bandaging, given by Miss Johnston, in the commodious and well-appointed Gallery Class Room in the Auditorium.

A life-size Chase doll is used in illustrating various points, and the inclined floor enables every student to have a full view of the demonstration.

The purpose of the Home Nursing Course is to give the student a general knowledge of how to care for the sick and to meet emergencies with such materials and appliances as may be at hand. The following are considered: first aid to the injured; poisons and their antidotes; food in various diseases; hot and cold baths; bed making; care of sick room; general hygiene.

The Missionary Nurse Training Course supplements the one in Home Nursing and is designed to fit the missionary to meet the emergencies of primitive fields.

G. E. Fisher, '17, has been supplying the Presbyterian churches of Aniwa and Winnebago, Wis., besides another preaching point. His work has been very encouraging, and he returns in the fall for another year. He reports the demand for ministers in that region to be very great, as there are great sections of the country absolutely destitute of the gospel. The accompanying picture is Mr. Fisher on one of his pastoral visitation journeys.

REUNION AT C. E. CONVENTION

E. C. Shute, '15, kindly sent a photo of Moody Bible Institute students taken at the Illinois Christian Endeavor Convention, held at Bloomington, July 10-13. There were more Institute students at the convention than appeared in the picture, but it was not convenient to get them all together at the same time.

Left to right: E. L. Reiner, Fay Ralph, Viola Farrand, Reuben Larson, E. Poole, Grace Waters, E. C. Shute, Mrs. Shute.

BORN

To L. P. and Mrs. Cassel, 123 Elgin Ave., Forest Park, Ill., a son, August 4. Mr. Cassel, '19, is now pastor of Grace Baptist Church, Sacramento Boul. and Warren Ave., Chicago.

To G. H. and Mrs. Redden, '12, 129 N. 79th St., Seattle, Wash., a son, George H. Redden, Jr., Aug. 25.

To Royden D. and Mrs. Zook, '17, Park City, Utah, a son, Edwin Paul Zook, May 23.

To Arnot and Mrs. Dexter, '14, at Lincoln, Vt., a son, Aug. 9.

MARRIED

Robert Whitehill Crain, '17, and Roxanna Cassity, Aug. 5, at Springfield, Mo. At home, 427 W. Grand Ave., Springfield, Mo.

Hubert W. Cagle and Laura Hurt, '18, Aug. 7, at Chicago, Ill., Dr. R. M. Russell officiating.

Claude W. Koning and Miss Bertha Van Der Moerre, '16.

Edward E. Barkey, '18, and Merle A. Kurtz, Aug. 27. At home, Cortland, Neb.

Grace Estella Iseminger to Lyndsay Deasley Ballingall, September 15, 1919, at Oacoma, S. Dak. At home at Oacoma, S. Dak., after September 15.

Rev. Frederick H. Stern, '18, and Miss Allene Mildred Chase, Aug. 2, 1919, at the First Baptist Church, Knoxville, Tenn., by the pastor, Dr. Len G. Broughton.

THE ROOSEVELT MEMORIAL ASSOCIATION

This association has been formed by friends of the late Colonel Roosevelt, and subscriptions to a fund of ten million dollars will be taken during the week of October 20-27 of this year. The object of the fund is, to provide memorials in accordance with the plans of the National Committee which will include the erection of a suitable and adequate monumental memorial in Washington, acquisition, development and maintenance of a park in the town of Oyster Bay which may ultimately, perhaps, include Sagamore Hill, to be preserved like Mount Vernon and Mr. Lincoln's home at Springfield.

Checks may be sent to Albert G. Wiggin, Roosevelt Memorial Association, 1 Madison Ave., New York City.

FATHERLESS CHILDREN OF FRANCE

There are some 60,000 of them. There is an organization for their relief, of which Seymour L. Crowell of New York, is president. Many prominent citizens, including such as Dr. Henry Van Dyke, Hon. James R. Garfield, and Richard T. Crane, are identified with the movement. Information as to donations and adoptions will be given by Mrs. Walter S. Brewer, 410 S. Michigan Ave., Chicago.

"IF A MAN DOES THE BEST HE CAN, HE WILL BE SAVED"

Yes! If a man does the *best* he can, he will accept Jesus Christ as his Saviour—this, and this alone, means *salvation*.

The Gospel in Print

PAUL—BOOK LOVER

(Excerpts from sermon by Rev. Samuel W. Purvis, D. D.)

"Give attention to reading."— 1 Tim. 4:13; "Bring the books."—2 Tim. 4:13.

This man Paul was a tent maker, plus something else—he was a book lover. He had but few books—no "five-foot shelf," just a few, wrapped up in his cloak.

Here's a man who had been caught up into the very heavens. He had heard things unlawful for a man to utter—yet he wants books. He had seen the Lord—yet he asks for books!

And why? Because, to use the old but deathless phrase of Milton, "A good book is the precious lifeblood of a noble spirit." Books have souls. If Paul couldn't meet men in the flesh while he was in prison he could at least meet their spirits. When Paul was a student back in the university town of Tarsus, or possibly at Jerusalem, he had sat at Gamaliel's feet—a sort of a Mark Hopkins and a Garfield on a log and that was a great college for two.

* * *

There are books that heal and books that hurt. Books are keen edged tools for good or ill. Scarcely anything has greater power to soil the mind and soul than evil book or periodical.

* * *

Happy the person who puts a good book in a boy's hand.

Teach a child to love reading and you make him the heir of the ages. You've done much to keep him from temptation. He isn't in front of a pool room nor she gadding the streets. Reading people are home-staying people.

The less time you have for reading and the fewer books you may read the more careful should be your choice. It is not by accident that many of our great leaders had but few books in their youth. They read little, but digested much and thought more. The old proverb said, "Be cautious of the man of one book." Lincoln developed his gigantic intellect on a very slender array of five books: A Bible, *Pilgrim's Progress*, *Aesop's Fables*, a life of Washington, and a brief history of our country.

* * *

There's a whole world of wholesome reading open for you. Read the history of your country or that of your forebears across the sea. Buy an elementary book on natural history or natural science. A primer on astronomy will enlarge your sky line mightily. What's all this social and industrial unrest about? Buy a little work on sociology and find out. The earth, air and sky are full of wonders. Get a book of travel and visit the remote corners of the earth. Every great man in the world has been influenced by biography. Read the lives of Washington, Lincoln, Garfield, Booker T. Washington or Helen Keller.

* * *

And the Bible—every English author is saturated with it. The beauty and purity of Lincoln's language, some of which will live forever as models, is due to his study of the Bible. Forty per cent of the allusions used in English literature are from his inexhaustible mine. Get the habit!—*The Evening Bulletin* (Phila.)

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 1 to 31, 1919, inclusive:

Africa Book Fund:	
2 contributions	$ 2.00
Alaska Book Fund:	
4 contributions	7.60
Army and Navy Book Fund:	
19 contributions	157.97
Fire Station Book Fund:	
1 contribution	2.00
Hospital Book Fund:	
1 contribution	5.00
Lumber Camp Book Fund:	
6 contributions	47.00
Miners' Book Fund:	
4 contributions	38.73
Mountain Book Fund:	
1 contribution	23.23
Prison Book Fund:	
23 contributions	201.83
Railroad Men's Book Fund:	
1 contribution	.50
Spanish "Way to God" Book Fund:	
7 contributions	37.62
Free Tract Fund:	
5 contributions	1.15

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from August 1 to 31, 1919, inclusive:

Army and Navy Book Fund:
Ohio, 50 books, 25 Pocket Treasury.
Illinois, 25 books, 100 Pocket Treasury.
Prison Book Fund:
Pennsylvania, 650 books, 75 Pocket Treasury, 625 Gospels.
Indiana, 100 Pocket Treasury, 100 Gospels.
New Jersey, 250 books, 800 Gospels.
Panama, Canal Zone, 200 books, 100 Gospels.
California, 100 books.
South Carolina, 100 books, 100 Pocket Treasury, 50 Gospels.
New York, 415 books, 300 Pocket Treasury, 375 Gospels.
Tennessee, 150 books, 150 Pocket Treasury.
Illinois, 12 books, 12 Gospels.
Texas, 100 books, 100 Gospels.
New Hampshire, 50 books, 50 Pocket Treasury.
Oregon, 170 books, 10 Gospels.
North Carolina, 10 books.
Georgia, 50 books, 50 Pocket Treasury, 50 Gospels.
Colorado, 200 books.
Virginia, 50 books, 50 Pocket Treasury.
Spanish "Way to God" Book Fund:
Porto Rico, 450 books.
Central America, 312 books.
Cuba, 580 books.

(*Continued on page 152.*)

Has GOD Called YOU?

I secured 120 subscriptions in two months, while soliciting in Wisconsin. I would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions. —P. J. Andreasen

It affords me pleasure in recommending The Christian Workers Magazine scholarship plan to anyone hungering for a broader knowledge of God's Word. I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day. —D. A. Chapman

I am glad to recommend the offer given by The Christian Workers Magazine as a desirable and profitable, as well as enjoyable means of obtaining a scholarship for entrance to The Moody Bible Institute.—Sadie Poage

I take pleasure in recommending to anyone this plan, who is contemplating coming to The Moody Bible Institute. I am now enrolled in the Institute and enjoy my work very much. The spiritual as well as mental training is wonderful.—Mildred Couch Robinson

I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy, I secured 125 subscriptions in two weeks; all I met were willing subscribers, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

to do Christian Work

If you feel the Lord is calling you to do more definite work in winning souls, remember He has provided for you a place to be thoroughly trained for that work. Christian people are providing the funds for your education. All they ask is that you pay for your board, room and washing. This training is offered to you *FREE* at

The Moody Bible Institute

You may have a catalog giving full particulars, about the courses of study in the Bible, and music on request.

Are You Delaying The Work

by not responding to the call?

If it is because you need funds for your board and room, we offer you a plan of self-help by securing new subscriptions to The Christian Workers Magazine as follows:

Scholarship Offer

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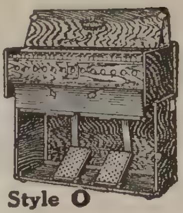

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(*Continued from page 144.*)

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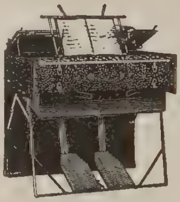

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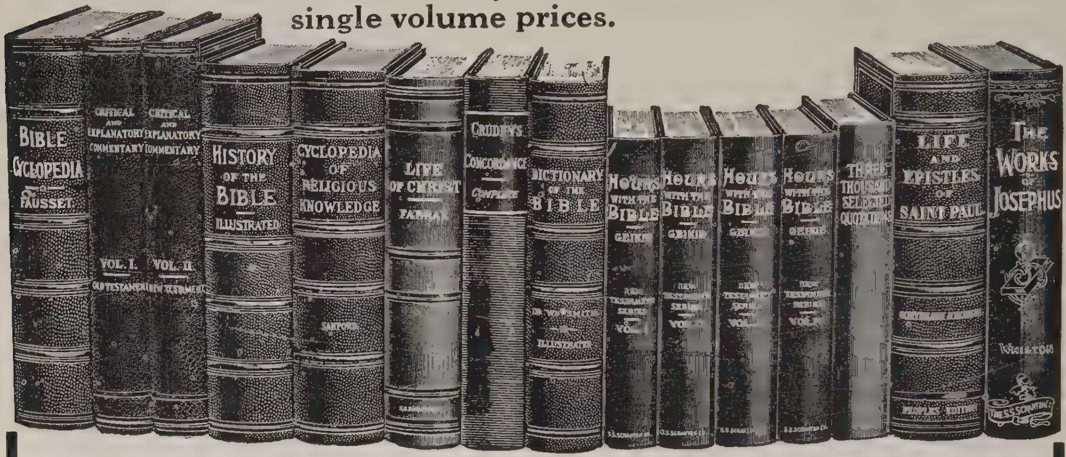
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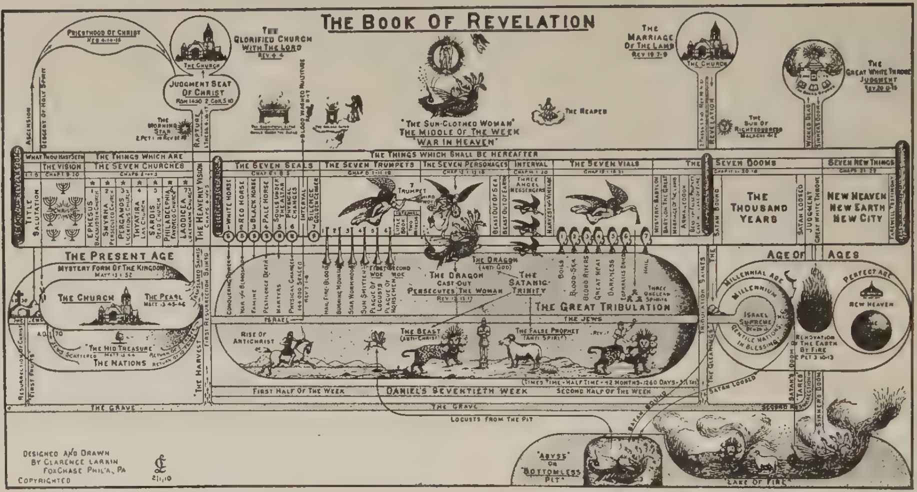

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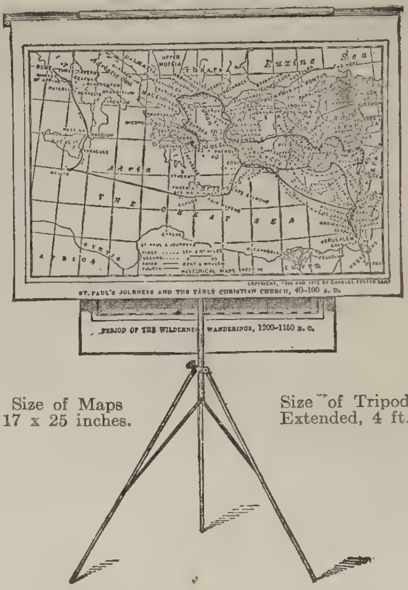
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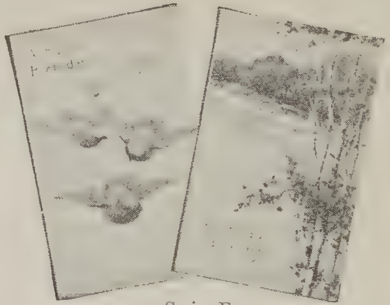

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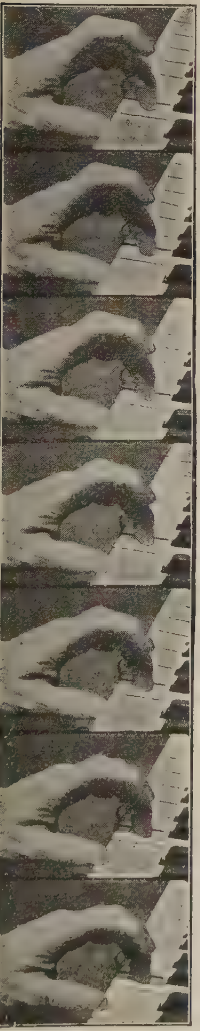

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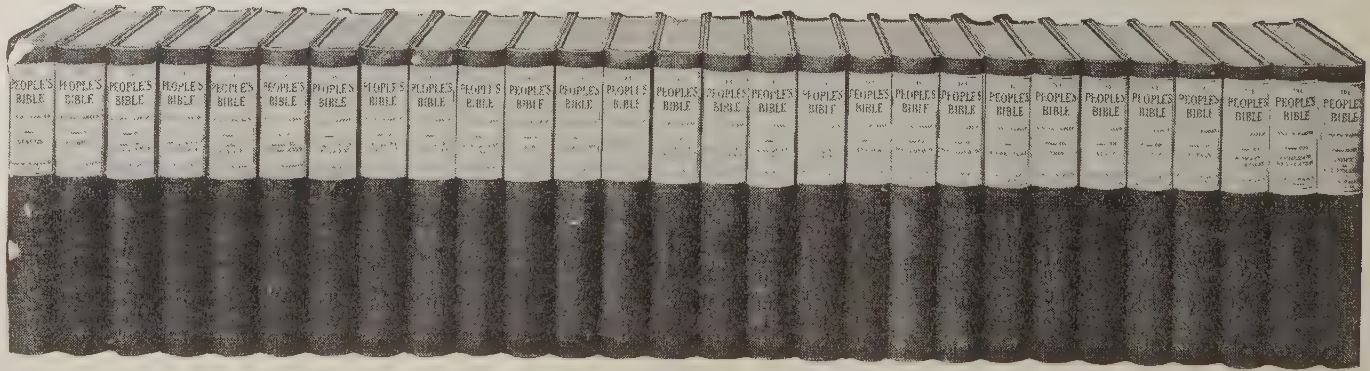

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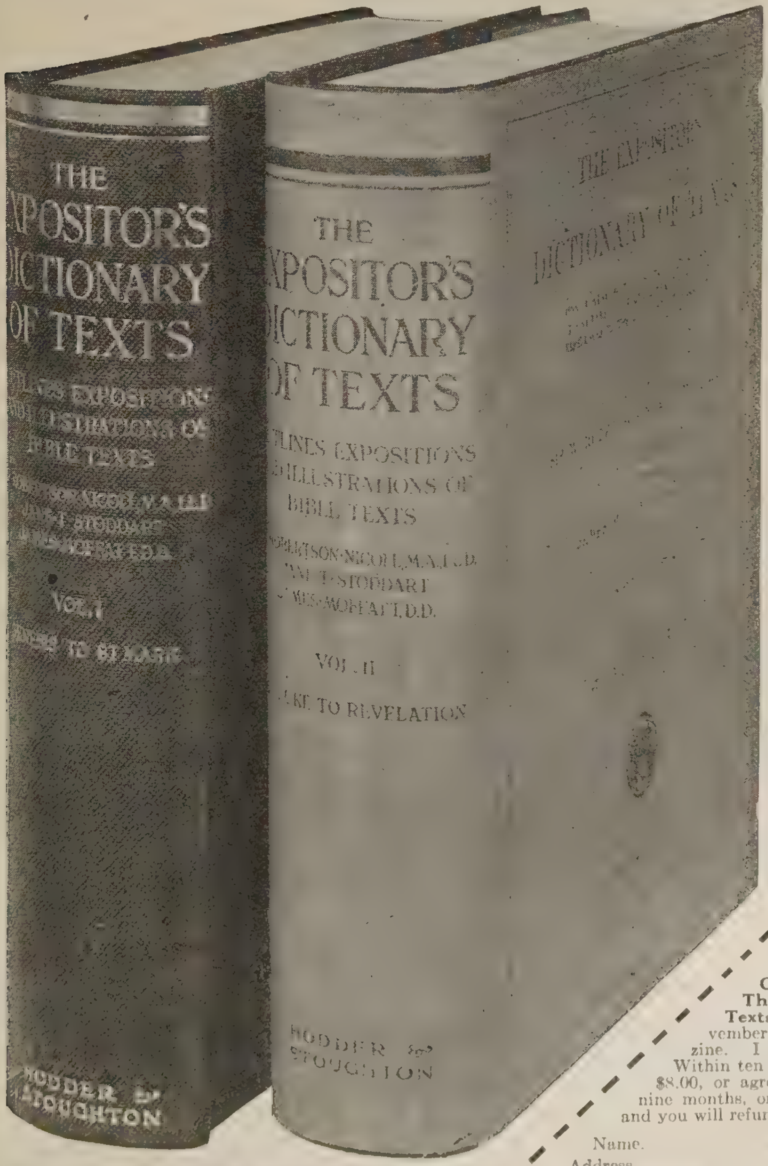

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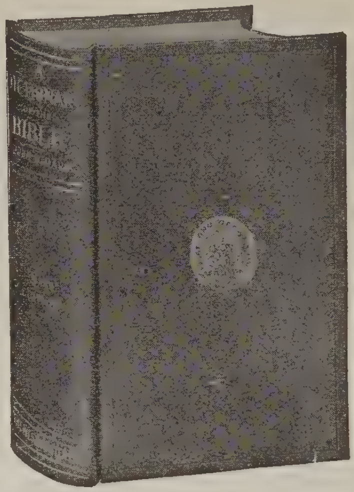

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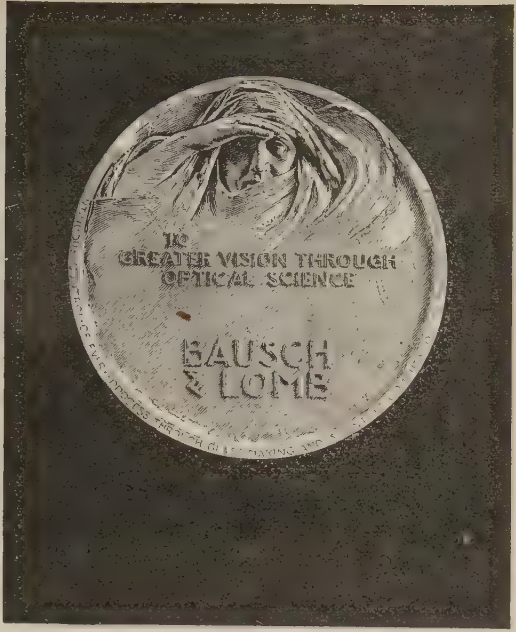

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To any earnest young man or woman, pastor or Christian worker who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute, who shall send in 130 new annual subscriptions, cash with order, within five months from the date of acceptance of this offer, The Christian Workers Magazine will provide a scholarship for one term (fifteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students enrolled.

Candidates will send orders to The Christian Workers Magazine, 163 Institute Place, Chicago, and must complete the payment for the required total of 130 subscriptions within the specified time. In case of failure to fulfil this condition, the publishing agent will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Suggestions An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

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The Christian Workers Magazine
163 Institute Place Chicago, Illinois

I secured 120 subscriptions in two months, while soliciting in Wisconsin. I would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions. —P. J. Andreasen

It affords me pleasure in recommending The Christian Workers Magazine scholarship plan to anyone hungering for a broader knowledge of God's Word. I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day. —D. A. Chapman

I am glad to recommend the offer given by The Christian Workers Magazine as a desirable and profitable, as well as enjoyable means of obtaining a scholarship for entrance to The Moody Bible Institute.—Sadie Poage

I take pleasure in recommending to anyone this plan, who is contemplating coming to The Moody Bible Institute. I am now enrolled in the Institute and enjoy my work very much. The spiritual as well as mental training is wonderful.—Mildred Couch Robinson

I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy, I secured 125 subscriptions in two weeks; all I met were willing subscribers, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

I heartily recommend this method to obtain the comparatively small amount of funds necessary to secure what I believe to be the best instruction in the Bible or in Bible Music, that can be obtained anywhere.—Minerva S. Weil

We are very glad to recommend this plan for securing a scholarship to anyone wishing to enter The Moody Bible Institute. We are now soliciting subscriptions for the magazine—Mr. and Mrs. D. E. Young

I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class, is this: I considered no effort too great which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rests and where I have enjoyed the happiest two years of my life preparing for the service of our Lord and Saviour, Jesus Christ.—Geo. F. Orloff

I am grateful for the opportunity presented by The Christian Workers Magazine to secure a scholarship to The Moody Bible Institute, and would recommend this plan to anyone who loves the Word of God and is anxious to study it. I also recommend to anyone to begin work immediately. As a rule it requires some time and effort to secure the necessary number of subscriptions. I worked four months to secure the necessary number. Some may succeed in less time.—Myrtle P. Harrod

It is with pleasure I recommend obtaining subscriptions to this magazine to secure a scholarship or money towards the expense of attending The Moody Bible Institute. I was able to obtain about forty subscriptions in ten days during our summer vacation, most of them among the church members of Des Moines. It enabled me to leave this Magazine in homes of people where the Word of God is appreciated, and to come into personal contact with the people and, in many cases, to speak a word for my Saviour.—Beulah Mac Millan

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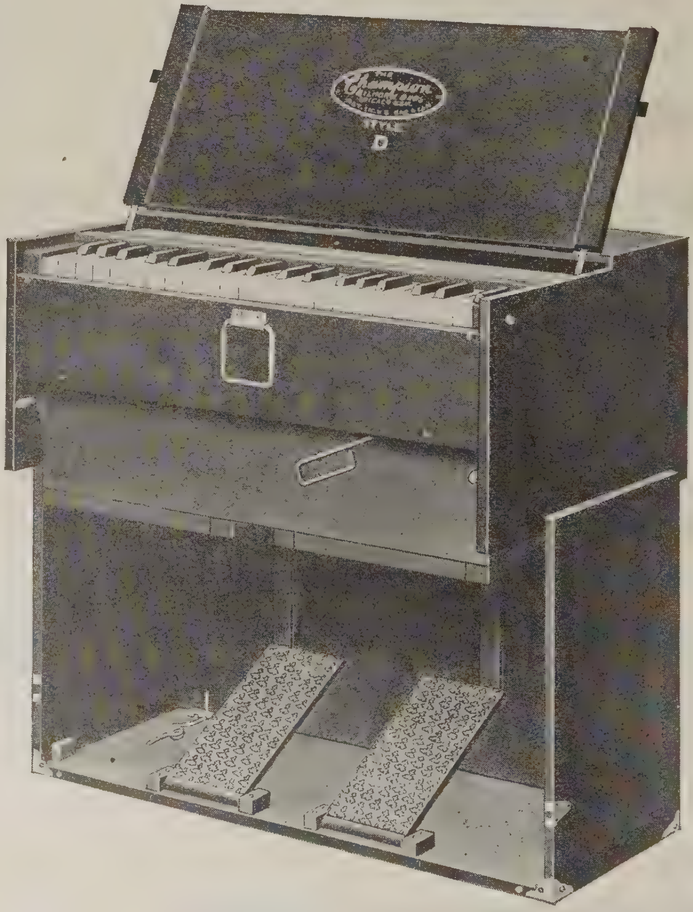

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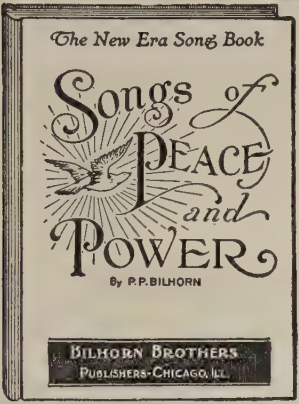

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Don't you think that fairness to the nation requires us to give the Jews the Gospel message now, while it is yet time? And will not such an act hasten the coming of Him whom our hearts long to see soon? A faithful friend wrote us recently: "When I read of the tribulations they are to pass through, and that 'any who call on Jesus Christ' will be saved, I long to have them accept Him now. As they are His own people, I want to help some one to learn of Him and to believe *He* is their Saviour."

You can't preach to the Jews; but you can pray for them; and you can give of your means to help forward the work. We need so much your prayers, your sympathy, your help. May we have them?

Your gift, be it a thousand dollars, or one dollar, will be indeed welcome, and will of course bring you our literature. The Chosen People, our monthly paper, will be unusually interesting this winter. Price, 50c a year.

Williamsburg Mission to The Jews

STATION A, BROOKLYN, N. Y.

THE
Christian Workers Magazine

November, 1919

Editorial

An Old-Fashioned Thanksgiving Sermon

IT will be found on page 188 under the title, "Ignorance the Mother of Ingratitude." We call it "old-fashioned" because it is. It was preached by the editor-in-chief nearly a generation ago.

The other day he discovered it near the bottom of the barrel and drew it forth and gave it to the printer, not because he was short of other and better material, for the magazine lockers are full to bursting, but just because he wanted to do it.

Editors sometimes please themselves.

The sermon is "old-fashioned" in its style. It is astonishing how literary style, and speaking style, change in thirty years. No wonder that biblical criticism by an examination and comparison of manuscripts can determine the century to which they belong.

It is "old-fashioned" in its allusions. Who now cares for civil service reform or a new party? It is the League of Nations and the penalizing of the profiteers that is going to do the business now. And who would now say with the same confidence, that the advances in the practical sciences had more potency over the masses than the different schools of anti-christian philosophy? In thirty years the thinking of the people has meant more than for the previous three hundred years, and its tendency has ever been in the direction of a natural causation of things rather than a supernatural.

It is "old-fashioned" in its estimate of religious fallacies. It speaks of ritualism and rationalism and spiritualism, but the whole of Christendom today, outside the body of Christ, is practically controlled by these erroneous teachings.

It is "old-fashioned" in its conception of the character of God, venturing to speak of judgments individual and national, judgments in time and judgments in kind, as though they were to be looked for and expected. But who says very much about these things now? Carlyle is quoted, an advanced freethinker for those days, but very orthodox and very moderate, in fact a back number now.

It is "old-fashioned" in its theology and especially its eschatology, for it urges upon young collegians adherence to the faith delivered once for all to the saints, and it believes that the issue of the coming crisis may be the personal appearing of the Son of Man, not for the destruction of the world of course, but its reconstruction in righteousness. How many thanksgiving sermons this month will emphasize these things?

And indeed, they were not so very generally or strongly believed even then. It was a union thanksgiving service in Boston at which the sermon was preached, and a half-dozen neighboring pastors were in the pulpit with the young preacher. Dr. A. J. Gordon, of blessed memory, was one of them, and when they gathered around the preacher at the close of the service to say the usual pleasant things to him, one of them remarked, flatly enough, that the sermon was beautiful! It is remembered that Dr. Gordon endeavored to get him to say that it was *true*, but he was unsuccessful.

Every one of those ministers has long since passed away except one, the Rev. D. M. Stearns, D. D., for years rector of the Reformed Episcopal Church of the Atonement, Germantown, Pa. He too, was then a young man, and had just come to Boston as pastor of the Springfield Street Congregational Church, which had been started by the followers of the Rev. H. M. Parsons, D. D. Dr. Parsons, father-in-law of the Rev. John Timothy Stone, D. D., of Chicago, and one of the great teachers at the old Niagara Conference, had been frozen out of the Union Congregational Church of Boston, because of his fidelity to the Bible and his testimony to the second coming of Christ. He, and others who thought as he did, founded the new church, and when he was called elsewhere, Dr. Stearns succeeded him.

Dr. Stearns is a knowing man, and always reads *The Christian Workers Magazine*. We wonder when his eye falls on this if he will recall that thanksgiving service in old Berkeley Street Congregational Church, now a movie theater?

How God has blessed and multiplied the ministry of Dr. Stearns since that day! What a Bible teaching ministry has been his, and how unselfishly has he applied the results of it to further the work of the gospel in heathen lands! What a witness has he borne to the grace and the power of Christ before all his brother ministers these many years!

To have two such men as A. J. Gordon and D. M. Stearns stand by the testimony of the young preacher on that Thanksgiving Day so long ago, was reward enough. No matter what the other spies had to say, Caleb and Joshua could be relied upon.

Yes, it is an "old-fashioned" thanksgiving sermon, but we are not ashamed of it. We could improve it in many ways, and make it more attractive for the twentieth century. We could put a little more "punch" into it as they say now-a-days, we could preach it, we believe, with more of the power of the Holy Ghost, but its doctrine would be the same and its practical application also.

Ignorance is still the mother of ingratitude. Ignorance of God is still the awful sin it always was. Men are still making gods out of the gifts of God. Thanksgiving Day is no more God honoring than it was thirty years ago. The evangelical ministry has grown no stronger. Intellect and mammon wield their old time power.

And God has not changed His mind about these things, and it is still true that neither rebel spirits nor rebel men can deliver themselves out of His hand. He will visit upon this nation "all the days of Baalim."

Such talk is not visionary, neither is it pessimistic. It is not pessimistic because the darkest hour is just before dawn. We are not looking for wrath but for salvation when Jesus Christ comes. And He is coming not only for the comfort of His believing people, but, through them, for the blessing of the whole world.

Preach and teach these things on this Thanksgiving Day, dear fellow ministers. Bring the people back to the Bible and the God of the Bible. Be "old-fashioned" about it. Eschew modernism. "Ask for the old paths, where is the good way, and ye shall find rest for your souls" (Jeremiah 6:16).

Editorial Notes

Reason and Higher Criticism

Some time since we spoke of Herbert Spencer's *Autobiography*. Spiritually we are as far from him as the poles, but his earthly wisdom has been suggestive and helpful in many ways.

In one of his observations we find a good illustration of the attitude to be maintained with reference to the higher critics. Spencer is speaking of Professor Owen on comparative osteology and the skepticism he (Spencer) felt towards his theory of the archetypal vertebra. His own ignorance of the subject kept him in fear from expressing his dissent, especially when distinguished biologists had shown their adherence to it.

But one day he heard Huxley attack it before the Royal Society, and then he plucked up courage to write a criticism of it for a *Current Review*. To quote his own words:

"Had the question been one of knowledge, I should not have been absurd enough to criticise a naturalist so profoundly acquainted with the facts; but it was a question of reasoning. Taking Professor Owen's various statements and explanations as they stood, the purpose was to show that they involved incongruities so numerous as to make his hypothesis untenable. In other words, if the data put before him do not bear out the inference, it is incompetent for every logical reader to say so."

This is precisely the situation with reference to the destructive criticism of the Bible. It need not be denied for example, that in Genesis God is sometimes spoken of as "Elohim," and sometimes as "Jehovah;" nor that there are differences of literary style extending through the hexateuch; nor that Deuteronomy mentions one sanctuary only and the early historical books speak of many. These data are before the eyes of those with the ability to see them.

But the inferences or conclusions to be drawn from them are another matter. Those who present the data may, or may not, be competent to generalize upon them. And as a matter of fact many of the destructive critics who attempt to do so are utterly incompetent for the task. Fundamentally that which renders them so is their denial of the supernatural, and any intelligent child of God is able to determine this for himself.

To put it in another way, the logical reader, especially he who through grace is enlightened by the Holy Ghost, can easily compare the deductions of the higher critics with the replies of the conservative scholars of the church, and determine which of the two are the more reasonable, and to which it is the part of wisdom for him to pin his faith.

✣ ✣ ✣

Cause for Thanksgiving

Our nation is so filled with trouble just now that perhaps some people are wondering for what we have to be thankful on this Thanksgiving Day. Let the extract which follows from a letter postmarked "Harbin, Manchuria," help us to answer that question. It is written by a Japanese military officer, formerly a student in The Moody Bible Institute, and we give it in his own language:

"I came here this city last July from Vladivostok and straightway was caught by the endemic with which I am not yet recover my health.

"By this time terrible cholera is prevailing in this city very wildly as the total patients are estimated already over a dozen thousand and half of them are dead. Every day we have the dead more than one hundred and fifty. Certainly nearly all of them are the Chinese. No nurse to watch them, no friend to bury them and no wood to burn them, and they are laid at the streets without any cover to let the wild dogs eat, or thrown into the river.

"We are quartering at the most safety place, yet we have to pay great attention for everything because the Chinese people and the numberless flies are wandering everywhere.

"Harbin is quite big city and the center of so-called Siberia and Manchuria."

How grateful we should be for our escape from calamities such as these, and what an obligation it lays upon us to try to get together as the favored citizens of so good a land, to make it answer the purposes for which God has given it to us!

✣ ✣ ✣

Armenia's Cry

We are in receipt of a letter from the Hon. James M. Gerard, Chairman of the Executive Committee of the American Committee for the Independence of Armenia, conveying two anxious cablegrams from the Armenian Government and adding thereto his own solicitous appeal for that afflicted people.

Both of the cablegrams are signed by A. Ahronian, president of the delegation of the Armenian Republic at Paris. One of them states that word has just been received from the heart of the afflicted country saying that Moustapha Kemal's regular troops, assisted by Turkish-Tartan bands and Kurdish crews have begun to surround the Armenian Republic to carry out the apparently fully formed edict of destruction. Those who have recently returned to their dismantled houses, hoping for possible relief, are now at the mercy of the invaders.

The second recites that the British have at present withdrawn, and the Turkish officers are making preparations to take advantage of the well nigh defenseless condition of the inhabitants and put them to the sword. Money and ammunition on the part of the brave local defenders is exhausted. Fifty or sixty thousand are just now dying on the roadways. The population is exhausted, and the people are starving and despairing.

These people turn instantly to America, and our Government is urged to act. Christians are asked to pray, and to give generously and promptly.

* * *

Let All Get to Work

We confess too little knowledge of political economy, finance and business science, but it would seem to require but little knowledge to apprehend the sense of the remark that the simplest and most effective way to increase the value of a dollar is to put more goods of all kinds on the market. We would not be called upon to pay $20 for a pair of shoes if the factories were glutted with them. Nor would rents have soared where they are if new houses and apartments were being built.

The war withdrew 26,000,000 men from productive industry. Is it any wonder that prices are high? Why, then that the war is over, do not all of us get to work?

Strikes for higher wages and shorter hours will never bring down prices, but on the contrary they will increase the cost of living to the extent that a universal famine will threaten the collapse of things. Profiteers? Where is the greater number of profiteers these days?

May God give us a revival of sense, and judgment, and industry, and economy, a revival of righteousness before it is too late.

* * *

Pray for the President

In Protestant churches where a liturgy is used the President is prayed for every Lord's Day. It is a fine and suitable thing to do, and if it had no other value, think how it tends to nourish patriotism, to temper partisanship, and to maintain the respect which is due from all of us to that high office.

But even where the President is not prayed for every Lord's Day he is commonly remembered at religious services on Thanksgiving Day.

We hope he will not be forgotten anywhere on this occasion. If he ever needed our prayers he needs them now. To carry the colossal burdens of his position under the best of circumstances is enough to crush him, but when his natural strength is less than normal, how we should sympathise with him and try to help him with our prayers!

A Christian can feel thus no matter what his politics may be, and no matter what opinion he may be holding at the moment either on international or domestic affairs. How happy we should be that this is true!

The Naked Sword

By William Olney, London, England

"It is God's Word, not man's comments upon God's Word, that saves souls."—Rev. R. M. McCheyne (quoted by Rev. C. H. Spurgeon, Sermon No. 172)

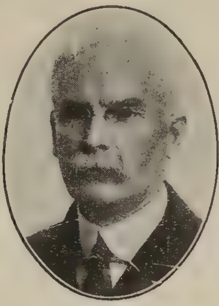
Not dazzling argument, in words
Of careful, cultured choice, affords
The edge, keener than human swords;
But living truth, applied to souls
Which wounds with stroke which is the Lord's
That only mind and heart controls.

Take thou the naked sword, and fear
Lest studied "scabbards" charm the ear
And hide the blade; say to men, "Hear,
And your fast-dying souls shall live."
The Word shall wake th' repentant tear,
And Peace and Righteousness will give,

Christian Education: Its Relation to Modern World Life

By Rev. Robert McWatty Russell, D. D., LL. D.

An Address at the Graduation Exercises of The Moody Bible Institute


Robert M. Russell, D. D.

MODERN Christendom is confronted by the appalling defects of its educational system. Chief among these is the tendency to eliminate the Christian element.

Education is intended to acquaint man with his true environment, and to train him to live in harmony therewith. "To educate," says Webster, "is to instill into the mind principles of art, science, morals, religion and behavior." "To educate in the arts," he says, "is important; in religion indispensable."

Our modern educational system is imperiled from three sources: An exaggerated materialism, a pretentious psychology, and a pedantic pedagogy.

I

The German system of public instruction, so long held up as a model for the world, consisted largely in "systems of science, philosophy and theology wrought out by minds that had thrown off the authority of divine revelation," and placed the supreme emphasis of thought upon the material. Every true scholar must rejoice in our modern triumph in the realm of natural science. It is to the credit of modern life that in the last fifty years we have made more progress in the physical sciences than was secured in the last two thousand years. Obtaining mastery over nature is in accord with God's original purpose for humanity, and the charter of man's liberty to study nature and dominate her forces was given in the morning of creation when God, viewing both nature and man, the crown of His creation, issued the command, "Subdue it." But it is lamentable that man in making a closer scrutiny of the earth should lose his vision of the sky; that because of finding fire-flies in the meadows he should forget the stars, and that through an increased knowledge of things physical the modern generation should be taught to worship at the shrine of matter, force and motion, ignoring the spiritual trinity of "Father, Son and Holy Spirit." Materialism is a menace to modern life.

II

A Pretentious Psychology

We suffer likewise from a pretentious psychology. Psychology is a noble science. The science of mental phenomena, as dependent upon or correlated with physical changes, is worthy of much attention, but it should not exclude theology or rob mankind of spiritual treasures. Pope was roaming in a mental fog when he wrote:

> "Know then thyself; presume not
> God to scan,
> The proper study of mankind is
> man."

With vision clarified as to our nature and needs, we can answer:

> Look thou on high; thy source is
> not the clod,
> The proper study of mankind is
> God.

A pretentious psychology would account for all the spiritual phenomena of sainthood, ancient and modern, without recognizing the existence of a personal, self-revealing God, or a world-Saviour, historically accredited by His resurrection from the dead. A pretentious psychology finds no need for the activity of the Holy Spirit in the phenomena of conversion. The new life produced by regeneration is classified as a movement of adolescence. The faith of the early disciples in the resurrection of Jesus is traced to the mere subjective experiences of men in whose hearts there was a struggle of sorrow and hope. Christian ethics the world of course needs, but it is presumed that these may be accepted and retained without definitely relating them to a divine teacher. In other words, our modern psychologist proceeds cheerfully to cut down the tree of historic Christianity, vainly imagining that its ethical shade will remain for world life. While boldly eliminating from the gospel record all that lays claim to the miraculous and finding no source for spiritual phenomena outside the movements of man's own mind, these teachers still desire to be viewed as Christian men and seek to be the guides of a new generation. Because of the prevalence of this kind of thought, young people, who go forth from Christian homes with Christian faith in their hearts, return from the colleges and universities talking of "the mistakes of the Bible," "the folk-lore of Genesis," "the myth of Palestine," and "the impossible theological vagaries of Paul." A pretentious psychology writes "myth" where our fathers wrote "revelation," and would substitute for the glorious light from the "Sun of Righteousness" the pale gleams from the rush-lights of human speculation.

III

A Pedantic Pedagogy

A third form of danger to our educational system is a pedantic pedagogy. Pedagogy, or the science of teaching, is important; and much good has come from rational effort to secure the best lines of approach to the child mind and the true proportion and order for the presentation of truth. But much of modern pedagogical theory, in so far as it concerns religious education, is chimerical, unscientific and absurd. For instance, it is claimed that it is only after a long course of instruction that the child should be confronted with the truths that involve personal relation to God. Religion is to be taught with a reversal of the chronological order. Instead of starting with the story of creation and saying, "In the beginning God created the heaven and the earth," and then following this with the story of sin and human need, and God's manifestation in Christ, child religious education is to begin with the latest phases of Christian phenomena. He is to learn about religion by observing the conduct of his parents and Christian friends. Next comes the biography of modern church leaders, and in this line he is later to study the development of Christianity as seen in the lives of Luther, Calvin and Augustine. Pushing further, there will come studies in the life of Paul and Jesus, and then the political and social life of Israel. In all this progress the Bible is not to be made a text book. Indeed, none but these pretentious modern scholars, with their vision of how to eliminate the unhistorical from the Bible, can be trusted to prepare these progressive lessons for the young. Indeed, it is claimed that better illustrations for the fostering of the Christian life can be found in modern history than in Bible history. Says one, "How few are the stories in the Old Testament that can not be matched by better ones from recent American history! Compare any incident in the military history of Joshua with incidents in the career of Washington. Compare the story of David on his death-bed, giving bloody advice to his successor, Solomon, with that of President McKinley on his death-bed, singing, 'Nearer, My God, to Thee.'" Such books as Jacob Riis's *The Making of an American*, Edward A. Steiner's *From Alien to Citizen*, Mary Antin's *Promised Land*, and Booker T. Washington's *Up from Slavery*, are considered as quite superior to the Bible for the inculcation of Christian morality and patriotism. Indeed, where the Bible is used, care must be taken not to submerge the child-mind with advanced truth concerning his relation to God. Perhaps the largest truth for little children to be learned from the Bible story of the Good Shepherd is that we should be kind to animals. Later, after years of study embracing Jewish history and comparative religions, there will be provided a series of lessons on the great doctrines of Christian faith "particularly the doctrines of God, prayer and immortality."

The above is a true exhibit of the scheme of certain forms of modern pedagogy for the education of the child. How far it is from the Biblical way and the natural way is easy to discern. The true Christian life is union with God and the development of knowledge of God through that union. The true physical education of the child does not consist in lectures in anatomy and hygiene, and later the providing of nourishing food and the placing of the child in the mother's arms. The reverse order is the process. The personal touch and the personal ministration comes first. Life consists of living, not knowing how to live. Generations of men enjoyed and digested food before ever a book was written upon processes of digestion or the movements of muscles that control the jaws and the existence and activity of submaxillary and sublingual glands. The men who have moved the world spiritually were not educated by this new-fangled method of a pedantic pedagogy. Moses, Samuel and Daniel and the heroes of modern faith looked with child eyes into the face of God, and met the temptations of youth because of seeing the invisible, and of being consciously girded by the everlasting arms. The modern theory of religious education for childhood should hardly be dignified with the term pedantic pedagogy, it should rather be styled attenuated assininity. Modern indifference and opposition to Christian education should be met by clear and persistent challenge as to the importance and reasonableness of the Christian element in education.

Knowledge the Measure of Life

Any educational system is rational only as it includes the spiritual and puts the soul in contact with God. In both scientific and religious phase, the measure of life is knowledge. Life is high or low, broad or narrow, according to the nature of the environment with which the organism has the correspondence of knowledge. The worm life is of a low order because its environment is limited; in fact, it knows nothing but mud. Bird life is higher because its circle of knowledge is wider, including earth and air, sunshine and shadow, song of companions and the whisper of wind in waving grain and leafy forests. Man's life stands highest in the scale of earthly being because his is the ability for correspondence with the wider circles of reality. Man knows the elements of the earth better than the worm, the tints of field and sky better than the birds. He holds a social fellowship with the people of his own age and locality, and then sweeps out to discern the historic and geographical conditions that have characterized the lives of other ages and continents. By patient research he produces multiplied sciences until his environment of knowledge includes the chemistry of earth and air, the measured pathway of comets and stars, the philosophic dreams of men concerning the origin of nature's phenomena, and indeed every interest that throbs in the heart of the race universal.

The Widest Circle of Truth

The widest circle of truth, however, is not that which concerns sun and stars, or even race history and philosophies, but that which concerns God, the infinite One whose power lies behind all physical forces, and whose truth furnishes the light for all the broken beams that enter into human philosophies. "This is life eternal," said the great Teacher, "that they may know thee, the only true God, and him whom thou didst send, even Jesus Christ." The only truth, therefore, that holds within it the promise and potency of an endless and happy existence for man, is the truth that centers in Jesus Christ as the Revealer of God, and thereby furnishes man with an inner life principle and an eternal environment. It is plain to the most casual thinker that life as a function consists of harmony with an environment. Every earthly phase of man's life must, in a sense, be transient, since all earthly environments fail, while our whole assurance of a happy immortality consists in our harmonization with an eternal environment, even God in Christ. Christian education, therefore, becomes a prime necessity in any scheme of culture which aims to take account of man's real nature and needs, and to embrace in its scope the supreme facts of life. Without it, we shall have the tragedy of one who was born a man dying a grocer or a banker, and the anthropos, or sky-gazing creature, becoming a transient spectator of earth's dust.

A Spiritual Universe

Christian education emphasizes the truth that we live in a spiritual universe, and that God is behind His creation. It is pathetic to think of a man in a laboratory holding in his hands the tubes of combining elements, or bending over the crucible, and yet failing to recognize that God is the great Chemist in the laboratory of nature, that a supreme intelligence has mingled the gases of the air for our breathing, combined the elements for the waters of ocean and fountain, and arranged in a wondrous way the combinations that give us the scent of the rose, the flavor of the strawberry, and the lusciousness of the peach. It is equally pathetic to think of a teacher in the physical laboratory manipulating his electric machine, producing sparks and intonations, feeling a pride in his work, and recognizing that his personality and mental power has something to do with every electrical manifestation, and yet failing to bow in reverence at the thought that when night is lurid with the lightning and the storm-clouds answering each other in flash and roar, there is behind this the power and personality of an infinite thinker. The mathematician who draws his lines upon the board is not fit for the leadership of his class unless he perceives that the universe has been laid out by a mathematical mind, and that we have our ideas of circles and angles because God had first His in the orbits of the planets and the lines of crystallization in snow-flake and rock. Inventors who are proud are simply drunken with folly, for what are our greatest inventions and most splendid mechanical achievements but meager copying of the works of God? Have we invented the trowel and chisel as implements for building? God gave us the models in the beaver's tail and tooth. Have we in surgery devised the scissor lance? We copied it from the probe of the black fly of the Adirondacks. Have we augers for the boring of wood and cast-iron linings for the tunnels beneath our rivers and hills? We copied the one from the head of the locust-borer and learned of the other from the ship-worm which bores by means of a funnel-like projection on its head and enamels the sides of the tunnel in its progress with the exhudations from its own body. Did Eddystone erect a light-house to withstand the storms of a century? He patterned it from a tree trunk, and indeed erected a granite oak. Did Paxton the gardener out-do the architects in presenting roof plans for the Crystal Palace of London? He copied the architecture of God in the Victoria-Regia leaf. Do our modern bandstands constitute wonderful contrivances for the projection of sound? We learned the method of construction by the study of the human mouth. Have we the process of making paper from wood pulp? It is as old as the world among wasps. Have we the kodak-camera, with its instantaneous process of making pictures? God anticipated this in His furnishing of eyes to animals and men, and provided a process of printing the picture, developing it in the dark room of consciousness, and transferring it to the halls of memory, in a way which cannot be equaled by our inventions. Think of what you will along the line of our mechanical contrivances, whether these be pulleys, levers, stranded ropes, or beams and arches, and you have everything anticipated by the thought of God in the wondrous structure of the human frame or in the devices of nature. Inventions in all lines have been anticipated. Our storage batteries had a prototype in the electric fish; our armor plate in the scales of the crocodile; our plumbers' clutch-wrench in the claw of the lobster; our telegraph and telephone system in the nerve-lines and centers of the body. Everything beautiful in art is copied from God's work in nature. Not only do our painters find inspiration and color-schemes in sunsets and landscapes, but when the weavers of old sought color and harmony for the beautiful cashmere shawls of our grandmothers, they copied these from the wings of the Indian butterfly,—a creature God had made.

A Self-Revealing God

Christian education not only recognizes that the power of God is behind all physical phenomena, but that He is possessed of moral attributes, and is a self-revealing God. Romanes, a scientist of the last century, emerged from the doubt and unbelief into which he had been plunged by his scientific studies, through the realization that true reasoning demands belief in the existence of a self-revealing God. During the period of his skepticism he read in a magazine of science the story of the discovery of some new crustacean in the Japanese waters. The discoverer was a college friend, and later a missionary. Romanes wrote his former school friend asking how he, a man possessed of keen scientific instincts and mental powers, could still go on believing in the myth of Christianity. The missionary replied that he was a Christian because he used the same kind of common sense in his religious reasoning that he did in his scientific thinking. He pointed out that in scientific studies he had found that the possession of an organ by any organism was the pledge that there existed something in the environment which corresponded to the character of the organ. The eye stands as the pledge that there is light; the ear that there is sound; the lungs that there is air; the olfactory nerves that there are odors. Following this line, it becomes evident that since man is possessed of conscience, demanding loyalty to God, and worshipful emotions, causing him to seek a throne of glory and power, therefore God must be a self-revealing God, or else man in the loftiest phases of his nature is an organized life. Romanes accepted the logic of his friend, returned to the faith of his fathers, and wrote a book demolishing the arguments of his previously published infidelity. Men are not laying aside their reason when they accept the facts that center in Christ. Faith is not as the facetious boy described it, "Believing what we know isn't so," but faith ever deals with fact, and is the acceptance of fact upon the basis of adequate testimony.

The Text-Book of Religion

Christian education also presses the conviction that the Bible is the product of divine revelation, and that in it we have an infallible text book for the religious life.

The Bible is unmistakably clear in its claim to infallibility and authority. It is perhaps this that makes it unpopular in world thought, either as law or literature, for sinful man is rendered restless by its strictures of judgment upon his mode of living and its lurid description of his moral end. John Wesley was right in saying that the Bible must be more than a mere human book. Bad men would never have written a book which condemns their own actions and promises them an eternal hell; while good men by their own natural utterances could not have produced it since their claim of divine inspiration must be true or else the evidence of their hypocrisy and pretention, thereby changing their classification from good to bad. The Bible's estimate of its own infallibility and authority is the only reasonable estimate of the Book.

The Testimony of the Competent

It is significant that the noblest intellects of the world have pronounced the Bible supreme, both in moral teaching and literary excellence. Sir Matthew Hale said, "There is no book like the Bible for excellent wisdom and use." Sir William Jones said, "The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatsoever age or language they may have been written." John Quincy Adams said, "In what-light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue." Of the Bible, Garibaldi said, "This is the cannon that will make Italy free." Horace Greeley wrote, "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground-work of human freedom." William H. Seward, Secretary of State under Lincoln, wrote, "The whole hope of human progress is suspended on the ever growing influence of the Bible." Asked by a pagan ambassador concerning the secret of England's national greatness, Queen Victoria gave him a Bible, saying, "This is the secret of England's greatness." In his centennial letter to the American Sabbath-schools, President Grant wrote, "To the influence of the Bible we are indebted for all the progress made in true civilization;" while Froude in his essay on Calvinism says, "All that we call modern civilization in a sense that deserves the name, is the visible expression of the transforming power of the gospel." Dan Crawford, the missionary, writes, "In Africa, I was shut up with my Bible, the Book with a million eyes." Honorable H. P. Claxton, National Commissioner of Education, says, "The day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum." General Francis V. Green, when presenting a copy of the Bible to each of a graduating class of West Point, said, "No man can justly claim to be educated who is not familiar with the contents of the Bible." Such being the concensus of the competent concerning the value of the Bible, surely it is worthy of a place in our modern system of education, and should be read in some solemn period of each day when schools, colleges and universities strive to have the hands of their moral time-pieces set to the meridian time of God.

The Christian Use of Reason

It can also be justly claimed by the advocates of Christian education that a Christian use of reason in the physical realm guards the youthful mind against the assaults of unbelief and prepares for the acceptance of the fundamental doctrines of the gospel. It is a scientific principle that life cannot be produced without the touch of pre-existing life, and that no form of matter can climb from a lower kingdom to a higher without the invitation from above. This is illustrated by the fact that the materials of the soil remain in the mineral kingdom until invited by the life of the seed to the vegetable kingdom above. That which is vegetable ascends to the animal kingdom through the touch of animal life in mastication and digestion. The forces of animal life remain such until the flesh of the market-place becomes the food of our table, and then those forces that produce the squeal of the pig and the bellow of the ox become sublimated to produce the high notes of the primadonna or the basso profundo of the concert soloist. Since this is so in the realm of nature, why should we be surprised to learn that in the realm of grace we must be "born again" before entering the Kingdom of heaven, and that there is a Kingdom of God and goodness, in which the soul can come only as it is born from above?

Conformity to Type

A proper recognition of the natural law that like produces like, and a proper discernment of the place of heredity in human development, prepares for the easy acceptance of the Bible doctrine that a fallen Adam would beget children in his own image, and that a lost race to have redemption must become connected with a Second Adam through a faith that overcomes the power of heredity, and an imparted power which secures conformity to a divine type.

Revelation by Limitation

A clear discernment that in the study of time and space and electric energy, that which is infinite can be apprehended only in terms of limitation, will secure a mental hospitality for the great fact of the gospel that the infinite God revealed Himself through limitation, and that Jesus Christ was God expressed in terms of humanity. To illustrate, we cannot apprehend space in its infinitude, but we must first think of extension between our hands and then that which stretches between the walls of the room or in wider circles until the mind sweeps out to the orbit of Neptune and the circle of the stars. All thought of infinite space is, however, in terms of limitation. Likewise as to time, we have the measure first in the ticking of the clock, in the passing of the hour, the day, the sweep of a generation, and the cycle of a century, but all in terms of limitation. Electric energy as far as we know it seems infinite, moving under the same laws here and in the pleiades. Yet we know of this universal energy only as by limitation we cause it to leap between the points of the arc-light or to pass through the platinum wire of the electric bulb, or the supply wires of our trolley system. The student who understands these facts of the natural world in their parallel relations with the thought of the spiritual, will in reverence realize that God to manifest Himself must resort to the method of limitation; that in the human life of Jesus, lived nineteen centuries ago, there was the manifestation of the divine perfection, the flashing before humanity of the very light and life of God; and that God must have for ever remained an unknown God unless subjecting Himself to limitation, and in Jesus Christ shining forth indeed as the Light of the world. In truth, men are never hindered from accepting the gospel of Christ because it is contrary to reason, but by failure to recognize that the movements of God in revelation meet the highest demands of reason.

The Christian Teacher

Because of all this, there should be an insistent demand by those who control our educational activities for the Christian teacher. Christian character in the teacher is a prime necessity. Teachers create atmosphere, and atmosphere is an essential of spiritual health. A teacher with an unbelieving or flippant attitude toward Christian truth can vitiate the atmosphere of a university. Leadership by such instructors constitutes the tragedy of education in many of our leading universities. Somewhat recently a professor of philosophy in a prominent eastern university closed his course of lectures with the following words: "It must be apparent to you that the course of lectures to which you have listened has in some sense been destructive in that it has dealt with some of the beliefs that you have deemed important and basal and has shown that they are not. This, however, is the resultant conviction of my years of thinking that we are probably in a universe governed by spirit rather than by blind material force, and that we have a little more than a fighting chance for our belief in God and immortality. But to declare that these things are certain, is foolish, for they are not; and to teach little children that these things are certain, is wrong, for when they grow older and find out different, it may affect their morality. Anyway, we are in this world to clean up as much of it as possible, and it does not behoove us to think much about immortality or God." Most of the supporters of our great universities agree with the Davidic sentiment, "The fool has said in his heart, There is no God;" but they should go further and say that neither the fool, nor the near-fool, who is without convictions concerning God and immortality, shall display his vacuity in the class room of institutions supported largely by Christian contributions. Even a modern teacher of philosophy should be sufficiently informed in history to know that Jesus Christ has lived and taught in this world, and he should have sufficient reasoning capacity to conclude that He who spoke with absolute perfection concerning all the ethical relations of humanity could not have been blindly mistaken in all His estimates of His own nature and His transcendental relations to the Infinite. True teaching has to do with the facts of life, and the greatest and most important fact with which human thought can deal is "The Fact of Christ."

The Bible in the Home

Consistent effort for the advancement of Christian education should have very definite aims; the return of the Bible to its place of importance in the home should be sought. Our colonial fathers read the Bible morning and evening in family worship. Burns, in his *Cotter's Saturday Night*, declares the importance of family religion, when he said

> "From homes like these fair Scotia's grandeur springs,
> That makes her loved at home, revered abroad."

The Christian character which we crave for youth secures its true foundation through the use of the Bible in the home. At a social purity convention in Pittsburgh years ago, a speaker earnestly advocated the teaching of sexology in the public schools and the taking of our boys at a somewhat early age to the museums of anatomy where they could see evidence of the appalling batteries of disease with which God sweeps the pathway of sensuality. "Only thus," he said, "can we hope for sexual purity in modern life." At the close of the address a man dignified by age and culture arose and said that by the grace of God he had lived a life of purity; that into his youthful hands there had come no books on the sex problem; that he had never been privileged in his youth to visit a museum of anatomy, but that the Bible had been read through and through in his home in family worship; that he had been introduced to the problems of sex life by its sacred literature; that he had learned of God's ideal for the fellowship of men and women in domestic life; that in the hour of temptation his shield had been the thought of God and his answer that of Joseph in the hour of supreme test, "How can I do this great evil and sin against God?" Nothing less than the sanctification of the affections will secure for mankind the life of purity, and for this sanctification there is no other method than that described in the petition of Jesus, "Sanctify them in thy truth, thy word is truth."

The Bible in the Public Schools

The Bible should have its old place in our public schools. In the beginning of our national life, it seemed assumed that ours was a Christian nation, and most of the States provided for the reading of the Bible and prayer before the students of our public institutions. In later years there has developed much effort to exclude the Bible from the public schools. The Supreme Court of Wisconsin has decided that the Bible as a whole is a sectarian book and may not be used in the school room, although portions of it are not sectarian and may be read with profit. The Supreme Court of Illinois has declared the Bible sectarian without making any such exception. Attorney-generals have decided its use illegal in California, Missouri, Minnesota and Washington. State school superintendents have rendered similar decisions in Arizona, Montana and New York. The method of reasoning in such decisions is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement, on the ground that water is a basal element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. It is high time for Christian voters to make Christian character and logical consistency qualifications in candidates supported for state and national offices. It is true that the majority of public school teachers are without the wisdom and discernment to choose the most helpful portions of Scripture for daily readings in the schools, but there could be a union of Protestant, Catholic and even Jewish intelligence in preparing a book of selections from the Bible that would give to our youth its great historic trend and ethical principles. It seems withal unreasonable to punish criminals for the violation of laws that have not been clearly set forth and impressed in the system of public instruction that trains for citizenship.

The Bible in the Colleges and Universities

Chairs of Bible should be established in all our colleges and universities. The movement is already strong for this in our church colleges, but university life is not complete without at least the elective opportunity of studying that Book whose truth is the fountain head of our civilization, and whose legislation is the source of the major part of our laws.

The Bible in the Modern Pulpit

The Bible needs restoration to many of our American Protestant pulpits. Preaching has become too largely the taking of a fragment of Bible literature and the production of a moral essay upon its principles. A modern popular magazine prints the humorous request of a minister that the magazine shall be issued bi-monthly instead of monthly, on the ground that each issue contains so much of good material that he cannot give it all out to his people in the four Sabbaths of the month. More than one minister needs reminding that his commission is to preach the gospel, and that his sermons are to be taken from the Bible. A minister may with profit indulge in wide reading of current literature, but his sermon thought should center in the Word of God. The people of our congregations read the magazines. They are confronted with that which is new when the Bible is presented. The latest world news is found in the prophetic portions of Scripture.

The Bible in Theological Seminaries

The study of the English Bible should have a larger place in the curricula of our theological seminaries. Too often the method of study is merely critical, and the student comes out with more knowledge of the oppositions of destructive critics to the Bible than of the Bible itself. In many cases so much place is given to the study of historic and comparative theology that the student is left without knowledge of true biblical theology, and is therefore without preparation to give a real message to his future congregation. Religious thought should always be Christo-centric, while the curricula of theological seminaries should always be Biblio-centric. Too much time is spent with matters almost totally unrelated to the future work of the ministry, while in many cases what is called modern critical scholarship undermines faith in the Bible as the authoritative revelation of God. In the class room of a supposedly orthodox theological seminary of a denomination noted for orthodoxy and conservatism, I heard a professor of scholarly reputation conducting his class review. He was dealing with the closing chapters of Matthew's Gospel, and asked a student concerning the apparent meaning of a certain passage on Kingdom truth. The student gave a clear answer as to what Jesus had said. The professor then asked, "Could Jesus have taught such a doctrine?" The answer, which came as an echo from a previous recitation, was that Jesus could not have taught such a doctrine, but that it found its place in the Gospel because no matter what Jesus said about the Kingdom, the disciples were so obsessed with their theories of Jewish eschatology that any truth uttered by Him would have taken the shape of their mental mold, and thus express the thought of the disciples rather than the teaching of Jesus. The professor approved this "made-in Germany" theory of interpretation, and thus not only robbed his class of the true teaching of God's Word, but denied also the fundamental idea of Bible authority and inspiration that "men spake from God moved by the Holy Spirit." A radical reform is needed in the teaching methods of our theological seminaries, if we are to have a gospel ministry which shall speak with power.

Desirable Results

Some very desirable results will be secured by a new emphasis on Christian education.

A spirit of sobriety will be brought to the youth of our age. The pleasure-loving spirit of our time will be challenged with the voices of eternity. With the Bible restored to its place in the home, our Josephs will learn to meet temptation with the shield of God's conscious presence, while our Daniels in college and university environment, where incense of tobacco is ever burned to a deified appetite, may purpose in their hearts not to defile themselves.

A holy discontent will also be awakened at the industrial and social conditions of world life. Already we have a murderous discontent that would seek redress of wrongs in all forms of riot and destruction. This should be supplanted by a sober recognition of world ills. It is to the discredit of our civilization that notwithstanding the fact that God furnishes unmeasured wealth in the mountains and in the seas, and sends bounteous harvests to hillsides and plains, millions are in want because human selfishness forbids the proper distribution of divine mercies. With the products of mechanical ingenuity, multiplied in labor-saving machinery, we find life each year becoming more strenuous, and the problem of how to make both a living and a life more complicated. We have great national and state scandals of graft and in most cases not sufficient moral power to bring criminals to justice. With God furnishing every means of comfort, the nation continues to have periods of writhing in want and misery, fear and mistrust. Christian education would produce a holy discontent with such conditions.

Christian Remedies for Modern Wrongs

It should go further and inquire into their causes, and seek adequate remedy. It is folly to talk of over-production as the occasion of glutted markets, when there are thousands of people yearning for the things produced, yet without the purchase money for their securing. Meditation upon the life and spirit of Jesus in the matter of furnishing bread to the hungry will bring some lesson for our economic life. Jesus was the incarnation of that power which still takes the seed of the husbandman and multiplies it into the laughing harvests. His method of meeting human need and His spirit of philanthropy should guide modern thought. He provided for an orderly arrangement of the needy groups of humanity. He asked that those nearest to Him in power and efficiency should distribute the blessings that fell from His hands. There would doubtless have been a vacancy in the ranks of the disciples had Judas and some companion striven to conceal a third of his provision in cold storage so as to wait for the increased pressure of need with the festival throngs. In the presence of Jesus the great motive of distributing effort was not the profit of the twelve baskets that came at the end of the service, but the joy of working with Jesus for human need. Humanity needs regeneration by the Holy Spirit to change its methods of selfishness into those of philanthropy. It is not fitting that human ambition should find its initial expression in the amassing of great fortunes regardless of the general condition of mankind, and its subsequent expression in the endowment of universities for the rich and soup-houses for the poor. Christian education should lead to a form of life in which those with vast administrative power shall from the very beginning consecrate themselves to the duties and privileges of public life, and the making of our politics the application of moral law to public affairs.

Modern Religious Apostasy

The effort for Christian education will do something towards stemming the tide of religious apostasy which is so marked in our day, manifesting itself both in world-life and the thought of the churches. Five distinct marks of a modern apostasy stand out in world thought.

Reason for Revelation

There is first the substitution of human reason for divine revelation. Time was when the quoting of a Scripture verse meant the settlement of controversy, but today almost any tyro feels that his opinion may be superior to the knowledge of Paul, or even to that of Jesus Himself. It is quite true we should be thoughtful, and the experience of Christian faith does not involve the laying aside of our reasoning powers, but we shall find them quite sufficiently taxed to understand the words of revelation, rather than in effort to refute these.

Attainment for Obtainment

A second tendency is the substitution of attainment for obtainment. The Bible makes it plain that lost humanity needs salvation. That salvation is the gift of God and not merely the result of human effort toward an ideal. "Educate! Educate!" is the cry of the modern world, without any emphasis upon the need of the absolute regeneration of man's fallen nature. "To inoculate our youth with the spirit of Christ," is one description of the modern ideal in apparent forgetfulness that humanity is too far along to be saved by vaccination on the outside, but needs the spirit of life within.

Political Philosophy for Bible Prophecy

The substitution of political philosophy for Bible prophecy, in viewing the future, is a third mark of modern apostasy. Five years ago the eloquent sirens of our Chautauqua platforms were assuring the world of abiding peace because of extensive armaments, and a general spread of culture in human life. The world peace conference at Constance was interrupted ere it began, by the boom of cannon in the world's greatest war. Today the same teachers blandly assure us that endless peace is now at hand, absolutely ignoring the Bible teaching that God cannot make sin happy; that for the present age "Wars, desolations are determined," and that down the centuries there rings the divine prophecy, "I will overturn, overturn, overturn, until he comes, whose right it is." A reading of Bible prophecy will remove all illusions as to an immediate world peace.

Social Reform for Individual Regeneration

The substitution of the social by-products of Christianity for the main product of individual conversion, is a marked feature of modern church policy. It is now claimed that the main effort of the church should center on the thought of better homes, better industrial conditions, better roads, i. e., the bettering of the conditions of the natural man, rather than individual conversion and the building up of a true social order through the securing of regenerated units. The present cry is for a great "get together" movement, forgetful that the great "get together" movement of Noah's day ended in Babel and the confusion of tongues; while the movement which is to save the world began with the age of promise, when Abraham, the lonely pilgrim, "built an altar unto the Lord." Instead of "get together," the modern cry should be "Get to God," for through union with Him there can alone be the unity of the race.

Human Advancement for Divine Advent

The fifth mark of apostasy is the centering of human hope upon the advancement of the sons of men, rather than upon the advent of the Son of Man. It is boldly proclaimed in Christian pulpits that the advancement of the sons of men is the advent of the Son of Man, and that man is to lay aside his anxiety as to world events, because of human efficiency. One preacher lately said, "Let not your hearts be troubled, ye believe in God believe also in men; for there has never yet arisen a crisis with which man has not been able to cope." Everywhere we find what one has termed "The silliest version of Christianity," that mankind is advancing toward perfection by some process of evolution, or development of resident forces apart from what may be the movements of God in the heavenly sphere, and so that preaching is popular which magnifies the powers and possibilities of man, and makes scant references to the potency and promises of God.

A Choice Between Hopes

Between all this and the plain teachings of God's Word, men must make their choice. The gospel of modern evolution has its hope:

"Red of the Dawn!
Is it turning a fainter red? So be it, but when shall we lay
The ghost of the brute that is walking and haunting us yet, and be free
In a hundred, a thousand winters? Ah! what will our children be,
The men of a hundred thousand, a million summers away?"

There is, however, a better gospel, and to it may this Institute, which received its charter for a fearless testimony from God, through its noble founder, always be true. There is a period of grace and glory for the world, but we are not bidden to look for it through the mists of a million years, nor are we to be disquieted by the darkness that may precede the dawn.

Darkness of night,
Will the shadows deeper grow? So be it. But soon there will shine
The gleam of the Morning Star, telling that day is near.
Jesus the Morning Star and Jesus the Sun of Day,
Will open the gates of dawn, driving earth's shadows away.

Meddling With God

2 Chronicles 35:21

By Rev. D. McTavish, D. Sc., Toronto, Canada

Synopsis of an address at the Niagara Conference of the China Inland Mission

THE words "meddling with" are not in the original text, but are used both in the Authorized and the Revised Versions, and seem to express adequately the meaning intended.

King Josiah had a very successful reign. He honored God from the beginning by the reforms he instituted and the thoroughness with which he restored the worship and ordinances of the Temple.

There was great growth and development throughout the whole land. To overcome the Syrian hordes from the North he organized an army that was very successful in repelling their incursions. His military success may have inspired dreams of restoring the kingdom to the splendor of the days of David and Solomon.

If so, this soon led him into trouble. In the East, the Assyrian Empire was hastening to its final overthrow. The new Median power that was destined to be the means of its overthrow was fast rising in the East. In Egypt Pharaoh Necho II, a most energetic monarch, had ascended the throne. He built a large fleet, reorganized the army and the navy, and even attempted to dig the Suez Canal.

He, too, was ambitious to extend his empire, and while Media was engaged in war in the farther East, he landed troops at Acre, and set out across the plain of Esdraelon to Damascus, and thence to the Euphrates.

In doing this he was passing beyond the northern confines of Josiah's kingdom and that king had no cause for interference. Tradition tells us that Jeremiah warned Josiah not to interfere with Necho as he was God's instrument of judgment against Assyria for all the evil that empire had done to God's people.

Whether that be so or not, the fact was in some way communicated to Necho, as we see from this text.

But Josiah would not be dissuaded from interfering with Necho, partly because he was elated by his own military successes, and partly because he did not want Egypt to have control on his northern border.

So, despite all warnings he went to war and was slain at the battle of Megiddo, 610 B. C.

The words of the text are the message Necho's ambassadors brought to Josiah—"Forbear thee from meddling with God."

There are various ways in which this may be done, for man is ever prone to assert his independence of God and take things in his own hands. The lesson of Josiah is that all such plans and efforts will sooner or later end in disaster.

The Pavilion at Niagara-on-the-Lake, Ont., Where China Inland Mission Conferences Are Held

We have many illustrations of this in nature, when we work in harmony with God's laws, they are our friends and helpers, but if we interfere with them it spells ruin. The man who cut open the cocoon to release its inmate found he had destroyed the butterfly's power of flight. The struggle to emerge was a part of its perfecting.

Let the God of nature open out the petals of the rose and it becomes a thing of beauty, but meddle with it in your feverish hurry—tear open its petals—and the beauty of the rose is destroyed. But in Scripture it was those who did the meddling that suffered.

1. Meddling with God's Plan

His plan often matures very slowly, and the natural impulse of our impatient nature, especially in this age, is to hurry things along. God had given a definite promise to Abraham that he should have an heir through Sarah and that his seed should be as the stars of heaven and as the sand on the seashore. But long years passed away and according to nature the promise seemed less and less likely of fulfilment. So, urged by his wife, he tried to hasten the accomplishment of the divine purpose. He began "meddling with God." Through Hagar the Egyptian he had a son Ishmael, and what was the result? Strife, misery, and sorrow followed, and the seed of Ishmael became as thorns in the side of Israel all the rest of their history.

"Wait only upon God; my soul be still,
And let thy God unfold His perfect will,
And He will work with hand unfettered, free,
His high and holy purposes through thee."

2. Meddling with God's Ordinances

The story of Uzziah is just as sad in its ending as that of Josiah. In 2 Chronicles 26: 15, 16, we read, "His name spread far abroad; for he was marvellously helped till he was strong. But when he was strong his heart was lifted up, so that he did corruptly, and he trespassed against Jehovah his God, for he went into the temple of Jehovah to burn incense upon the altar of incense." He, in his pride, assumed a function that pertained alone to the priesthood, and because the High Priest restrained him he burst forth in anger and was smitten with leprosy, from which he never recovered. He had profaned a sacred place and office. God will have men distinguish between the sacred and the profane.

The church of Christ is a sacred institution despite all the outward divisions, and the faults and failures of many of its professed members; despite the erroneous teaching within it. It is a serious thing to meddle with the ordinances of the church of Christ.

Marriage is one of God's sacred ordinances, established at the very beginning of our race. In the divine plan it is to be between one man and one woman only. But, like Uzziah, man knows better and has persisted in meddling with it, and so we have polygamy spreading its slime and curse over the world. So in this ordinance there are only two things that can dissolve the marriage tie, adultery and death. But here again man is wiser than God, and family life is being blighted, and society poisoned by easy divorce.

Again, the Lord's Day is one of God's sacred institutions, and men cannot trample upon it and escape the consequences.

3. Meddling with God's People

When we read the story of Esther, we find in Haman a striking example of a man who from vanity and healousy sought to destroy God's ancient people. He hated Mordecai the Jew, the Uncle of Esther, because the latter would not make obeisance to his fancied greatness. So to get rid of him, he planned the massacre of all the Jews in the realm, and very nearly succeeded. But judgment swift and sure fell on him, and he himself was hanged on the gallows he had erected for Mordecai.

If history has made anything clear, it is that the nation or individual that meddles with Israel will suffer for it sooner or later. In what countries have the Jews been most terribly meddled with during the past few centuries? Is it not in Turkey and in Russia? Look at these nations today. Turkey is prostrated, never to rise again, while the Jew is back again to his own land and to his beloved city. Russia with its pogroms has massacred Jews by the thousand, and today Russia is torn in pieces and bleeding at every pore. If we accept Romans nine to eleven we cannot fail to see that God has a special purpose yet to accomplish through this people, and while there is a blessing promised to those that love them, there can only be judgment to those who meddle with them.

4. Meddling with God's Word

We have an illustration bearing on this in Jeremiah thirty-six. Jeremiah received from Jehovah a message concerning King Jehoiakim and Judah, and it was written on a parchment scroll by Baruch his scribe. When it was read to the people, they were greatly alarmed, and urged that it be brought to the notice of the king. When it was read to him, the king took his penknife, and cutting it in pieces, threw it into the fire in the brazier before him. The prophecy was not lost, for Jeremiah said to Baruch, "Take thee again another roll and write in it all the former words that were in the first roll which Jehoiakim hath burned."

A great many have undertaken to destroy the Word of God as Jehoiakim did but have failed. The Roman Emperors tried to do it, and papal Rome has destroyed Bibles by the thousands, but there never was such an issue of the Word of God as there is at the present time.

But a more subtle attack has been made upon it by radical criticism. For more than half a century Germany has been the fountainhead of this, and the war has revealed the moral consequences of meddling with God's Word. Jehoiakim suffered the consequences of his contempt for the Word and its warnings by being carried in fetters to Babylon. All recognize the value of careful and scholarly study of God's Word, when it is reverently done, but woe to those who practice penknife criticism, and cut out of the Word of God what does not accord with their judgment.

5. Meddling With God's Service

In Acts 13: 4-12, we read that when Paul was in Cyprus the Word laid hold of the heart of the Roman proconsul, Sergius Paulus, but a man named Elymas, who was making money out of sorcery, and feared he might lose his revenue, interfered with the work of God and "tried to turn aside the proconsul from the faith." Paul delivered a terrible rebuke to him, "O full of all guile and all villany." The sorcerer was smitten with blindness—the very condition in which he sought to keep his dupes—and had to be led out.

When a genuine work of God is going on, it is a serious thing to speak against it, or cause those who might be blessed by it to be turned aside. You may not approve of the method, but if God's Word is exalted and men are being brought from sin to God, it is a serious thing to belittle it in such a way as to turn aside those who might be helped by it. Not infrequently has the criticism of the sermon around the Sunday dinner table destroyed the confidence of the children in their minister and made it impossible for him to help them. To inject doubts into the minds of children is in the sight of our Lord one of the most deadly evils.

6. Meddling with God's Supreme Purpose

In Matthew 16:23 when Jesus told His disciples that He must go up to Jerusalem and there be killed, and on the third day rise again, Peter undertook to meddle with this purpose of God and said, "This be far from thee, this shall not be unto thee." Jesus' reply was an awful rebuke, "Get thee behind me, Satan."

It is our wisdom to seek to discover God's purpose, and to work and live in harmony with it. So too, when for His purpose, God lays His hand on any life—it may be your son or your daughter—it is a serious matter to interpose and say, "O, I cannot give up my child."

True success and blessing in life will depend entirely upon the degree in which our lives are in harmony with God, for "who hath hardened himself against him and prospered?"

He Staggered Not (Romans 4:20)

By Charles Frederic Sheldon, D. D.,
Perry, Ia.

He staggered not; but marched right on,
That ancient hero, Abraham.
He trusted in the Eternal One
His heart had heard God say, "I AM."

He staggered not; though unbelief
Sought everywhere to bar his way.
The promise gripped his eager soul,
And nothing could his progress stay.

He staggered not; but strong in faith,
Believing God with all his soul;
By faith o'ercame his every foe,
The promise led him to his goal.

He staggered not; but glory gave,
To God, whose promise he believed,
Sure that in God's own good time
The promised heir should be received.

So let me live my life each day;
And stagger not, but still believe,
That in my Father's own good way,
All that is best I shall receive.

Ignorance the Mother of Ingratitude

By Rev. James M. Gray, D. D.

This is a sermon, preached at a Union Thanksgiving service in Boston about thirty years ago and now printed, not on its merits, but because the preacher insists upon it. See editorial, "An Old-Fashioned Thanksgiving Sermon."

Illustrated by cuts of historical locations in Boston at the time the sermon was preached.

"FOR she did not know that I gave her corn, and wine and oil, and multiplied her silver and gold which they prepared for Baal" (Hosea 2:8).

The history and meaning of this text are very plain. The prophet is alluding to the nation of Israel under the figure of an unfaithful wife. He has already, in summary, related her fall, her chastening, and her future recovery. But at this verse he returns again to the subject, enlarging both on the impending infliction and future mercy, assigning as the cause of the affliction, the ingratitude of Israel for the material blessings of Providence she had received. Ingratitude, which in turn grew out of ignorance of the source of those blessings. "For she did not know that *I* gave her corn and wine and oil. The stress is on the pronoun "*I*" which is emphatic in the Hebrew.

Israel was not altogether unaware of, or oblivious to the blessings she received, but she attributed them to the gods who represented the functions of nature. As another expresses it, "They took God's-gifts as from their gods, and made them into gods for them."

To give the glory to Baal was only an earlier form of ascribing the same honor to the "laws of nature," a phrase rather more cultivated and, therefore, more familiar to modern ears. "By attributing to planets influence over the affairs of men, and worshipping the supposititious gods who presided over those planets, they differed in no essential feature from those in the present day who displace divine providence with destiny, or fortune, or fate."

I

Wilful Ignorance is Sinful

But to appreciate the situation, it is needful to reflect that Israel's ignorance was a wilful, and hence a *sinful* ignorance. The lack of knowledge was not so much lack of understanding as lack of disposition, lack of will. They might have known better had they chosen so to do.

From the "Boston Traveller."

The Old State House, at the Head of State Street

For example, when in his Epistle to the Romans Paul charges the heathen world with like criminal ingratitude, he tells them they were without excuse; for the invisible things of God, i. e., His eternal power and Godhead, were seen in the creation of the world, being understood by the things that were made.

No man will be condemned by our righteous God for lacking that which he had not the opportunity to obtain. Hence when we read of the heathen world as given over to the folly of their own minds because of their unthankfulness, it is an incontrovertible evidence that when they knew God they glorified Him not as God. In other words they did not live up to the knowledge they possessed but for their iniquitous inattention.

If this culpability therefore attached to the heathen world, whose only evidence of God was those common blessings of light, and heat, and fruitful seasons, and health, and the faculties and senses of the soul and body, how much greater the blameableness of Israel who had these same witnesses to God, and so many more, "to whom pertained the adoption and the glory, and the covenants and the giving of the law, and the service of God and the promises, whose were the fathers, and of whom, as concerning the flesh, the Messiah was to come?"

And then, by parity of reasoning, if Israel's responsibility was correspondingly increased by the opportunities she enjoyed, how much greater the guilt of a nation such as ours, with all that is included in the knowledge of the gospel, and in the abiding presence of the Holy Spirit, if we too are unthankful to God for our mercies through any misapprehension of their source!

How Thanksgiving Day Is Kept

And yet one may safely challenge the Christian conscience of our nation as to whether such a misapprehension does not now exist?

The character of the observance of Thanksgiving Day itself is no trifling illustration of it. There was a time when this day was what its name indicates, a day of thanksgiving to God for His manifold mercies to the nation. It was born in such a desire as this—the social element may not have been forgotten, but it was secondary. The order is now reversed however, and the celebration of the day is first social and afterwards religious. Thus is a large majority of us doing just what the Hebrews did in Hosea's time, making gods of God's own gifts! "Giving countenance to an hypothesis of materialism that man is produced from wind and ashes. That he is simply the sum of his father and mother, of time and place, of wind and weather, of sound and light, of food and clothing!"

And I have sometimes thought that we ministers were not altogether free of blame in the premises. What are the themes to which we frequently call the attention of our congregations on this day?

I had the curiosity to examine a newspaper to ascertain this point and was not surprised to find the large amount of attention given to civil service reform, the need of a new party, the power of an enlightened public opinion, an arraignment of a particular government official, and the like, as the panaceas for certain evils then supposed to be threatening our nation.

Not that such themes should never be handled by ministers, not that they may not properly be referred to in the Christian pulpit—but "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

Is it any wonder that the people should become oblivious to the source of all good when their spiritual leaders set them the example? And is the critique of the secular press entirely without fairness and is it to be suspected altogether of ulterior motives, when it calls upon us not to abuse the privilege of the pulpit by giving expression to our political opinions, but rather to seek to draw the world's attention to the claims of its Creator and its Ruler?

We Rest in Second Causes

Gratitude for benefits received is so plainly a duty, that it is superfluous to establish it by argument. Neither have I the hardihood to assert that many persons will, in plain terms, deny the obligation of gratitude to God.

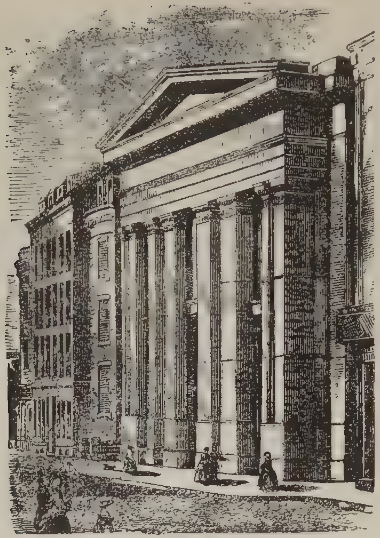
Our want of thankfulness does not spring from any doubt as to the abstract principle itself, or from any doubt as to the particular duty devolving on us to give thanks to God, but the trouble is we do not perceive God to be so truly and continually a benefactor to us as He really is.

In the first place, *we are apt to rest in second causes* rather than to trace our blessings to the supreme cause. When we receive good of any kind it appears to be the fruit of our own labor, or prudence, or exertions, or of the kindness of friends, and hence to these the gratitude seems to be due, and to these it is generally offered, forgetful that God's goodness towards us is not diminished, but rather increased by the intervention of the means He has chosen or given us to employ.

Suppose that before we conferred a favor on our child, we required some previous exercise or labor as a condition of the gift. When he had received the gift would he be justified in saying he owed it not to his parents but to his own labor? Would not the parent reply, "I appointed you that labor for that very end, I promised the reward, I pointed the way, I ensured success?" And is it not equally as true that, but for the blindness of our understanding, we should refer every mercy to the supreme cause?

And then a second feature of that ignorance which produces unthankfulness is *a defective view of providence.*

Men call it a "providence" when they receive some unexpected deliverance or blessing. But very seldom do they give a loss, or a disease, or



Mount-Vernon Church, Ashburton Place, Where D. L. Moody Was Converted

a misfortune such a designation. Yet "providence" really means an instance of God's care over us, and we are not competent to judge of the precise nature of His dispensations in a given case.

Many, for example, are disposed to think that they have no particular grounds for thankfulness, that their lot has been hard, and their mercies few, whose impression is founded on the false principle that nothing is good but temporal good. Had God given them unusual success in their undertakings, or unexpected accessions to their fortune, health to enjoy their prosperity, then would they have acknowledged themselves debtors to His mercy. But the circumstances being different their feelings are different, and as Ahab lay upon his bed overwhelmed with distress because he could not obtain the vineyard of Naboth for a garden of herbs, so are they unable to see any mercies to be thankful for, even in the gifts of the gospel, while they have not been permitted to gratify certain particular desires of their own hearts.

A third feature *arises from the very number of the divine mercies themselves.*

While passing out of the Northern Railroad depot the other day, my heel slipping on a smooth flagstone, I was barely saved from a serious fall. Instantly I thanked God for the escape. While hurrying through Joy street on my way home in the dusk of the evening, I slipped again on the ice, this time striking the pavement from which a passerby helped me to arise. Again I thanked God, but the thought flashed into my mind, how many steps have I taken this day and every day since I was able to walk, when I have neither stumbled nor fallen, and when the consideration of God's merciful oversight has never entered my mind?

Affecting consideration indeed, that some extraordinary instance of divine interposition should excite more gratitude than the more valuable mercies of every day! But is it not the fact, that the very extent of those blessings which we share with others demands additional gratitude? Are they not in all respects the most valuable of our blessings? "Compare, for example, such a gift as the light or heat of the sun with any petty comforts granted to an individual, and do we not perceive a superiority of value in them as distinct as between the dew which fell only on the fleece of Gideon, and that which covers the general surface of nature, refreshing the thirsty fields, and clothing them with verdure and beauty?"

II

Seductive Lovers

But I beg your attention more particularly to the words, *"which they prepared for Baal."* The margin reads, "which they made into Baal."

That is, with the gold and silver God had so multiplied unto them, Israel made for herself idols, false gods, setting before them, for a sweet savor, the corn and wine, and oil which God had given her. For in her sinful ignorance she had said: "I will go after my lovers that give me my bread, and my water, my wool, and my flax, mine oil, and my drink."

The sense of human weakness abides even when divine love is gone. Israel is conscious that she has not these things of her own power, she is beholden to some other for them, but forgetting Him who had given her power and all

Christ Church, Salem Street, in Whose Steeple Paul Revere's Signal Lantern Was Displayed, April 18, 1775 things to enjoy, she professes them to be the gifts of her "lovers," which is only another name for devils. These lovers therefore she sought, their will she followed, and their pleasure she fulfilled.

"Whoever," says Dr. Pusey, "receives the gifts of God except from God, and in God's way, receives them from devils." And with equal truth he asks, "What do they who seek pleasure, or gain, or greatness, or praise in forbidden ways or from forbidden sources, what do they than make their pleasure, or gain, or ambition, their god, and offer their time, and their understanding, and ingenuity, and intellect, yea, their whole lives, and their whole selves, their souls and bodies, all the gifts of God, in sacrifices to the idols which they have made? Nay, since whosoever believes of God otherwise than He has revealed Himself, does in fact believe in another and not in the one true God. What else does all heresy but form to itself an idol out of God's choicest gift of nature, man's own mind, and worship not indeed the works of man's hands but the creature of His understanding?"

Were there time, one might mention several of these devils, or lovers if you prefer it, by which our nation is in danger of seduction.

The god of intellect is one. Not that I have reference to any particular school of antichristian philosophy, but to that which has far more potency over the masses, viz: the wonderful advances we are making in the practical sciences and arts. Advances along such lines and with such rapidity that the worldly-minded no longer see the need of a direct and upholding providence, and are on the brink of an affirmation that man has only to seek out more inventions to become master of the world.

Statecraft is another of these lovers. Our corn, and wine, and oil are to be increased, our gold and silver will be multiplied by a better adjustment of international relations, by reforming the tariff, by a thorough system of internal improvements, by prohibiting the liquor traffic, by extending the right of suffrage, by educating and colonizing the Indian and the Negro, by equalizing the value of currency, and all that. To many of these things we say "Amen," to some of them a very hearty "Amen," but the danger is that in their calculation and execution we turn our back and not our face to God, who therefore will reject our confidences, and we shall not prosper in them.

Fanueil Hall (The "Cradle of Liberty") and Quincy Market

Mammon worship is an illustration of these lovers. The over-estimate of wealth, base means of getting wealth, habitual selfishness in spending wealth, sinful love of wealth, the notion that the amassing of wealth—be it in shillings or in thousands of pounds—is an end of life, Canon Farrar pronounces as among the gravest perils of England, and can one be accused of exaggeration if he apply his language to the United States?

"If the king of Mexico has any gold," said Cortez, "let him send it to us, for I and my companions have a disease of the heart which is cured by gold." It was this disease of the heart that drove those conquerors of Peru and Mexico to acts of the most shameless atrocity. But how many citizens of the United States can, on this

Thanksgiving morning, lay their hand upon their hearts and say, "I am free from this affection, dollars and cents are not in any sense my god?"

Then there are our fallacious lovers of a more religious sort whom we are running after. On the one hand ritualism, but one remove from Romanism, which Dr. Newman, of New York, has recently said he would watch as he would a thief, and track as he would a murderer. On the other hand, rationalism which denies the Bible to be the guide of conscience, and would undermine every distinctively Christian institution in the land. While between the two stands spiritualism, for which the inhabitants were driven out of Canaan, a prophetic feature of the latter times and a return to the demonism of the days of Christ. If there ever were a Baal worship must not this be one?

Park Street Church, Tremont Street, Where Dr. Gray's Saturday Afternoon Bible Class Was Held

III

What God Thinks About It

Let us inquire what God thinks about these things? What had He to say to Israel for her spiritual adultery? Would He always and forever condone her infidelity, and by lavishing His abundances upon her, encourage her in sin? Nay, "I will return" said He, "and take away my corn in the time thereof."

"I will return." God is absent from His people when they abuse His gifts and this is why they do abuse them. His judgments are far above out of their sight. When He returns to them in such a case it is in chastisement. "I will take away my corn in the time thereof." That is when the coveted prize is almost ours, and we think we have only to put out our hand and gather it. In harvest time there shall be dearth.

"I will recover my wool and my flax given to cover her nakedness." I will recover them. These things while in the possession of the ungodly are in captivity, they are kept back from their proper use, and God will not permit them to be employed against Himself in the service of other gods forever. He will resort to the remedy of replevin.

"And now will I discover her lewdness in the sight of her lovers and none shall deliver her out of my hand."

Prosperity sometimes covers a multitude of sins, but our false lovers are never nauseated by them until the mask drops off, and our folly is exposed by the removal of some outward gift. In such a case neither rebel spirits nor rebel men can deliver us out of the chastening hand of God.

"And I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts."

Strangely enough, Israel with all her idolatry was in the habit of keeping the great feast days in commemoration of God's mercies to their forefathers somewhat as we do today. True to human instinct much as they might disobey God, they were afraid to part with Him altogether. They would serve Him as far as they could, serve Him without parting with their sin. Jeroboam retained all of the divine worship possible with his politics. Judah sware both by the Lord and by Malcham.

They even had a certain kind of gladness in their feasts in accordance with the original divine commandment to that end, but they could have no real joy of course, because that is to be had only in the Lord. But now that they might no longer deceive themselves in so serious a matter, God proposes to do away with their formal services, He will displace their hollow outward joy, and carry out that judgment which Christ threatened upon the church at Ephesus: "I will remove thy candlestick out of this place, except thou repent."

"And I will visit upon her all the days of Baalim, wherein she burned incense to them and she decked herself with her earrings, and her jewels, and she went after her lovers, and forgat me, saith the Lord." The days of punishment shall equal the days of the wanderings in the which she burnt incense to Baal. "Even to the penitent God makes the chastisement bear some proportion to the length and greatness of the sin."

These Things Are for Today

But the world is ready to laugh at these things and to classify them with "old wives fables." What has Israel to do with the United States?

Or the nineteenth century with a period eight hundred years before Christ? Give us something modern. Come down to the present. Deal with living issues. Interpret the doings of today.

Such, my hearers, is the purpose for which I have called your attention to these facts. However we may vary, our God is the same yesterday, today, and forever. "I am the Lord, I change not."

In all His dealings with the Hebrew people the human race was in the eye of God. "Seen in its true relation, seen as an intentional lesson-paper for the world, the old story of that peculiar nationality is not a Hebrew idyl," says Dr. Faunce, "it is not merely a scrap of antiquity to be preserved by the curious and careful about the olden time. It is for us as well as for them, a thing of today in meaning though of yesterday in fact. Its minuteness is not trivial, but intentionally careful; its incidents are not accidents, but are put into the record to be pondered as they have actually been pondered, by the most thoughtful and advanced souls of the race in their search after God's truth."

Was the Hebrew nation ungrateful for God's mercies, and were they visited with this punishment in consequence? Can the United States be equally, or still more ungrateful and escape free? Is there a Christian who believes this? Let me shame him with the witness of one who, while relying only upon the proof from history, was able to approach nearer the eternal truth. His biographer informs us that the one engrossing aim of Thomas Carlyle in the production of that greatest of his works, "The French Revolution," was to teach the erring kingdoms of the world that the God of the Hebrews still lived, and that the nations who would not serve Him should perish!

Is it pessimistic and visionary to talk about the perishing of the United States? "He would have been a rash man who, when Augustus was changing the Rome of brick to the Rome of marble, when victorious legions were extending the frontier, when manners were becoming more refined, language more polished, and literature rising to higher splendors—a rash man who would have said that Rome was entering her decline. But such was the case." And there are thoughtful and able men prejudiced neither the one way nor the other so far as Christianity is concerned, who believe that though our civilization is now advancing with greater rapidity than ever, yet the same causes which turned Roman progress into retrogression are operating among us.

Henry George's Prediction

You may not assent to the political economy of Henry George, but I have found the fourth chapter of his book on the "Law of Human Progress" a wholesome counter-irritant to the trend of the times. His words are like the echo of some ancient prophet when he cries: "What change may come, no mortal can tell, but that some great change must come thoughtful men begin to feel. The civilized world is trembling on the brink of a great movement. Either it must be a leap upward, which will open the way to advances yet undreamed of, or it must be a plunge downward which will carry us back towards barbarism."

From "Harper's Weekly."

The Frog Pond, Boston Common

There are some of us who believe that God long ago pointed out the issue of this coming crisis, and that it means the personal appearing of the Son of Man, with all the elements consolatory and denunciatory, which are to be combined in that great event. But however that may be, is it not still the part of wisdom for the people of the United States to square their conduct by that inspired aphorism that "Righteousness exalteth a nation but sin is a reproach to any people?"

Our Individual Duty

In conclusion, suffer me to ask what are we going to do individually to raise the tone of our nation in its song of gratitude for divine mercies?

We are few compared with the thousands who inhabit our great city, a drop in the bucket in comparison with the multitudes who cover our broad domain, but a lesser number have turned the world upside down. Ten righteous men were enough to have saved Sodom from destruction. And such in all ages of the world have ever been the preservers of truest liberty, the promoters of the highest prosperity of the nations in which they were privileged to live.

How much of the divine long-suffering was shown to Israel because God had made a covenant with Abraham, with Isaac and with Jacob. What a glorious opportunity then for display of highest patriotism on the part of the young men and women today! It is referred to as a hopeful sign that our young collegians are now turning their attention to the world of politics. It is said that they furnish an enthusiasm and faith in reform which most of their elders fail to possess. Let us thank God for whatever promise there may be in this, while we do not allow ourselves to be seriously deceived by any external glamor.

What is the ground of the righteousness of these men to whom our country is looking for salvation? A dagger is not the less deadly because the haft is jewelled, neither is national infidelity the less pernicious because represented by men of youth with a genius for political reform. Hence shall we only truly apply the lesson of our text today, by an individual allegiance to the "faith once delivered unto the saints," a separation from surrounding wickedness of every form; a holiness, as spotless in the secrecy of personal consciousness as in the jealous watch of men; a love which shall open our bowels of compassion to the poor, the lost and erring, and a zeal for God in Christ that shall spread the knowledge of His name, and challenge every detractor of His grace and every pretender to His crown.

Thus writes Helen Hunt Jackson on our Pilgrim Fathers:

'Neath hoary moss on crumbl'g stones
  Their names are fading day by day;
The fashions of their lives and speech
  From sight and sound have passed away.

The shores they found so bleak and bare,
  Shine now with riches gay and proud;
And we, light hearted, dance on ground
  Where they in anguish wept and bowed.

Unto the faith they bought so dear
  We pay each day less reverent heed;
And boast, perhaps, that we outgrow
  The narrowness which marked their creed.

A shallow boast of thankless hearts,
  In evil generation born;
By side of those old Pilgrim men
  The ages shall hold us in scorn.

Find me the men on earth who care
  Enough for faith or creed today
To seek a barren wilderness
  For simple liberty to pray;

Men who for simple sake of God
  All titles, riches, would refuse,
And in their stead disgrace and shame
  And bitter poverty would choose.

We find them not. Alas! the age,
  In all its light hath blinder grown;
In all its plenty, starves because
  It seeks to live by bread alone.

And what we have of ill, of shame,
  Our broken word, our greed for gold,
Our reckless schemes and treacheries,
  In which men's souls are bought and sold—

All these have come because we left
  The paths that those forefathers trod;
The simple, single-hearted ways
  In which they feared and worshiped God.

Despise their narrow creed who will!
  Pity their poverty who dare!
Their lives knew joys, their lives wore crowns
  We do not know, we cannot wear.

And if so be that it is saved,
  Our poor Republic, stained and bruised,
'Twill be because we lay again
  Their cornerstones which we refused.

UNIVERSAL BIBLE SUNDAY

The American Bible Society has requested the churches of America to set apart the last Sunday in November as Universal Bible Sunday, and has sent forth an appeal throughout the entire country, calling upon the ministers of all denominations to arrange for the appropriate observance of this day, emphasizing the priceless worth and marvelous power of the Christian Scriptures among the peoples of the world.

In order that busy ministers, Sunday-school superintendents, and teachers who will want to take part in the observance of this day may be fully equipped with the latest facts and information, the American Bible Society has prepared an appropriate handbook, which will be furnished upon request.

Dr. John L. Patterson spoke at the first regular assembly period of the College of Arts and Sciences, Louisville, Ky., and among other good things said: "The Bible has stood the tests of higher criticism, history and archaeology, and in fact, no conclusion founded on statements of the Bible at variance with tradition and generally accepted by scholars has ever been disproved."

The Third World's Citizenship Conference, to be held in Pittsburgh, Pa., November 9, 1919, seems sure of a record-breaking attendance. Over twenty foreign countries will be represented.

Railway rates have been reduced for attendants to two-thirds of the regular fare, on the certificate plan. Write for railway folder to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa. The largest auditoriums in Pittsburgh are to be utilized for the various sectional and other simultaneous conferences to be held daily.

An Interesting Letter from Jerusalem

We are privileged to publish the following letter addressed to Dr. David Baron, of London. We regret that it arrived too late for our last issue.—Editors.

Jerusalem, Palestine, 6th July, 1919.

MY DEAR MR. BARON:

It is simply impossible for me to write a detailed statement of all my experiences since I left London, for there were many, for my time is so limited here, and I have more work than I can possibly accomplish; but I feel I must write and give you a plain statement of the conditions I have found here. It is now two weeks since I came here; and I can assure you that these were not days of rest; and I do trust they were days of useful service for the Master; and my heart is filled with deep gratitude to God for His wonderful grace, mercy and love.

Now, I have no hesitation in saying that my coming here is of the Lord, and my journey is truly "a missionary journey," and I return praise and thanks to the dear Lord Jesus, and give Him all the praise and glory.

Liberty

The persons or person who invented the story that the Government has forbidden, or hinders, the preaching of the gospel in Palestine, either told lies or was misled by some one, who ought to be exposed as a fabricator.

Government Officials

I am grateful to state that I have found practically all the Government officials (civil and military) here, and in Egypt, very cordial and considerate, and they have been very helpful to me in many ways. Whenever I have had occasion to travel on the military railway, they gave me a permit, or a moving order, and never raised any difficulties. So, I have no complaints, but rather have a good deal to be thankful and grateful for to these Government officers.

Liberty of the Gospel

No one has yet said a word against my preaching Christianity or hindered my distributing tracts, etc. The different Y. M. C. A. huts gave one a special opportunity, and the chaplains are only too glad to get a helping hand; and Jewish soldiers are everywhere to be found. Even in the Evelyn de Rothschild hut Mr. Payne and I had the privilege to preach Christ and to sing the gospel, and we were always welcomed.

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Jerusalem Excavations Down at the Pool of Bethesda, Showing How Through the Centuries One City Has Been Built Upon the Ruins and Debris of Other Cities Long Buried and Forgotten

I have learned that the authorities are now anxious that the missionaries should go ahead with their work in the usual way; and I may tell you that just now there is an unprecedented opportunity and I do pray you could come out here for at least six months. Delay would mean loss of a great opportunity. I deeply regret that I have to return so soon, for I am greatly encouraged from all sides, from the Jews and those missionaries that are here.

Tract Distribution

We have experienced the greatest of freedom in going from place to place and distributing Gospels and tracts. Even in the Jewish quarters we have found a ready response and a welcome, and there is a real eagerness for Hebrew literature, and I am really sorry that I have not asked for a large box of literature as we could have used it to great advantage. Yesterday, we were at Hebron, and we were really surprised that there, too, both Jews and Moslems took tracts from us and actually thanked us for the same, and you know what Hebron used to be. Here, too, is an absolutely neglected field; and, oh, how encouraged we were to find that Captain Abrahamson, a fine, consistent Hebrew Christian, is the British Governor of the ancient city of Hebron!

The Change

The change is truly great, and in some respects most remarkable; had I not been here and witnessed it, I could not have believed the change was possible.

During my former visits to my home (Jerusalem) very few of my near relatives cared to receive me; even those who did care feared the other Jews, but now I am invited everywhere, and they are truly anxious to extend hospitality and show good will. Mr. Payne is accompanying me and we are being welcomed wherever we go; and we have visited holy places, synagogues, Yeshibas and private houses. The following will give you an insight and an example of the great change that has taken place, and it will show you the exact attitude of the Jews here.

During the awful war I have lost many of my near relations—my dear mother, two brothers, a sister, nieces, nephews and cousins—and of course I was anxious to visit the graves of those dear ones who had passed away. I asked one of my nephews, a Jewish soldier, if he knew the resting places of those dear ones; he assured me that during the war there was such confusion that no one knew correctly, except Rabbi Itzchok Shinitzer. Now, the question was, how to get hold of him, and should we be able to induce him to come with us? Next morning Mr. Payne and I were passing the "Bikkur Holim"—the hospital of the orthodox Jews. It came to me that we should visit this old institution, of which Rabbi Phinchas is the head, whom I knew well when a young boy. I suggested to Mr. Payne that we should visit this hospital and see what kind of reception we should get. Well, as soon as I was announced by the gate-keeper, Rabbi Phinchas came to meet us, greeting us most cordially, and gave us a real warm welcome. He himself showed us all over the hospital, and told us of all the awful privations they had to pass through during these five years of awful war. The welcome was real in every respect. As a memento he gave me his "Jusdan" (a Turkish word of many meanings, but here it signifies a kind of exemption passport). Although he was a Rabbi and over fifty years of age, he was conscripted as a soldier. He was entirely unfit to be a soldier, so the cruel Turk put him on street cleaning, and the community to save the Rabbi from degradation paid £50 to free him. He had always to carry with him this "Jusdan" wherever he went, and he assured me that it was simply awful for every policeman, officer, and even common soldier would challenge him and the "Jusdan" would have to be produced; at the same time, he had to watch that it was not stolen from him. Now this precious article he gave me as a remembrance, which I prize very much. I will show it to you when I return, God willing.

During our conversation, I told him that I was anxious to visit the cemetery and pay my respects to my dear ones resting there, but I did not know how to get hold of Rabbi Itzchok. Ere I had finished, he at once volunteered and said: "Leave it to me. I will bring him to your hotel." Well, about 3 p. m., on Monday, June 30, 1919, they came. We hired a carriage and Rabbi Itzchok, Rabbi Phinchas, a nephew of mine, Mr. Payne and I, proceeded to the Mount of Olives, and here Rabbi Itzchok pointed out all the different resting places of my father and mother, brothers and sisters. As we were standing there, Rabbi Itzchok, who is also a "Chazan," recited the Jewish commemoration prayer: "Eli-Molei-Rochamim." Of course, we listened with due respect, but at the end I told him that I did not believe in praying for or to the dead, but was in favor of remembering our loved ones who had passed away. As Rabbi Itzchok was "Chazan," and liked singing, I asked him if he would like to hear Mr. Payne sing, and told him that, as Mr. Payne is a Christian, all he sings are Christian hymns. Both Rabbis readily agreed and dear Mr. Payne sang "Behold, I Come Quickly." Well, I never heard Mr. Payne sing to better advantage before, and, oh, it was a sight I shall never forget! Think of this wonderful picture! Almost at the top of Mount of Olives, among the resting places of literally thousands of Israel, and on a grave of a dead Rabbi stood Mr. Payne facing, and in full view of the Temple Court, and below stood Rabbi Phinchas, Rabbi Itzchok, my nephew, the grave digger and I; all listening to a Christian singing a hymn to the glory of Israel's rejected Messiah! Oh, it was wonderful! It was simply wonderful to hear Rabbi Phinchas quote to Mr. Payne: "And his feet shall stand on the Mount of Olives." After a long conversation we returned to the hotel, parting in a most friendly way.

I repeat, knowing as I knew Jerusalem in former years, had I not been present and seen it with my own eyes, I would not have believed it possible! Yes, the war was changing everything in a most remarkable way—the Holy City and its Jews. And here is where the problem begins—the door is wide open! The opportunity unprecedented! But where are the laborers? There are none here at the present time; my heart aches and is filled with sorrow. And the devil is so busy here; while all missions and schools are closed—the reason I do not know—the devil has brought his messengers—and these are doing such mischief and no one hinders them. And what makes my heart more sad is that two of the devil's messengers are so-called Hebrew Christians. One is a man you may know, Dr. Musa, a Persian, who obtained a medical degree and married a daughter of the late Mr. Adler, who labored with Mr. John Wilkinson. This Dr. Musa now claims to be the incarnate Messiah. The strangest thing is that his wife, a cultured, educated lady, believes, and was not ashamed to give Mr. Payne and me reasons why she believes, that Dr. Musa is the Messiah. We were shocked!

The second impostor is a Mr. Japhat Behar; he was with the Christian and Missinaryo Alliance at New York. He went to Australia and came only lately here with a wife and child. How he got in here and the Government has not hindered him, I do not know. He, too, claims to be the Messiah. You can understand what harm these devil's servants are doing, and there is no one to denounce such impostures; while I suppose some people support them. Then there are others about whom I dare not begin to tell.

There is, I repeat, an unprecedented opportunity, and who is going to make use of it? May I urge you to send a witness, even if not to establish a mission, just a messenger for the time being. I can assure a real welcome, for there are many longing hearts and hungry souls. The opportunity must be taken right now!

There is here a Rabbi Taitleboum from New York, head of a Relief Commission, evidently recognized by the Government. He and the Commission stay in the Central Hotel, a first class Jewish hotel. Almost daily I visited the hotel, and the Rabbi and others have received me with great kindness, and we have had very helpful conversations, so different from the old arrogant spirit! And these things show how the wind blows.

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Jerusalem—St. Stephen's Gate, Taken from Without the Wall

The Hebrew Language

I feel that Yiddish will be, yea, is, a dead thing here. Every one speaks Hebrew, and Yiddish is much spoken against. Those who have not yet managed to speak Hebrew are sufferers. In this respect the change has been complete! Yes, it is lovely to hear all the little children speak Hebrew; and when their ignorant mothers speak to them in Yiddish, they reply in Hebrew. Evidently their teachers exhort them never to speak Yiddish. Even the Arabs now speak Hebrew. This is a fact. They are studying Hebrew, as one educated Moslem told me: "We must learn the language in order to be able to deal with them."

The missionary who intends laboring among the Jews here will have to master Hebrew. As the missionary to the Chinese learns their language, so those who come here must learn Hebrew. Those who make a pretense will not do here. Too much make believe has already been practiced during the past fifty years, and something real is needed. The true man need not fear; he will find plenty of encouragement. There are quite a large number of intellectuals who are anxious to know the real truth about Christ and Christianity. A young fellow of that class said to Mr. Payne and me, "We have come to this, that we cannot believe what our forefathers told us, that all Christians are ignorant and humbugs, for we know to the contrary; we have seen noble men and women give their all for the cause of their faith." This young man is one of a group from the Yeshibah, and they call themselves "Dorchi Enseth." I gave this young man Mr. Landsman's address and he will write to him for literature, etc.

The desire for Hebrew literature is great, so good Hebrew tracts are in demand. Therefore, the tracts of the Hebrew Christian Testimony to Israel are not only appreciated, but sought after.

Good English tracts, too, are in great demand, as every child is now being taught English. Yes, one is really amazed at the great progress they have made in introducing everything that is English here, in their daily life, etc., in so short a time. All carriages are now numbered and registered, streets are indicated, fresh water is supplied, there are no thieves. In a word, you are free and safe.

Zionism

I dare not enter into any details, but I feel I can state just a few facts. Modern Zionism is a very weak institution here, and very much disliked by the orthodox Jews. Soon after General Allenby entered Jerusalem, the Zionists became very, very active, to the discomfort of many, but the great fire burned itself out very quickly. A kind of reaction has set in against modern Zionists and Zionism. But all are anxious about the "Yishub Ha'aretz"—the settlement on the land by Jews and for Jews.

Many of the strong modern Zionists have found strong opposition from the orthodox Jews, and it is rather too much for them, now their enthusiasm has left them, and they are anxious to get away if they can only do so. I have heard quite a number say, "We regret we have come; Zionism is a dead dream." Of course, all this is due to the strong, unrelenting opposition from the orthodox Rabbis. The whole condition is a very sad one. The internal strife hinders them from all sides. Yet we must not be led astray and think there are not many idealists, and that they are not a very strong force; for they are a very strong force, and they are succeeding in breaking up the faith of the young in Judaism and this is what enrages the Rabbis.

Besides, there is a kind of true Zionism which, I believe, is of a lasting nature, and such cannot die and is bound to make great progress and become the factor in rebuilding Zion.

But this great division gives the true missionary a splendid opportunity, as each side is very anxious to state his side of the story, and the true, patient missionary has a glorious opportunity. Mr. Payne and I have callers all day, not of the poor, who usually come for aid, but of the better classes; the only difficulty is that the days seem too short!

There is another encouragement. These callers are not afraid; the old fear seems to have completely gone.

At a reception given to me in the American Church, Rabbi Phinchas and Mr. Yerachmiel, and President of the Great Synagogue, and his son, were present all through the services.

At the special service at St. George's the Chief Rabbi was present all through the service. These are all new experiences, of which I could tell of ever so many.

The Outlook

I may say that the outlook is by far better than I thought it ever could be. The real difficulty is how to secure true, able missionaries, not make-believers. We need men of vision, men of faith to meet the present situation and crisis. The honest, consecrated, spirit-filled missionary need not fear to come here. He can expect reasonable Government support, if at all needed! He may also expect a fair amount of immediate success.

Mr. Cooper, of the British and Foreign Bible Society, told me that the demand for Bibles in Hebrew is by far greater than it has ever been. The average sale of Hebrew Bibles during last week was ten pounds (£10) per day. I consider this something wonderful for Jerusalem.

Miss Brown, who labored here for many years, (I believe twenty-five), told me she was never welcomed as she is being welcomed now, and she has never had as great freedom and opportunity to preach the gospel directly as she has now.

Mr. Payne has already many enquirers, and three have asked for baptism.

The two services we had in the American Church and the communion service were all most helpful; for these we praise the Lord and give Him all the glory.

The general outlook is rather uncertain. All the necessities of life are very high. It is by far more expensive to live here than in New York, and you know New York is more expensive than London.

How the poor exist is a mystery; all the relief is not enough to meet the situation. Those of the middle classes are the greatest sufferers. The future depends on the kind and the number of new industries that will be established. If these are established soon, then there is hope and fair success may be expected; but if these are much delayed, the suffering will be very great.

Up to the present many make a fair living from the British soldiers, but as the army is being reduced, their means of living becomes less and less, but not their expenses. While it is true that a few have made some money, a very great number have suffered and many have been ruined.

There is now a new class hitherto unknown in Palestine called "Ferrar"—deserters. Quite a large number of Jewish boys who were conscripted by the Turk (the Turk took men for the army up to sixty-five years of age!) deserted wholesale; of course, they did not expect the war to last so long; their privations are simply indescribable. Those who were caught were hanged at the Jaffa Gate by Jomal Pasha. This awful dark nightmare has made these poor men almost unfit for anything; they are so reduced that they are a burden to themselves. Their condition is pitiable in the extreme. I am grateful that I have been privileged to help some of them for Christ's sake.

Missionaries

Some have already returned to their various mission fields and are now reorganizing their work. Some new ones are settling here; amongst these are Dr. and Mrs. Wilkinson (son of Rev. S. H. Wilkinson). But I do not know yet of any Hebrew Christian who is really justified for the work to settle here. I feel that there will be plenty of room and enough work to tax the energies of all!

For the past two weeks Mr. Payne and I have been very busy; we have carried out the work the Lord has laid on our hearts. We have visited synagogues, schools, Yeshibas, orphan homes, private houses, etc. We have received a most warm welcome from Jews, Moslems, Christians and also from all the missionaries.

Last Wednesday at the reception given me in the American Church there were present over 200 representatives. We also had a few services in the church.

By the kindness of the Red Cross, Mr. Payne and I will leave on a very extensive tour, and we trust it is to be a real "missionary journey." We leave on Wednesday early in the morning in a motor car belonging to the Red Cross for Nebhes, Jenim, Nazareth, Tiberias, Safed, Damascus, Beyruth, Sidon, Tyre, Acre, Haifa, the Jewish Colonies, Haffa, Jerusalem, and then back to Egypt and home, if the Lord wills.

Now I have written a far longer letter than I intended, but these are plain facts and they will lead you to consider the whole situation and remember its awful needs. May the dear Lord guide you and direct you in all your undertakings for His own glory.

(Signed) S. B. Rohold.

Did Paul Teach Christ Would Come Within His Lifetime?

Extract from *Touching the Coming of the Lord,* By C. F. Hogg and W. E. Vine, M. A.

"THE words 'we that are alive, that are left unto the parousia of the Lord,' (1 Thess. 4:15), do not commit the apostle to the belief that the Lord Jesus would return during his lifetime. Shortly afterwards we find him using the same language concerning resurrection (2 Corinthians 4:14), 'shall raise up us also;' but that did not commit him to the belief that he would die before the Lord had come.

"When the Lord Jesus returns, believers will be as they are now, and indeed as they were at Thessalonica, divided into two classes, the living and the dead. But the time of that return has not been revealed, it is among the secret things concerning which God has kept His own counsel. (See Deut. 29:29; Mark 13:32; Acts 7:7). Consequently, in speaking of the return of the Lord Jesus, the apostle sometimes associates himself with the one class, looking forward to resurrection, as in 2 Corinthians 4:14, sometimes with the other, looking forward to change, as in 1 Thessalonians 4:13-17, and 1 Corinthians 15:51. His sympathy with those who were anxious about their dead leads him to associate himself with the mourners at Thessalonica; his sense of failing physical powers leads him to associate himself with those who had died at Corinth.

"The Second Epistle to the Corinthians, moreover, in which he associates himself with those lying asleep, was written at no greater interval than three or four years after that to the Thessalonians, in which he associates himself with the living, at the parousia.

"It contains a passage, 2:1-10, expressing his own attitude toward the alternative possibilities, death and the coming of the Lord, and in it also he uses 'we.' In verses 2-4 he expresses his longing for that which cannot take place until the Lord comes, to be clothed with 'our habitation which is from heaven,' the 'building from God,' the 'house not made with hands.' In verse 6 he asserts that he is of good courage in the face of death, and in verse 8 repeats the assertion, adding that he is 'willing rather to be absent from the body and to be at home with the Lord,' i. e. to die. Longing for the parousia of Christ, which is certain to come, yet not afraid of death, which may possibly come first, is, then, the characteristic attitude of each generation of Christians.

"In the Epistle to the Philippians, written perhaps seven years later still, while he describes his own attitude towards death, (1:21-24), in language akin to that used to the Corinthians, and suggests that it is no very remote contingency (2:17), he yet uses 'we' and 'our' in describing the characteristic attitude of Christians to the coming of the Lord. His advancing years and the threatening nature of his circumstances, while they brought before his mind increasingly the possibility that he might die before the parousia, did not prevent his saying, 'heaven, from whence also we wait for a Saviour' (Phil. 3:20).

"And in the Pastoral Epistles, latest of all, where he uses language only explicable on the suggestion that he knew his own death to be imminent, he still speaks of the reward awaiting those who have loved the appearing of Christ (2 Tim. 4:6-8), and of the grace of God 'instructing us, to the intent that . . . we should live . . . looking for the blessed hope' (Tit. 2:11-13). Indeed, before he closes the Epistle in which he says, 'I am already being offered,' he urges Timothy to come to him 'before winter,' a season presumably still some distance away, and to bring with him Mark as well as some articles of which he anticipated he would be in need. As always, so now when there seemed to be no escape from death, the apostle stood ready either for suffering or for service, or for the rapture of the saints that would deliver him from the one and bring the other to an end.

"It seems clear, therefore, that no conclusion can be drawn from the apostle's language as to his personal expectations. He shared in what should be the attitude of each generation of Christians, the desire for, and the expectation of, the parousia of the Lord, but there is no reason to suppose that he knew more on the subject than he taught (cf. 1 Cor. 13:12). Neither is there any evidence that the statements of the later Epistles are intended to correct those written earlier. On the contrary, as we have seen, they supplement, but in no case do they contradict, previous declarations. Moreover, these words to the Thessalonians claim to be a revelation from the Lord Himself, and, while they might be expanded or explained by later revelation, they could not be set aside, much less could they be attributed to a mistaken apprehension on the part of the apostle. Throughout his life, as it is reflected in his Epistles, he maintains the same attitude toward the great alternatives. There is no inconsistency. His example and his words alike teach us to be prepared to meet death with unflinching courage, but, above all things, to look for the parousia of the Lord.

"Hosea 12:4; Romans 13:13; Hebrews 12:25 may be compared for examples of this use of 'us' and 'we.'

"It is true of each man at all times, as it was true of David pursued by Saul, 'there is but a step between (us) and death.' And yet true as the apostle knew this to be of himself, he knew also that the Lord might come first. Experience has taught men that death is the one thing which can be really reckoned upon as an ever-present possibility. In the gospel it is revealed that to the Christian the Lord may possibly come first. If wise men thus reckon with death, how much more should the believer count upon the parousia of the Lord!"

Who Prints The Christian Workers Magazine?

We have received many compliments on the good appearance of *The Christian Workers Magazine*, from a typographical standpoint. We are glad to pass on these words of commendation to the printers, Kable Brothers Company, Mount Morris, Ill. We consider them as near *perfect* as *printers* can be. Only occasionally do we receive complaints that copies are imperfect and then it is an oversight in the bindery to send out such a copy. Should you ever receive an imperfect copy just write to the printers and tell them.

"The Shorter Bible"

Some of our readers have asked our advice about the *Shorter Bible*, so-called. It was reviewed by us at the time of its publication, but we now take the liberty of abridging another review from *Our Hope* of a year ago. *The Sunday School Times* had a more exhaustive review in its issue of April 26, 1919, which we have received kind permission to reprint, but which is too long for our present space.—Editors.

"BEFORE us is a small volume recently published in New York City. It is *The Shorter Bible*, covering the New Testament Scriptures. *The Shorter Bible* of the Old Testament is in preparation. The chief editor of this production is Professor Charles Foster Kent of Yale University, one of the leading destructive critics.

"We notice the contents of this *Shorter Bible* first, in which different parts of the three Gospels are taken out of their divinely given places and jumbled together to suit the purpose of the critic. The name 'Jesus' is used thirty-four times, but not once is He called Lord. It is constantly His earthly name. The Gospel of John is put at the close of this *Shorter Bible*, though a few passages are quoted under some of the above sections.

"The way the Epistles are treated gives conclusive evidence what spirit is behind this attempt to introduce a *Shorter Bible*.

"We give a few illustrations. Here is Romans 3:19-28—that sublime passage containing such vital truths. The whole passage is given in this *Shorter Bible* except two verses. The verses omitted are the twenty-fifth and twenty-sixth, the most important: 'Whom God set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him who believeth in Jesus.'

"What reason can there be given to mutilate this great passage by leaving out the statement without which the passage has no meaning whatever? Perhaps Professor Kent and his assistants have little use for the blood, for the substitutionary sacrifice of the Lord Jesus Christ. Not believing it, it is as much as possible eliminated in this *Shorter Bible*.

"Let us see what they have done with similar passages where the blood is mentioned.

"We turn to the Epistle of Paul to the Ephesians. Every Christian knows that the first chapter is one of the greatest in the entire Bible. Only the opening five verses are given in the *Shorter Bible*. Why not more? Because it says in the next paragraph in that chapter 'in whom we have redemption through his blood, the forgiveness of sins.' That has to be thrown out.

"Next we take a look at the first chapter of Colossians. Only eight verses are quoted of this chapter. Professor Kent evidently does not like the wonderful revelation of the person and glory of our Lord which follows the eighth verse, and besides here again it is written 'in whom we have redemption through his blood.' The most sublime opening seven verses of the second chapter, telling of man's lost condition and how God is rich in mercy for the great love wherewith He loved us, are missing.

"We turn to another passage, 1 Peter 1:18-20. In vain do we look for it, for here again it is written that we are redeemed with the precious blood of Christ, as of a lamb without spot and blemish.

"How wonderful is the unfolding of the Spirit of God of the finished work of Christ as well as His priesthood in Hebrews 1-9. What do we find of these great chapters in the *Shorter Bible?* Here it is:

" 'God, who in time past spoke to our forefathers at many times and in many ways through the prophets, has in these latter days spoken to us through a Son, whom he appointed heir of the universe and through whom he created all things. He is the reflection of God's glory and the exact image of his nature, and upholds the universe by his potent command. After he had secured our purification from sin, he took his seat on high at the right hand of Majesty. He is as far superior to angels as the name Son, which he has inherited, is superior to theirs.'

" 'It was indeed fitting that God, for whom and by whom the universe exists, in bringing many sons to a glorious development, should make perfect through suffering the Author of their salvation. For both he who makes them pure and those who are made pure have one common Father. That is why he is not ashamed to call them brothers. It was also necessary that he should be made like his brothers in every respect, that he might prove a compassionate and faithful high priest in all things relating to God, in order to atone for the sins of his people. For because he himself has suffered under temptation, he is able to help those who are tempted.'

" 'Son though he was, he learned by all that he suffered how to obey, and having thus been made perfect, he became for all who obeyed him the source of eternal salvation.'

" 'Since we have a great high priest who has passed into heaven, Jesus the Son of God, let us hold fast to the faith which we have professed. For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all ways as we are, yet without sin. So let us with confidence approach the throne of love, that we may receive mercy and find spiritual strength to help us in the hour of need.'

"Think of it, dear reader! All the great truths of His better sacrifice and His Melchizedec Priesthood are boldly omitted. And the preface to this *Shorter Bible* says 'these passages contain the true heart of the Bible that has proved the inspiration of past generations and will prove in increasing measure the guide of those to come.'

"From this we must conclude that the first ten chapters of Hebrews do not belong to the heart of the Bible. But the truths revealed therein are the heart of God's revelation.

"And here are a few more omissions. Not a word of the raising of Lazarus from the dead. Matthew 12:38-42 is quoted, except verse forty, 'For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.'

"The entire twenty-fourth chapter of Matthew is also put out, nor is one of the greatest revelations of the whole Bible permitted to have a place in the *Shorter Bible.* We have reference to 1 Thessalonians 4:13-18. Not a single word is given of this unique revelation concerning the coming of the Lord.

"But enough of it. No true believer needs to be told what spirit is behind such a deliberate attempt of mutilating the Word of God. It is the same work which wicked King Jehoiakim did when he cut the roll on which the Word was written with a pen-knife and cast it into the fire.

"Woe unto the man who touches God's living, holy Word and takes away from it! God will surely deal with such who try to destroy His truth. But what another evidence of the fast approaching predicted apostasy!"

Justice to the Negro

A call to the citizens of the United States to act in conformity with the high ideals of democracy and of Christianity in the present condition of strained relations between the races has just been issued by the Federal Council of the Churches of Christ in America, acting in conjunction with a large representative committee of white and colored citizens from all sections of the country. This committee met recently in New York City on the call of the secretary of the Home Missions Council and the chairman of the Committee of the Federal Council on Negro Churches. Much time was given to a full and free discussion of the racial situation. As a result this address was issued which represents the thought of these leaders and the deliberative judgment of the Administrative Committee of the Federal Council of the Churches of Christ in America.

A Statement and Recommendations on the Present Racial Crisis

THE recent race conflicts in some of our cities challenge the attention of the churches of Jesus Christ to their responsibility respecting an amicable and fair adjustment of race relations in America.

In the fellowship of the Federal Council of the Churches of Christ in America are included 3,989,852 members of the Negro churches. In speaking therefore at this time for humanity and justice we voice the mind and conscience of both races. The present situation is a challenge to the churches charged with the promotion of the brotherhood of man, which look upon all men as entitled to a footing of equality of opportunity. This calls for preaching the duty of economic and community justice for the Negro, thus securing peace and goodwill between the races. Beyond all else the present situation calls for confession on the part of Christian men and women of failure to live up to the standard of universal brotherhood as taught by Jesus Christ.

In the adjustment of race relations our country has in this crisis not only its own conscience to satisfy, but also to justify itself as a nation before the enlightened opinion of mankind. As a foremost exponent of the ideals of democratic government, the United States has been lifted to the full view of the world. Our present settlement therefore of race relations will influence in a very large measure the settlement of race relations in other parts of the world.

The Inter-racial Situation

We must frankly face the fact that a most dangerous inter-racial situation now threatens our country. The problems growing out of the presence of two races in America are clearly seen to be nation-wide and the adjustments must necessarily be made on the basis of national responsibility. The migration of thousands of Negroes to the North emphasizes this fact. The outbreaks in several cities and the persistence of the anarchy and treason of lynch-law imperil our democracy.

The actual practice of the principles of the brotherhood of Christ can prevent such conflicts and nothing else will. The church must offer the ideals, the program and the leadership in this crisis. The church must meet its obligation, or leadership will pass not only to secular agencies, economics or socialistic, but to forces that are destructive of civilization.

We must confess that the church and its ministry as related to the welfare of the Negro has been too little inspired by the fundamental principles and ideals of Jesus Christ. Communities that have expressed horror over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged and also burned by the mob.

The Negro has ever shown profound faith in God and has always looked to the church for leadership, for counsel and for guidance. The church which for fifty years has a record of almost unmatched service in the education and betterment of the race will now be recreant to her trust and lose her birth-right of service if she does not meet this confidence with a full sense of responsibility and a full measure of service for justice, peace and good-will. To this end we therefore urge upon the church, her ministry and membership this constructive program:

A Constructive Program for Just Inter-racial Relations

1. The Government, local, state and national, should impartially guarantee to all classes security of life and of property. Mob violence is becoming a crowd habit. When life and property are ruthlessly taken, when men and women are lynched with no protection from officers or courts, law and order are trampled under foot. We call upon the pulpit, the press and all good people to create a public sentiment that will support necessary legislation for the enforcement of existing laws, that life, liberty and the pursuit of happiness may be equally assured to all classes.

2. The Negro should have economic justice, equal opportunity to get and hold work on the same terms as other men, with equal pay for equal work, and with fair working and living conditions. The entrance of large numbers of Negroes into the various industries emphasizes the necessity of an immediate amicable adjustment of relations with white employers and fellow-workers.

3. We call upon men and women everywhere to protect the sanctity of home and womanhood. We record with satisfaction the growing enlistment of Negro leaders in a program of education and Christianization such as tends to prevent crimes that provoke mob violence. The home of the Negro should receive the same measure of respect and protection as that of other Americans, and the sanctity of his home relations should be safeguarded in every possible way. Swift and impartial action of the law should strike the violator of the sanctity of any home, white or black.

4. We recognize as fundamental to the welfare and efficiency of society that adequate recreational provisions be made available for Negro citizens.

5. We strongly endorse the plea of the Negro for equal traveling accommodations for equal charges.

6. Adequate educational facilities for Negro children and youth should be provided not only as a national obligation but also as a necessity for national welfare. We emphasize the urgency of giving to the Negro his full share of local and national funds.

7. Qualifications for franchise should be administered irrespective of race, creed or color.

8. Closer co-operation between the races should be promoted by organizing local committees of white and colored people in towns and communities for the consideration of interracial welfare. All possible agencies should be enlisted in fostering a spirit of justice and of goodwill in the relations of one race to the other. We recommend that the Governor of each State appoint a standing committee for the careful study of the causes underlying race friction with a view to their removal and that Congress be requested through a non-partisan committee to investigate the disturbed and threatening interracial situation throughout the nation.

Racial understanding and co-operation furnish the only sure basis of race adjustment in a democracy. The root of the matter is the failure to recognize the Negro as a man. The basis of distress on both sides is fear, and "fear hath torment." Respect for Negro manhood and womanhood is the only basis for amicable race adjustment, for race integrity and for permanent racial peace. If we talk democracy, let us act democracy. If we propose a democratic program for the protection and self-determination of the weak and oppressed people of Europe as a means of permanent peace and goodwill abroad, let us apply the same program at home.

Frank Mason North, *President of the Federal Council of the Churches of Christ in America.*

Albert G. Lawson, *Chairman, Administrative Committee.*

Wilbur P. Thirkield, *Chairman of the Committee on Negro Churches.*

Charles S. Macfarland, *General Secretary.*

NEW YORK'S CHINATOWN CHRISTIAN "MAYOR"

He is Lee Tow, a Christian, who for years struggled against great odds in the vicinity of Pell and Mott Streets. Recently he was elected president of the Chinese Consolidated Benevolent Association, which office practically makes him "Mayor" of Chinatown.

The papers have been filled with what followed his election; how the Association voted to do away with their idols and to close the joss house at which they had worshiped their ancestors for many years, and how they stripped it of its gay trappings and smashed and then burned the idols and all that went with them, refusing an offer of $500 for one of the idols.

Rev. Huie Kin, pastor of the Chinese Presbyterian Church in New York, said that he attributed the result to the fact that the new official had braved the Confucians by going out into the open air with the gospel.

The Responsibility of Wealth

Bishop Samuel Fallows, D. D., Addresses an Open Letter to Mr. Carnegie

The following appeared in the *Episcopal Recorder* nineteen years ago this month. Its republication just now seems timely.—Editors.

DEAR SIR:—I have read with intense interest your views, just published, as epitomized from your new book, *The Gospel of Wealth.* I must compliment you on the clear and forcible manner in which you express your thoughts. Many a man, whose sole profession is literature, might well be proud to possess, as you do, the art of "putting things."

I must also declare my great delight regarding the views you hold upon the administration of wealth. No minister of the gospel could give better advice upon the subject than you have done. Large fortunes ought not to be left to children. "It is," as you say, "no longer questionable that great amounts bequeathed often work more for the injury than for the good of the recipient."

Looking at the usual results of enormous sums conferred upon legatees, the thoughtful man must shortly say: "I would as soon leave my son a curse as the almighty dollar." You are pre-eminently right in your position that the State should tax estates heavily at death, and that "such taxes should be graduated, increasing rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's at least,

> The other half
> Comes to the privy coffers of the State."

You hold also to the opinion of the most advanced students of sociology when you say that "it were better for mankind that the millions of the rich were thrown into the sea than so spent as to encourage the slothful, the drunken, the unworthy. He only is the true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and perhaps even more so, for in alms-giving more injury is probably done by rewarding vice than by relieving virtue."

You have uttered ringing words, which will live long after your translation to another sphere, when you say: "The day is not far distant when the man who dies leaving behind him millions of available wealth, which was free for him to administer during life, will pass away 'unwept, unhonored and unsung,' no matter to what uses he leaves the dross which he cannot take with him. Of such as these the verdict will then be, 'the man who dies thus rich will die disgraced.'"

Where the Bishop Disagrees

But I cannot agree with you when you teach that civilization is founded upon laws which throw wealth into the hands of the few, that the contrast between the palace of the millionaire and the cottage of the laborer with us today measures the change which has come with that civilization.

I do not agree with you in the fundamental proposition with which you set out in your book, that "the problem of our age is the proper administration of wealth, that the ties of brotherhood may still bind together the rich and the poor in harmonious relationship."

The problem of our age is the proper acquisition of wealth. The way in which many colossal fortunes are acquired is in the highest degree inequitable and unjust. Your own gains, if you will pardon me in saying it, most conspicuously illustrate the statement.

Your active brain and Scotch tenacity and pertinacity, combined with your hereditary gift of always getting the best of a bargain, carried you forward.

There came a time in your own career when the United States government, by its protective tariff, gave you the chance to sell railroad iron at twelve dollars a ton, which afforded you enormous profits.

Neither your skill nor exceptional ability were the main factors in producing such profits. The American people furnished you the opportunity to acquire them.

I thoroughly believe in protection, at a certain period in the country's history, as a means to an end. That end is the betterment of the condition of the American laborer. The protective tariff has greatly helped him, as a comparison of his position with that of European laborers will unmistakably prove. But the thousands of laborers in your employ were benefited proportionately far less than you were.

The Days of the Homestead Strike

I approach with the greatest reluctance a brief consideration of one of the most tragic events in the history of American labor, with which you were directly connected. I cannot avoid it and justly review the work which you have given to the world.

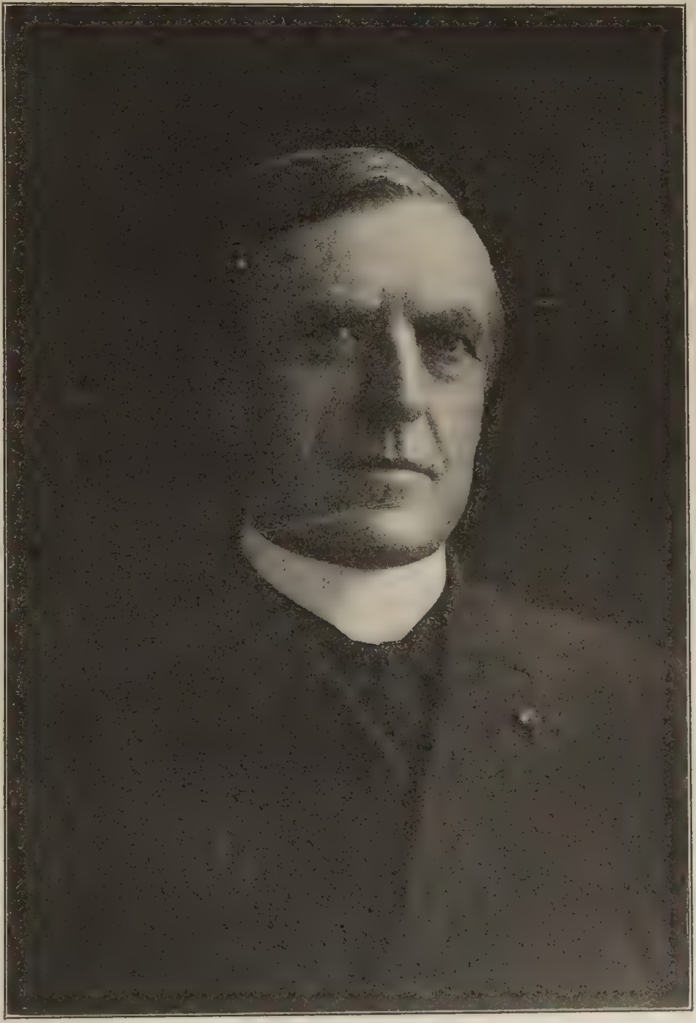
In that book you have thrown to the wind a cold-blooded, heartless, conscienceless political economy, and have taken your stand on the moral and social principles which must actuate the conduct of men. Wealth must be used, as I have already quoted from you, "that the ties of brotherhood may still bind together the rich and the poor in harmonious relationship." The man in you today is speaking, and not the employer in the days of the Homestead strike.

I may ask the question whether the ties of brotherhood were not unduly torn and lacerated on that occasion? Your immediate representative cut down the wages of the men who were performing the most exacting and exhaustive kind of work. I know they were paid well in comparison with the laborers, who received only $1.50 a day. The excuse for the reduction was the diminution of profits, an economic excuse. He would not arbitrate, "for there was nothing to arbitrate."

The strikers must accede to his terms or go. It was an arbitrary, peremptory claim of absolute, czar-like authority on one side, and unconditional submission on the other.

I saw those men, talked with them face to face in their private place of meeting, besought them not to commit any acts of violence, but to stand like a rock for arbitration. They were defeated. Homes were broken up and families scattered. Their earnings were dissipated and their property sold under foreclosure.

What has time disclosed? If the newspaper accounts are correct, you recently had a falling out with the man who so grievously mismanaged the Homestead affair, and to quiet him gave him $12,000,000. You, yourself, are credited with the possession of $125,000,000. There may be exaggeration in these statements, but enough has come to light that there was not the slightest justification in taking a few thousand dollars out of the labor of the men who enabled you to pile up riches that a Croesus might envy.


Rt. Rev. Samuel Fallows

Some Practical Advice

Let me close with a suggestion or two.

In my judgment, you can show your consistency with the sentiments of brotherhood you now advocate by employing every agency possible in hunting up the members of the households affected by the strike, and do whatever the promptings of a generous, brotherly heart may urge you to perform.

In the next edition of *The Gospel of Wealth*, urge upon all employers the duty of keeping up wages to the highest possible point, and to meet the requests of their employees in a courteous and conciliatory spirit. Teach them that "the ethics of the million lies not in the question of how you are going to spend it, but how you came by it; that a million which ought never to be a man's possession cannot be justified by any righteous use of the same; that the iniquity is already perpetrated, and that neither the man nor the dollar can be saved by such a vicarious method."

Samuel Fallows.

College Education and the Christian Ministry

By Rev. J. H. Ralston, D. D.

LET it be understood at once that the author of this article believes that ordinarily, other things being equal, a college education should be a part of the preparation of a man for the Christian ministry.

What Is the Gospel Ministry?

This question is to be considered from two or three standpoints. There is quite a large company of most refined people, people of high morals, and at least formal religious standing, who consider the gospel ministry a profession, and many fond parents look upon it as a profession into which they would be delighted to have their sons enter. Until very recent times, a reasonably profitable living was guaranteed to a minister, and a high position in social life. This was looking upon the work of the ministry as one would look on the law or medicine or professorial work. In our own day the ministry as a profession is at quite a discount, but still some young men have it in view.

Probably not very frequently in this democratic land, the ministry has been thought to offer a field for intellectual culture. Some have chosen this work because it really offered an opportunity of going further afield in thought and investigation than any other. The German theologians, and indeed others, have illustrated this very well, the result of which is obvious.

But is there no other sense in which the ministry is to be viewed? Is not the ministry a calling? Is not a man who enters it one who has something imperative back of him, pushing him on? The Apostle Paul said, "Woe is me if I preach not the gospel." The lives of many successful ministers show that this thought gripped them. There was a call of God to the ministry that brooked no denial or compromise. Fortunate is the man who has never had a doubt in his mind that his work was the preaching of the gospel, and who entered that great work and spent his life in it; but the man is to be commiserated who has heard the call to this great work, and has persistently declined to heed it. There are many men in advanced life today who had that call in earlier years, but they did not heed it and struggled through life with indifferent success, or with practical failure. If a man does not have a grandmother Lois, or a mother Eunice, to lead him gently as the instrument in the hands of God into the ministry, he must have other definite leading of God to that work. With many this call is loud and imperative and unmistakable, and it is heard when man is at his best, when he is wide awake, when his best powers are at his command, and it is a question of obedience or disobedience to a heavenly vision. It must be said at this point that certain circumstances of life may have much to do with diverting a man of God from a call to the ministry, and he is justified in not entering it.

The Work of the Gospel Minister

What is the work of the minister of the gospel of Jesus Christ? May we not define it as the giving of the entire life to the proclamation of the gospel to men and women who are dead in trespasses and sins, to the end of rescuing them from the penalty, the guilt and the power of sin, and for the building up of those thus delivered in the Christian life that has been then started? If this is not the work of the ministry, one or other of the alternatives already referred to must be accepted.

The question immediately arises, how is man to be qualified to do that work? Tradition has a loud voice at this point with very many men and women of the highest moral and religious, even spiritual, culture, especially in some of the leading denominations of the land. Such traditional preparation is, first, a long intellectual training, usually in academy, college and theological seminary. Many churches are positively closed to men who have not taken a college or university work, usually to the point of graduation. When such churches are calling or seeking a pastor, the leading question is, "Does this candidate have a university or college training?" With such churches the naming of one of a half dozen universities or colleges in the country is a door of entrance without any further inquiry. In some theological seminaries only college men are looked upon with favor, some indeed advertising themselves as for college men only.

Another qualification for the ministry of the gospel is thought to be popular ability, as far as speaking before audiences is concerned, with acceptance and persuasiveness. It is a rare man who lacks speaking power who serves acceptably as a minister. Another qualification that a great many simple minded people, but people who live near to God, believe important is, a knowledge of the Bible, so as to know what the message is that God desires the minister to give out, and this is, in the minds of many, the chief qualification, but is often put aside when the other qualifications, especially that of the collegiate curriculum, has been approved. In this respect, a man who enters the ministry should feel like the prophet Jeremiah of old, in whose bones the Word of the Lord burned as a fire and needed some expression.

We might ask whether a combination of these qualifications would not produce the ideal minister. We are very free to answer in the affirmative, but that the illustrations of this class of ideal ministers are not very many in our day.

It is the purpose of this article, from this to the end, to bring into close consideration the question of the relationship of the university, or college education, or even theological seminary education, to success in the gospel ministry. With the concession of the first paragraph of this article in mind, we are ready to proceed to ask the question whether the intellectual culture of college does not in very many instances tend to the weakening of the spiritual life, or the diverting of attention from it, and even to dealing a death blow to it, with very sad visible results.

The Call for Preachers

There is a question that in this day, as in no other, probably in all the history of the church, calls for serious notice. Never was there such a need for ministers of the gospel as today. Detailed recital of reasons for this fact is not here attempted. Like the accent in the nominative case in the Greek noun, we simply know it by observation. Thousands of churches are vacant in the land, hundreds of communities in the land are now without religious services of any kind, and in the cities are hundreds of thousands of people who never hear the gospel, and for whom no effort is being made. The reputed small advance of the great denominations is along material or physical lines, rather than something more spiritual, and in matters no more serious than matters that belong to fraternal organizations, reform societies and social clubs. The raising of vast sums of money, the erection of great buildings, and scientific organization of churches and denominations are not in themselves, nor in chief part, evidence of success in gospel work.

A Minister's Musings

Very recently there appeared in the *Presbyterian Banner* of Pittsburg an article entitled, "A Minister's Musings on an Order of Lay Preachers." This minister was a cultured Presbyterian clergyman, probably of mature years and long observation. He makes a formidable plea for the ordination of laymen to the ministry, arguing that the preaching of laymen, Peter being one of the first, has never disappeared from the Christian church altogether. He refers to various companies of men that through the centuries have been sent out by great Christian leaders, who did not have college education, nor ordination of the churches, and yet who did great work. He spoke of the thousands of men, who went out over Europe and prepared the way for the great reformation work of Martin Luther. He called attention to the work of the Quakers, who do not ordain men to the ministry, as other denominations do, and to work of the Wesleys, who sent out preachers broadcast over England, many of them thoroughly uncultured. He recites an incident of John Wesley's mother, to whom Wesley went and made complaint with reference to a layman who was preaching. Susanna Wesley said to her son John, "You must not permit yourself to interrupt the preaching of this man, for he is as truly called to preach the gospel as you are," and that reproof of Susanna Wesley was probably one of the elements in the great success of John Wesley in Great Britain. The preaching of these laymen was a primary source of the great success of the Methodist churches all over the world to this day, but alas! that kind of preaching is not encouraged as in former times.

College or University Education of Today

In a former day with many who are now a little beyond the meridian of life, there was practically no danger to one's faith in the ordinary college. Denominational colleges were practically schools of religious culture, and evangelical truth. Professors were, as a rule, men of distinguished piety. The highest ideals of life service were kept before the student, and no sphere of activity was pressed upon the attention of students as assiduously as that of the ministry of the gospel.

The writer was graduated from an eastern college more than a third of a century ago, and of his class one-half went to the theological seminary in the fall. Three years ago that college sent out a class of seventy-two men, and just two were definitely preparing for the gospel ministry. It is notorious that in many colleges the simple faith of students is weakened or destroyed. The son of a distinguished judge in the South was sent to a university to take a course preparatory to entering a seminary, looking to the Christian ministry. Long before his university course was completed, he had lost his faith, and of course did not enter the ministry, and the heart of the Godly father was saddened to the end of his life.

A young man completed a full course at a leading university in the country, one of a half dozen of the greatest, and was finishing the second year in a theological seminary. He said that he had lost his faith in the teachings of the Christian religion. By the power of the Holy Spirit he was led back to the truth.

It is because of such facts, and they are many, that there is serious question as to whether an ordinary college course is of any advantage to a man preparing for the gospel ministry. Whether it was skeptical teaching alone while certain men were in college or not, a test was made very recently as to whether a college education was of real advantage to students graduating from theological seminaries or not. A professor in a well known theological seminary, and now at the head of the educational work of one of the greatest denominations of the country, carefully watched the course of several young men, who had graduated from his seminary. His desire was to make a scientific survey. At the end of a time chosen to properly make the test, he found that the men who had not had college education had actually done better work in the ministry than those who had such education. And it is to be noted that this was in one of the leading denominations of the country, which has always prided itself on an educated ministry.

A minister of that same denomination has recently testified that young men who worked in a certain state in the Union, who had only received their religious training in The Moody Bible Institute, did better work than men who had been trained in the theological seminaries.

In passing, it is to be said that there are colleges in the country where the spiritual life of the student is a matter of special attention. Christian students are built up in their faith, and students not Christians are made subjects of special evangelistic effort.

The General Board of the Presbyterian Church in the United States publishes widely that thirteen per cent of its ministers have not had full preparation for the ministry. More than one-half with neither college nor seminary preparation, the remainder with either college or seminary preparation only. Attention is drawn by the Board to the fact that of the total number without full preparation, about one-half of them came from other denominations. The denomination is urged to encourage young men to secure full preparation for the ministry in college and seminary. We might ask, "Will this bring the church back to its former fruitfulness?" The recent minutes of that denomination show that for several years there has been a decreasing number of additions to the churches on confession of faith. Would it not be well to sound an appeal for the church to pray for laborers for the vineyard of the Lord, for men full of the Holy Ghost, such as Amos, and Peter and other fishermen of Galilee, as the "Poor Men of Lyons," as the "Poor Brothers" of St. Francis, as Dwight L. Moody and Gypsy Smith, and from among these there was probably very rarely a person of collegiate or university education.

The minister, to whose musings we have called attention, says, "Moody did much by his own powerful lay ministry to bestir the Calvinistic churches to the value of such preaching, but he was at last compelled to create an outside agency for the training and direction of these consecrated men and women. Why should The Moody Bible Institute train thousands of lay workers who are left outside our ranks, except that we have encased ourselves in such seclusion as to forbid their entrance into our church organization. Why is this great work supported by the wealth of godly men and women, except that they see the need and attempt to meet it outside, because their own churches are too iron-clad to incorporate this work within their own boundaries?"

After this consideration, the writer, who has had academic, collegiate and theological seminary course in full, would ask whether there is not some ground for hesitation as to making so much of college education for the gospel ministry. As said earlier in this article, other things being equal, the college education for a man entering the ministry is desirable, but there may be question as to whether other things are equal or not.

Theological Seminary Training

It is to be kept in mind also that a mighty difference exists between the theological teachings of former days, and those of the present day. In those days when a collegiate and theological equipment was imperatively demanded, there was no danger of the students' receiving, while pursuing their educational work, anything but that which was in strict accordance with the standards of belief of the various denominations, and with the accepted teachings of the evangelical faith. Twenty-five years ago it was a very rare thing to hear of a professor in a theological seminary but was thoroughly evangelical, and consequently the more intellectual culture a student could get in going to such an institution the better. There are many alumni of theological seminaries today in the country who would not recommend students, who have the ministry in view, to go to them. In these seminaries, some positively and openly deny the fundamental truths of the confessions of the churches to which they belong, and the beliefs of the Christian churches through all the centuries. In others, expressions are given of theological truths in such way that the student has no concrete conviction, and goes out with a doubt in his mind as to the sincerity of the teacher in his own beliefs in those truths. It is notorious that a professor in one of the oldest theological seminaries of this country said positively to his students, "Gentlemen, I want you to understand that I do not believe all that I teach you."

A LEAGUE OF BIBLE ASSOCIATIONS

The American Bible Society is proposing a league of all the Bible societies of the world. In forming such a league, the questions of the fields of operation are to be considered; there should be joint action in the translation and revision of the Scripture; a determination of the various agencies to be used in the distribution of the Scripture; the relations of governments in the various countries, and an appeal to the whole Christian world for contributions.

Young People's Society Topics

November 2

Standing for God and the Right

I Kings 18: 17-24

In order to stand for God and the right, one must be sure of God, and must have faith to stand his ground. Elijah was not only sincere, he was sure; sure that Jehovah was the only and true God, sure that the nation could only be blessed by loyalty to God and His revealed will.

This assurance of faith is the best qualification for leadership. It is the chief element in true heroism. The following true story from the war illustrates this point.

It was early morning. All along the trenches the expectant thousands were waiting the command which would send them "over the top" and across "No Man's Land" into the hell of shot and shell. With these British heroes was a detachment of engineers whose duty it was to go over with the fighters and give attention to the guns and, as the trenches were captured, turn the captured guns against the fleeing enemy, and prepare against a counter-attack. At last the command rang forth.

Among the first to go over was one of these engineers, a Scotchman. He had no gun. He did not have to lead. His place was in the rear. But up to the top of the parapet he climbed and caught a flag from the hand of a falling soldier, and unfurled it amid the blinding sheet of flame. He stood with one hand holding the bullet-torn flag, and with the other he pointed across "No Man's Land" to the Hun lines, and with a mighty voice above the tumult he cried out, "On, Scotchmen, on! On, Scotchmen, on!" Moved by this heroism, those invincible Scotchmen went "over the top," swept across that fearful stretch of death into the enemy's lines, and miles of trenches were captured. One man had been a hero and that had inspired ten thousand more. Sure of the righteousness of his cause he stood for it even unto death.

Elijah lived at a time when his nation had departed from God and apostatized from the faith of Israel. His example therefore is the more forceful and timely because we have fallen upon a similar time in the history of the Christian faith. Another gospel, "which is not another," is taking the place of the gospel of Christ. Social salvation through the works of men is substituted for individual salvation through the work of Christ. We rejoice in the social emphasis as a supplement to the individual salvation "through faith in his blood" but as a substitute for it, we loathe it with all the powers of our being.

The gospel of self improvement has no power to save. We need Elijahs today who will stand for God and the right in this matter, four-square and unashamed of the glorious gospel of His Son.

A famous Scotch preacher speaking to a group of ministers, said: "Men still, as in our Lord's days, wish to be saved in their own way. They will often receive without objection preaching which aims at their improvement along lines of conduct on which they have already made progress. But they shrink and hesitate when they are called to take the great step from life in self, to life in Christ—the great step to a present acceptance of a righteousness in Christ and in His blood."

November 9

How To Avoid Failure

Joshua 1:1-8

The conditions of success as outlined in our Scripture lesson are perfectly obvious and quite simple.

First, there is the revelation of the divine will as seen in the commission of verses 1, 2, followed by the program and promise contained in verses 3-5. The promise is that of the divine presence which is more than the general and providential control of which we commonly speak. It is that conscious presence of God realized through faith, which makes a man sufficient for his given task. The New Testament equivalent is found in Ephesians 3: 18.

In view of this promise and all that it involved, the directions in verses 6, 7 and 8 are natural and logical. "Be strong and of a good courage." "Be thou strong and very courageous." Why? Because of the promise of verse 5, "As I was with Moses, so I will be with thee, I will not fail thee nor forsake thee." The appropriation of this promise through faith would make anyone strong and ready for battle. But faith may weaken or become dim. What then? "This book of the law," as in verse 8, for "faith cometh by hearing and hearing by the word of God." Meditation in that Word leads to prosperity and "good success."

We never fail till we fail within and we fail within only when faith fails. "This is the victory that overcometh the world, even our faith." Joshua avoided failure by meditation in the Word of God which created within him the energy of faith, and in this faith he conquered. The far reaching influence of his life and the full measure of his success is seen in chapter 24, verse 31. He not only touched his own generation but succeeding ones, too.

November 16

Co-operation in Christian Service

John 17:20-23; I Corinthians 3: 5-10

The following, taken from *The Christian* (London, Eng.), is so pertinent to this theme, that we reproduce it here:

"Recent years have witnessed many movements toward unity on the part of various Christian bodies. Earnest followers of Christ have come to view their separation on the ground of things unessential as indefensible. Of common origin, faith, and aim, they have realized that there should be a closer identity in life and energy, and have in pursuance of this object been willing to make mutual sacrifice of things which, though cherished, are not vital. And in all such coming together in outward association of those who are already 'one in Jesus Christ,' there is everything to commend. Every movement from the circumference toward the center of things is in the nature of approximation of His ideal and answer to His prayer.

"We believe that coming days will witness much more attempt at the creation of a common life and enterprise by evangelical Christians; and we hail with joy every such effort as really tends to conservation of resource, to effectiveness of work, and to strengthening of testimony. In presence of a united foe, the people of God must close up their ranks for successful defence and offense. Those who hold firmly to the Head cannot on any ground claim excuse for holding aloof from each other. To deny the fellowship of one body is but to deny to ourselves the baptism of the one Spirit. And we are confident that in the near future there will be a coming together, upon the strong basis of simple faith in Christ, of many who have learned that the preservation of mere denominational loyalties is nothing in comparison with the larger communion of all who love Him in truth, and with the demands of the work He has committed to them. They will make the smaller sacrifice for the sake of the greater issue. And may God speed the day!

"At the same time there is much to guard against along this line. One of the greatest dangers and weaknesses of the present day is the growing prevalence of a spirit of loose tolerance and comprehensiveness. It always has been a device of the enemy to counterfeit the good gifts of God and to deceive His people into the acceptance of such counterfeits. And he is certainly successful today in respect of Christian unity. Without any regard to fundamental truth men are beguiled into entering upon loose federation with others whose intention may be worthy without being at all necessarily Christian. The ideal of broad comprehensiveness—which includes everyone who is well-intentioned in regard to moral causes—seems to have captivated not a few. We see the boundaries of old fellowships being pushed further and further back in order to take in those whose positions in regard to Christian truth is yet quite unchanged. We see fields in consequence being sowed 'with divers kinds of seed,' and old land-marks being ruthlessly removed. And we must candidly confess that we have yet to see one good thing accruing to the work of the Kingdom of God by any such imitation of the unity of the Spirit.

"We are aware that in saying this we shall be charged with lack of charity, for this sacred word has apparently lost much of its meaning to those who are obsessed with the modern spirit of unquestioning inclusiveness. They have annexed it as their watchword, and have given to it a content agreeable to their practices. In its name they justify, not only their departure from, but their positive denial of, convictions they once resolutely declared. To differ from them, or even to question their doings in the light of the plain teaching of God's Word, is to be 'uncharitable.' And there, for our part, we are content to leave it."

We commend the above to the earnest consideration of our young people.

November 23

How May We Practice Thanksgiving?

Ephesians 5:20; Psalm 67: 1-7

"Giving thanks always for all things" is the best way to practice thanksgiving. This may be done not in word only but in deed also. But whether in word or deed it must be spontaneous and enthusiastic, the overflow of a heart that can truly say, "The Lord is my shepherd . . . my cup runneth over."

Thanksgiving is a matter of the heart. Some of the most grateful souls have lived amid adverse and trying circumstances. They have rejoiced in the opportunity to serve. The love of God shed abroad in the heart caused them to love the unlovely and to serve as the representatives of Christ.

"Giving thanks always for all things" involves cheerfulness. By a cheerful spirit thanksgiving finds practical expression in daily life. "Be of good cheer" is the oft repeated counsel of the New Testament. "Singing and making melody in your heart to the Lord" is the fruitage thereof.

Again we can practice thanksgiving by faithful stewardship, a joyful giving of means entrusted to us. The world is very needy, millions yet remain to whom the salvation of God has not been preached. No finer expression of thanksgiving can be made than generous and sacrificial giving to the end that the world's great need of the knowledge of a Saviour may be met.

Our lesson Psalm is suggestive. It begins with prayer for the blessing of God, but the blessing is not sought as an end in itself but as a means to an end, as in verse 2, "That thy way may be known upon earth, thy saving health among all nations." This is the great objective, the millennial age when the earth shall yield her increase and "all the ends of the earth shall fear him." To live and labor, to serve and suffer and sacrifice in order to hasten that glad day, this is to practice thanksgiving in a way acceptable to God and approved of men.

November 30

Christianity and the Health of America

Ezekiel 47: 1-12

The point of contact between the topic and the Scripture lesson is the idea of restoration which is common to both. In the Scripture lesson, life and health, activity and beauty are found wherever the river flows. (See verses 9 and 12). "The health of America" in its fullest sense is likewise dependent upon a river. The river may be called by the name of "Christianity" as used in our topic, but a better name is that of "Salvation," for much that poses as "Christianity" is simply a formal pretense of the real thing.

The river of our Scripture lesson, like "the river of the water of life" rises in a concealed or invisible place. "The waters issued out from under the threshold of the house" (v. 1). The source was hidden, the stream was seen. Compare this with Revelation 22:1. "The throne of God and of the Lamb" is the hidden source of the river mentioned there. The government of God, in Christ, is the source of all good. According to verses 1 and 8, the river of our lesson flowed toward the east into the sea, that is, the Dead Sea. Into this world of death, the river of God's salvation in Christ, flows. The result is the same as seen in verses 9 and 12. It is threefold—life and healing and fruitfulness.

The health of the individual—spirit, soul and body is dependent on the river that flows from the throne of God, and inasmuch as the nation is composed of individuals there is no national need comparable to that of contact with the river of life from which comes healing and fruitfulness.

Water is a symbol of the Holy Spirit who in His operations renews our souls, illumines our minds and quickens the mortal body. Christianity of the right type is vitally connected with the life of America, spiritual life, moral life and physical life.

Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

Inquirer Unidentified: (1) "Do premillennialists rejoice in the fact that the world is waxing worse?"

We should hope not, except as the fact verifies God's Word (2 Tim. 3:13), and points to the nearer approach of the second advent of Christ for whose appearing they long.

(2) "Are not all the parables of Matthew 13 likenesses of the Kingdom of heaven?"

We believe that to be the teaching of the chapter.

F. E. M., Coloma, Mich.: "When did they first begin to sprinkle and who started that mode of baptism?"

This question is difficult, if not impossible to answer. Prof. A. T. Robertson (Baptist) says that as a substitute for immersion it was late, and finally triumphed in the West because of the decree of the Council of Trent (16th century). But Dr. T. M. Lindsay in the same publication, *International Standard Bible Dictionary*, speaks of the validity of sprinkling as having been raised, and settled affirmatively, by Cyprian in the middle of the third century.

Question: What are some of the things left out in the "Shorter Bible," translated and arranged by Professor Charles Foster Kent, with whom were correlated Frederick Harris of the National Y. M. C. A., and Ethel Cutler of the National Board of the Y. W. C. A.? I have had the book recommended as suitable for Sunday-school teachers.

Answer: This publication as yet only presents the New Testament, but it is proposed to publish the whole Bible in the same way. The entire work is prepared under the influence of the modern emphasis on intellectual and social culture. A sample of the flagrant violation of the Word of God is furnished by its treatment of First and Second Thessalonians, in which it is conceded by all honest students of the Word that the chief subject is the second coming of Jesus Christ. In the table of contents of those books, no reference whatever is made to the second coming, and large portions of the Epistles are omitted. No gospel appears in full, and the same thing is true of the Epistles. Second and Third John do not appear at all; probably not one-third of the book of Revelation appears. The publication cannot but contribute to the discredit of the supernatural in the Bible, and it is to be deeply regretted that the Young Men's and Young Women's Christian Associations should have given encouragement to such a publication.

The New Testament, as the church has had it for hundreds of years, is easy of understanding, as it is in any of the recognized versions, and the attempt to eliminate any portion of it invites the denunciation of Revelation 22:19.

H. D. F., Great Deer, Sask.: "Is there no possibility for an individual that has been born again and received the Holy Spirit to fall away and sin wilfully, according to Hebrews 10:26, 27, so that he can not be renewed unto repentance any more?"

You are reading into these verses something that they do not state. They say nothing about being "born again" and "receiving the Holy Spirit." (See the answer to L. J. K. under No. 4.)

L. J. K., Excelsior, Minn.: (1) "Was Judas regenerated?"

We believe not.

(2) "Was Peter converted when he denied Christ?"

We think he was. Compare Matthew 16:16, 17.

(3) "Were the disciples sanctified at Pentecost?"

They were sanctified in the sense of being set apart for God when they believed on Christ, but they were filled with and baptized into His body by the Holy Spirit at Pentecost, the experience being unique on that occasion.

(4) "Will a regenerated person sin unto death?"

We believe not (John 10:27-29).

(5) "When our first parents sinned did they lose the image of God?"

If by the image of God we mean a likeness to His holiness, the question must be answered in the affirmative, but if by the image of God we mean the qualities which constitute His personality, the question must be answered in the negative. Passages of Scripture, throwing light on this matter, are: Gen. 5:1-3; 1 Cor. 11:7; Eph. 4:24; Col. 3:10; James 3:9.

(6) "If a sinner repents, and is forgiven, should he let that sin stare him in the face through life, thinking he must reap what he has sowed?"

It is difficult, if not impossible, for us to forget some of our sins even after we are assured of forgiveness, which in itself is reaping what we have sown. Furthermore, some sins in their very nature leave consequences that cannot be removed in this life. But still it is unspeakable peace to know that we are right with God through grace, and that such consequences will not follow us in the life beyond.

(7) "What indications are there that the world is growing worse?"

We cannot point out all of them, but we think a very impressive one is the defection from the truth of the gospel which is so widespread in the visible church.

(8) "What did Christ mean when He said blasphemy would not be forgiven in this world, neither in the world to come?"

The meaning of this phrase in Matthew 12:32 is fixed by the parallel place in Mark 3:29. It does not mean that any sins will be forgiven in the world to come, i. e., in hell; but simply that there were no possible circumstances under which such an offender could be pardoned (Albert Barnes).

H. S., Gotebo, Okla.: (1) "Is a trespass committed knowingly, a wilful sin, and if so, how can there be forgiveness of it, according to Hebrews 10:26?"

The passage quoted does not seem to be referring to a sin committed by a regenerated person who repents of and confesses it, but to an act of apostasy, i. e., a total and final rejection of Christ on the part of one who had "received the knowledge of the truth." In other words, the inspired writer in that place is dealing with the same situation as in chapter 6:4-6.

(2) "Do Hebrews 10:26; Heb. 6:4-6; and 1 John 5:16 all refer to the same sin?"

For answer to this question as well as those following in your communication, we refer you to *Bible Problems Explained* (Gray), pp. 63-68, obtainable in paper or cloth from The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

Mrs. J. B., Weston, Ill.: "What is an Antichrist?"

The word is of Greek derivation and means an opponent of Christ, in which sense there are and have been, many antichrists (1 John 2:18). Nevertheless, as this same verse in 1 John indicates, there is an Antichrist to come, a real historic personage, of whom all others are simply foreshadowings. He is identified as the beast of Rev. 13:1-10; 16:13; 19:20; 20:10. For an account of the Antichrist, his history and doom, see *A Textbook on Prophecy* by Gray, obtainable from The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

G. N. R., Lincoln, Neb.: (1) "Do you believe the heathen, who never hear of Christ, will be lost?"

The heathen, like all other people, are lost because they have sinned against God (Rom. 1:18-32). This is true whether they hear of Christ or whether they do not. But if they hear of Christ and believe on Him they will be saved.

(2) "Do you believe one can be saved and never join a church or be baptized?"

As an abstract question we answer "Yes," because the penitent thief on the cross was such an one (Luke 23:39-43). But such instances must be rare, and it would be wrong and dangerous to presume upon them. A truly saved man will be baptized and join the church unless unusual cirumstances positively prevent it.

(3) "Does one have to know the exact time of conversion, or experience a change, to be a Christian?"

He does not have to know the exact time, nor is it vital that he should experience a change at the time of accepting and confessing Christ. But if he has really accepted and confessed Him his life will indicate it more and more.

(4) Your three inquiries about the inspiration of the Bible are answered in a pamphlet entitled *The Bible's Testimony to Its Own Inspiration* by Gray, to be obtained of The Bible Institute Colportage Association.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

November 9
Peter's Great Confession
Matthew 16:13-24

Golden Text:—"Thou art the Christ, the Son of the living God."—Matthew 16:16.

The time has now come for the King to take account of His ministry.

This confession in some sense marks the turning point in Christ's ministry. Hereafter it is more restricted to His disciples. Two reasons are sufficient why this should be (vv. 1-12). (1) The Pharisees and Sadducees show their attitude towards Him in their demand for a sign, His answer is that none shall be given save that of His death and resurrection, as symbolized in the experiences of the prophet Jonah. (2) The disciples show their inability to understand the spiritual nature of His teaching. When He warned them of the leaven of the Pharisees and Sadducees they understood Him to refer to bread, when He meant their doctrine. It was at this crisis when Christ turned from the nation which had rejected Him that Peter made this great confession. It was made in the borders of Caesarea-Philippi, practically Gentile territory.

I. Peter's Confession (vv. 13-16).

Two questions of Christ provoked this confession:

1. The question as to the opinion of the people concerning Him.

They recognized Him as a teacher or a prophet of more than human authority and power. Today, as then, there is a diversity of opinion among the people as to Jesus Christ. Some think He is only a man; others, that He is a great teacher, but nothing more. Had He been content with this He would not have been molested in Jerusalem, for the Jews willingly acknowledged Him as more than a human teacher. It was His persistent claim to be the God-man, the Son of God, that sent Him to the cross.

2. The second question involved the personal opinion of the disciples concerning Him. To be able to tell what others think of Jesus is not enough; there must be definite, correct and personal belief in Him.

II. The New Body, the Church, Announced (vv. 17-20).

Peter had made a noble confession of Christ, so now Christ confesses him. If we confess Christ He will confess us (Matt. 10:32, 33). Christ declared His intention of bringing into existence a new body to the members of which He will give eternal life, and to whose hands He will entrust the keys of the Kingdom. Peter was to have a distinguished place in this body. The keys entrusted to Him were used on the day of Pentecost, and again in the case of Cornelius. Association in this new body cannot be broken by death, for the gates of hades shall not prevail against it. This body, the Church, is of a heavenly origin, a heavenly calling, and a heavenly inheritance.

III. The Cross the Way to the Throne (vv. 21-33).

This was, no doubt, startling to the disciples. They did not realize that redemption was to be accomplished through the passion of the cross. So unwelcome was this announcement that Peter cried, "This shall not be unto thee." Peter later saw through this darkness to the glory on the hilltop beyond. A new hope then filled his breast (1 Pet. 1:3, 4). Victory through death is yet the stumbling block of many. Many are stumbling over the doctrine of salvation and redemption through the suffering of the cross. All such are under the control of the devil (v. 23). The devil hates salvation by blood.

IV. The Cost of Discipleship (vv. 24-27).

To follow Christ means suffering. To follow Him is to turn one's back upon the world. Life can only be saved by losing it. If we are going to be Christians we must share Christ's suffering. We cannot go to heaven on flowery beds of ease.

1. There must be denial of self (v. 24). There is a wide difference between self-denial and denial of self. Self-denial is practiced every where by all people, but only the disciples of Christ or Christed people deny self. Christ takes the place of self.

2. "Take up his cross." This cross is the suffering and shame which lie in the path of loyalty to God. To do our duty will mean suffering (2 Tim. 3:12).

3. Follow Christ. This means to have the mind of Christ, to do like Christ. All such shall be rewarded when Christ comes in glory.

November 16
Witnesses of Christ's Glory
Luke 9:28-36

Golden Text:—"This is my beloved Son: hear ye him."—Mark 9:7.

While it is true that in this lesson the disciples are witnesses of Christ's glory, the full truth is that the manifestation of Christ in glory was to give to the discouraged disciples a foregleam of the Messianic Kingdom. The hopes of the disciples were crushed when Christ announced His death on the cross. They were unable to see how victory could issue from death.

Jesus took with Him Peter, James, and John, and went into the mountain to pray. His chief aim in retirement was to get the disciples apart and into a state of receptivity so that He might show them the method of the Kingdom. Before going to the mountain He declared that there were some standing in His presence who would not taste of death till they should see the Son of man coming in His Kingdom (Luke 9:27; Matt, 16:28). That their drooping spirits might be revived and their confidence restored, He is transfigured before them. Two men from the upper world are sent to converse with Him about His approaching death in Jerusalem (v. 31)—the very thing about which the disciples refused to talk. Then, too, God's own voice was heard in words of approval of Christ's course, directing them to hear the Master. Surely they cannot doubt His ability now to carry into execution His Kingdom plans. The purpose, then, of the transfiguration is to give the disciples a foregleam of the coming Kingdom, to enable them to see the Kingdom in embryo. That this is true is not only shown by the context and circumstances, but by the inspired interpretation of one who was with Him and knew all that transpired. Peter said, "For we did not follow cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty, for he received of God the Father honor and glory when there came such a voice to him from the excellent glory; This is my beloved Son in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. 1:16-19, R. V.). To those who believe in the inspiration of the Bible these words are final. Let us therefore note the outstanding features of the Kingdom as displayed in the transfiguration:

I. Jesus Christ the Glorified King on Mt. Zion (v. 29).

The glorified King on this mount was intended to symbolize the messianic Kingdom when Christ returns to the Mount of Olives in Jerusalem (Zech. 14:4-17). This is still in the future, and will be literally fulfilled.

II. The Glorified Saints with Christ (vv. 30, 31).

1. Moses, who was once denied an entrance into Palestine, appears now in glory, representing the redeemed of the Lord who shall pass through death into the Kingdom. Many thousands of the redeemed have fallen asleep and at the coming of the Lord shall be awakened to pass into the Kingdom.

2. Elijah, now glorified, represents the redeemed who shall pass into the Kingdom through translation. Many shall be living upon the earth when the Lord shall come, and shall without dying be changed, and thus pass into the Kingdom (1 Cor. 15:50-53; 1 Thess. 4:14-18).

3. They talk of the very thing which the disciples refused to believe, namely, the death of Christ.

III. Israel, in the Flesh, in Connection with the Kingdom, represented by Peter, James, and John (v. 28).

Israel shall be called from their hiding place among all nations of the earth and shall be gathered to Jesus Christ the King, as the central people in the Kingdom (Ezek. 37:21-27).

1. Peter proposes to build three tabernacles (v. 33). The Feast of Tabernacles looked forward to the glorious reign of Christ. Peter caught a glimpse of the significance of the transfiguration. His proposition showed that he thought of the Feast of Tabernacles, and therefore of the millennium.

2. The divine voice (v. 35). At this time God himself uttered His words, assuring them that this one in glory was His Son Jesus Christ.

IV. The Multitude at the Foot of the Mountain (vv. 37-43).

This is representative of the nations which shall be brought into the Kingdom which shall be established over Israel. See Isaiah 11:10-12. The people here were grievously oppressed by the devil. There are times when the devil is especially active in his oppression of men. About the time of Christ's first coming he did his best to harass men. Just before Christ's coming again he will be especially active, for he knows that his time is short.

November 23

Jesus Corrects John's Narrowness

Luke 9:46-56

Golden Text:—"Grace be with all them that love our Lord Jesus Christ in sincerity."—Ephesians 6:24.

I. Jesus Teaches True Greatness (vv. 46-48).

1. The Occasion (v. 46).

A contention among the disciples as to who should be the greatest.

Jesus had just announced His coming death on the cross, admonishing them to let his sayings sink down into their ears (v. 44). They were so steeped in selfishness that they could not enter into fellowship with Him in His sufferings. They were disputing among themselves as to who would be the biggest man in the Kingdom. The imagination cannot depict a condition where rebuke and teaching were more needed.

2. The Method (v. 47).

He "took a child and set him by him." Teaching by object is one of the finest of methods. In this Jesus showed Himself to be the master-teacher. Christ was qualified to meet the supreme need of all teaching, namely to know the pupil and to translate knowledge into terms adapted to the comprehension of the pupil. He perceived even the thoughts of the disciples and met their need. When they were conscious of His knowledge of them they were ashamed (Mark 9:34). Our ambitions are open to the Lord. We should so direct our lives that we need not be silent and ashamed before Him.

3. The Teaching (v. 48).

(1) "Whosoever receiveth this child in my name receiveth me." So completely is Christ identified with those who are childlike in spirit that He regards treatment of them as treatment of Himself.

(2) "Whosoever receiveth me receiveth him that sent me." Christ and the Father are one, therefore whatsoever attitude one has toward Christ he has toward God. Rejection of Christ is rejection of God.

(3) "He that is least among you all the same shall be great." The one who in self-forgetful service takes the lowest place is truly the great one. This is the supreme law of Christian discipleship. In Jesus we see the one who was incomparably great identifying Himself with humanity, humbling Himself not only to wash His disciples' feet, but to die the ignominious death on the cross. True greatness, therefore, is not to have the first place—to be given the applause of the world, and to be served, but to possess that willing mind to stoop to any place in order to serve others in Christ's name.

II. Religious Intolerance Rebuked (vv. 49, 50).

1. The Case Cited (v. 50). The disciples saw one casting out devils in Christ's name, but because he refused to follow them they forbade him. This spirit is liable to seize those who are really zealous for Christ. It often expresses itself against those who do not belong to one's particular church or sect. In determining as to whom we should fellowship, two questions only need be asked, (1) Are devils really being cast out? (2) Are they being cast out in the name of Christ? The plain implication of Christ's words in Matthew 7:22, 23, is that one may even cast out devils and be a stranger to the Lord. There is a supernatural work which is not divine, so, unless the mighty works are done "in the name" of Christ, a Christian should not fellowship the miracle worker. All who are really doing such deeds in the name of Christ we should bid Godspeed.

2. The Principle Declared (v. 51). "He that is not against us is for us." This truth is positively stated in Luke 11:23, "He that is not with me is against me." When it comes to man's attitude toward Christ there is no possible neutrality.

III. Resentment Rebuked (vv. 51-56).

1. Farewell to Galilee (v. 51.) As the time had come for Him to be received up He set His face to go to Jerusalem. The time of His sacrifice was come and Jerusalem was the place where it was to be accomplished.

2. The Samaritans Refused to Receive Him (vv. 52, 53).

This refusal was due to the impression that He was going to Jerusalem. Their national prejudices were so strong that they regarded His action as a national insult, therefore refused hospitality to Him. They warmly received Him when He passed through their country, even many of them believed on Him when they heard the testimony of the woman of Samaria; now they refuse even to entertain Him and His disciples.

3. James and John Vehemently Resent this Action of the Samaritans (v. 54). They regarded it as an insult to their Lord. Their love was so vital that an affront to the object of their affection was most bitterly resented. This is ever the case with true love; it can brook no insult to the one loved.

4. The Lord's Rebuke (vv. 55, 56).

(1) "Ye know not what manner of spirit ye are of." He did not minimize the insult or question their motive. He who knew their hearts was aware that they were being moved out of love for Him. He told them, however, that such insults were not to be met by violence. Religious persecutions are always wrong. The spread of truth is not to be by means of carnal weapons. If Christ's teaching had been heeded throughout the centuries much bloodshed would have been prevented.

(2) "For the Son of man is not come to destroy men's lives, but to save them."

November 30
Jesus Teaches Peter True Greatness
John 13:1-16

Golden Text:—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

This chapter begins the second section of the body of the book of John, namely, the inner revelation of Christ to His disciples. The people at large having rejected Him, He turns His back upon them and devotes His few remaining hours to instructing and comforting His disciples.

I. Christ's Amazing Love For His Own (vv. 1-3).

Jesus was fully conscious of what was upon Him. He knew that the cross with all its anguish was just before Him. He knew that His disciples would shamefully forsake Him in a few hours. He knew that one of that number would be the instrument in the hands of the devil in His betrayal. He knew that all things were in His hands; was fully conscious of His deity. Notwithstanding all this He displayed patient and untiring love. He did not withdraw His love from them because of their weakness and the shameful failure which He knew would soon be made manifest. He loved them to the uttermost. True love does not consider circumstances or the shortcoming of the person loved. His thoughts might well have been of the eternal light and glory upon which He would soon enter, but it was mainly of His own.

II. Christ Washing His Disciples' Feet (vv. 4-11).

This act is symbolic of His amazing love for His disciples. Jesus did not regard His hands too holy to do this menial service. The true Christian does not allow his rank in society to keep him from acts of lowly service.

1. Steps in This Service:

(1) He riseth from supper, (2) laid aside His garments, (3) took a towel and girded Himself, (4) poured water into a basin, (5) washed His disciples' feet, (6) wiped them with a towel wherewith He was girded. These steps symbolize Christ's entire work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory; His laying aside His garments, His putting aside His vesture of majesty (Phil. 2:7, 8); His girding Himself, His taking the form of a servant (Phil. 2:7); The water in the basin, His cleansing blood; His washing of their feet, His actual cleansing of men through His Word (John 15:3; Eph. 5:26); His taking His garments again, His return to His place and position of glory.

2. Peter's Impetuous Ignorance.

He goes from one extreme to another. It is his failure to understand the significance of this service that caused him to behave so strangely.

3. The Significance of This Service to Those Who Participate in It.

(1) It is a spiritual cleansing (v.8). Fellowship with Jesus is only possible as we are continuously cleansed from our sins. "He that is washed needeth not save to wash his feet, but is clean every whit" (v.10). The cleansing here is not the washing of regeneration, but that of sanctification. Even regenerate folks need the continual cleansing of Christ's blood in order to have fellowship with Him. He that is regenerated—washed in the blood of Christ (symbolized by baptism), does not need a repetition of the act; he only needs the cleansing of sanctification, symbolized by the washing of the feet. After regeneration, as we go through this world we are contaminated by its sins. He is willing always to cleanse us from our sins if we allow Him.

(2) A badge of brotherly affection. This act showed His abandonment to the service of His own. This is a lesson that is much needed today. We need more and more the fulness of brotherly love. This love needs to be manifested so that it may be seen and realized. Only can true love be proved by the service it renders.

(3) A proof of humility. This was a lesson much needed by the disciples, and much needed by us all. They had just been disputing as to who should be the greatest in the Kingdom; their selfish ambition was expressing itself. On every hand we see expressions of pride, vanity, and even arrogance on the part of those who are professed followers of the lowly Jesus. Christ's action was a concrete expression of His Spirit. If the Son of God was not ashamed to stoop to such lowly service the disciple should not regard it beneath his dignity to follow in His steps.

(4) Equalization. As they would thus stoop to serve each other in the name of Christ there would be the sure destruction of caste among them.

Such service in the spirit of Christ is the great leveler of humanity.

III. An Example for Us (vv. 12-16).

The disciples of the Lord are under obligation to do to each other as He did unto them. This obligation rests upon His Lordship (v. 14). All who call Him Lord in sincerity will obey Him. To refuse to obey Him is to put one's self above his Lord. Obedience to the Lord should proceed from our love for Him, but in addition He promises happiness to those who practice these things.

December 7

Peter and John Asleep in Gethsemane

Mark 14:32-42

Golden Text:—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38.

I. Christ Suffering (vv.32-34).

1. The Place (v. 32). The garden of Gethsemane—an enclosure containing olive and fig trees, beyond Kidron, about three-fourths of a mile from Jerusalem. The name means olive-press. The name is significant of the occasion. Edersheim says, "It is an emblem of trial, distress, and agony." Perhaps the garden was owned by some one of Jesus' friends. It afforded Him a suitable place to retire with His disciples in this trying hour.

2. His Companions (v. 35). He took with Him the eleven disciples that they might share so far as possible, this sorrow with Him. Being a real human being He craved human sympathy. He bade them watch with Him. While He knew that He must "tread the wine-press alone," He had a keen appreciation of sympathy so far as those who loved Him could give it. The behavior of the disciples shows the utter limitation of human sympathy.

3. His Great Sorrow (v. 34). This is the same as the "cup" in verse 36. It was not primarily the prospect of physical suffering that was crushing Him; it was the suffering as a sin-bearer—the sensations of His pure soul coming

into contact with the awful sin and guilt of the world. Only pure and refined natures can understand this. In addition to this there was the judgment stroke from the holy God as it fell upon His Son instead of the sinner. God caused the iniquities of the world to strike upon Jesus (2 Cor. 5:21; Isa. 53:6).

II. Christ Praying (vv. 35-42).

Though He prized human sympathy in the hour of supreme need, His only recourse was prayer. The sympathy of our friends is helpful, but in the great crises of life we can only find help as we go to God in prayer. "Is any among you afflicted, let him pray" (James 5:13).

1. The First Prayer (vv. 35-38).

(1) His posture (v. 35). He fell on His face prostrate on the ground. In the hour of our great need we naturally prostrate ourselves before God—a becoming posture. (2) His petition (v. 36). "Take away this cup from me." By the cup is meant His death on the cross. No doubt it was most grievous to Him to face its shame, but He pressed on knowing that for this cause He had come into the world (John 12:27, 28, cf. Heb. 2:14). He prayed that the "hour might pass from him,"—the burden was so great that it seemed His life would be crushed out. His prayer was heard (Heb. 5:7). When God hears our prayers He grants the petition desired (1 John 5:14, 15). Angels ministered to Him, giving the necessary grace to endure to the end (Luke 22-43). (3) His resignation (v. 36). His will was in subjection to the Father. He knew that His death on the cross was the will of God the Father; for He was the Lamb slain from the foundation of the world. (4) The disciples rebuked (v. 37). He singled out Peter, since he had been the most conspicuous in proclaiming his loyalty (John 13:38). Though he would go with Him to death he could not watch one hour. (5) Exhortation to the disciples (v. 38). "Watch and pray, lest ye enter into temptation." The only way to be able to stand in the time of trial is to be watching and praying. Jesus knew that although the disciples meant it well they would fail in the trial unless aided from above. The flesh is too weak to stand the strain.

2. The Second Prayer (vv. 39, 40).

He withdrew the second time from His disciples and uttered the same words in prayer. This was not vain repetition. It is proper to repeat our requests. He found the disciples asleep again. Their shame and confusion were more marked than at first.

3. The Third Prayer (vv. 41, 42).

He uttered the same words in His third prayer (Matt. 26:44). He tells the disciples to sleep on and take their rest, as the hour had now come for His betrayal. There is such a thing as being asleep when wanted and awakening when it is too late. If the disciples had been praying they would not have fallen asleep.

Sunday-School News, Methods, Appliances and Questions

By Hugh Cork

NOTES AND NEWS

If the life of the teacher is the life of his teaching, how important that much attention be paid to the teaching life.

A "weakly" teachers' meeting has killed many Sunday-schools, while a live, efficient school will require a "weekly" meeting for teachers.

If you use the blackboard or any other method of object teaching before the school or class, always keep in mind the carpenter's rule, "Never construct ornament, but only ornament construction."

The shepherd who knowingly allows one of his flock to remain out of the fold one single night without seeking it has no right to herd sheep. What about the teacher whose scholar is absent and who might within a few hours by personal visit, 'phone call, or letter manifest concern but does not?

If it is true that "The boy without a playground is father to the man without a job" who shall furnish and supervise his playground? The devil will if the church does not. Shall the church provide any play life for her children? Or shall she discourage play among her young? What? Why? When? Where?

That superintendent does his best work who makes his school move without much evidence of work on his part. A division of responsibility and labor, with little for him to do but see that each officer gets his share and accomplishes his task joyously, is the best evidence of executive ability and management spirit.

The skilled laborers in the big mills are charged with every pound of raw material placed in their care and the management requires and looks for a certain amount of finished product. Has your church entrusted to each Sunday-school teacher certain lives of raw material and are holding them responsible for the finished product in church membership and training? If not, why not?

We are puzzling our brain to find ways to help Sunday-school workers through these columns. Will you tell us what will help you most? What are your problems? Where do you fail most often? What have been your outstanding successes? What are your questions? Please be free to write us so we may be better informed as to how we may help. While we are busy on the teaching staff, we can take a limited number of convention or special meeting dates. Can you use us this way?

One church after carefully and prayerfully selecting Sunday-school officers and teachers set aside the Sunday morning church service before they started upon the year's work to publicly install them into office. The music, the sermon, the charges to the officers and teachers were as thorough and solemn as those of that service when the pastor was installed. It goes without saying that not only those engaged in the work of the Sunday-school—officers, teachers, and scholars—but the church members themselves were impressed at that service with a higher rating for the Sunday-school. Try it and see.

We spoke last month of the proposed organization of "The Bible Institute Sunday-school" which, at that time, it had been decided was to open on October 5. After further consideration, it was decided for various reasons to postpone the organization of the Sunday-school for a few weeks, and begin October 5 with a service for Bible exposition where the spirit of worship and devotional Bible study will be the outstanding characteristics. That service was held, as it will be each Sunday at 4 p. m., and over 1,200 were in attendance the first day, more than half of whom were people not connected as faculty or students at the Institute. Dr. Gray had charge during October and Dr. W. H. Griffith Thomas is the leader this month. We expect the Sunday-school, which will begin at 2:30 p. m., to be an evolution from this four o'clock hour within a few weeks.

MAKING MORE OF OUR HYMNS

Many people, not only in Sunday-school but in church, sing "psalms and hymns and spiritual songs" with little or no thought as to the meaning of the words, but with their attention centered only on the melody and harmony of the music. This is the more unfortunate since the music, which has a language all its own, often reveals other thought than what the poet tried to frame in the words. Therefore to give hymns and spiritual songs their proper place and full force in worship attention might well be called to the origin and incidents of at least one hymn each Sunday.

Take for instance the spiritual song, "It Is Well with My Soul." It was born out of deep sorrow in 1873. Mr. H. G. Spofford, a Christian lawyer of Evanston, Ill., who had lost his fortune in the Chicago fire two years before, had prospered enough to send his wife and four younger children to visit relatives in England. Crossing the ocean a collision with a sailing vessel sank their ship in thirty minutes, with nearly all on board lost, including Mr. Spofford's four children, whom he fairly idolized, especially the baby. Mrs. Spofford was picked up and landed in Wales, from whence she cabled, "Saved, but alone."

When the message reached their Evanston home it seemed a blow heavier than the father could bear. He paced the floor nearly the whole night trying to say, "Thy will be done." Toward morning the dark storm clouds of the night parted, the troubled spirit was quieted, and a peace he had not known before flooded his soul. His bowed spirit looked up while the thought in his heart prompted him to say "It is well," and out of this experience, he sat down and wrote:

When peace like a river, attendeth my way,
  When sorrows, like sea billows roll;
Whatever my lot, Thou has taught me to say,
  It is well, it is well with my soul.

To aid the pastor or Sunday-school superintendent in giving intelligent information about the hymns we sing, secure a copy of Sankey's "Story of the Gospel Hymns" published by the *Sunday School Times* Company.

THE CALL FROM EUROPE'S CHILDHOOD

The children of war-ravaged Europe are presenting one of the gravest post-war problems. A church leader of international reputation writes the following from Switzerland to Frank L. Brown, Joint General Secretary of the World's Sunday-school Association: "The great problem in reconstruction is not the rebuilding of houses and towns, the replanting of shell-plowed fields, the manufacturing of tools and machines, important as all this no doubt is. Nobody has been injured more—physically, morally, spiritually—than the children and young people. I have made a special study of the effects of the war upon child life in the various European countries and the results of my observations are alarming. We must do more than we ever thought was needed for the coming generation."

The Sunday-school situation in Germany is pathetic indeed, and is clearly given in a statement made by one of the most active Sunday-school leaders of Germany. "Our Sunday-school work has suffered greatly during the war for many reasons. Our statistics show a great decrease in teachers and pupils. Through the revolution in our country the socialists have thrown over all of our good plans which were based upon religious instruction. Now we find quite a new situation. The public schools will to a great extent remove religious instruction quite out of their plans. Therefore all religious people, I hope, will learn to lay more stress upon Sunday-school work in general.

How the former State church will develop it is hard to tell at present. Many plans are discussed, but nobody knows what will be the result. Circumstances are altering continually and we fear that worse revolutions are still coming. All the free churches are not touched by separation of Church and State and they will take up Sunday-school work with more energy than ever, for they see in Sunday-school work now one of the chief means to fight against the coming heathenism in our country."

Has the time come for some Moody to plant a Bible Institute in one of Germany's large cities to meet the training needs of those who are called to lead her children out of the present darkness into God's marvelous light? S. D. Gordon tells us that in 1911 he held a ten-day conference in Central Germany similar to Keswick in England, or Northfield in Moody's day. Nearly, if not quite, two thousand delegates from all parts of Germany were in attendance. Of the delegates he says, "I have never looked into more thoughtful, earnest, Spirit-lit faces than those that looked up into mine daily, during those ten never-to-be-forgotten days. They belonged to what is called over there the 'Gemeinshaft,' that is, the 'fellowship' groups, those who had fellowship together with the Lord Jesus." It seems to us these fellowship groups with a Bible Institute as their training center is the key that will unlock the spiritual situation and supply the needs of Germany in a large measure. Let us pray to this end.

DO YOU LOVE CHILDREN?

By Fannie Crosby

Love the children? What a question!
  Cold indeed the heart must be
That can turn without emotion
  From their laughter gushing free;
Yes, with all my heart I love them;
  Bless the children, every one!
I can be a child among them,
  And enjoy their freaks and fun.

Quick, impulsive, and confiding,
  Innocent without disguise,
Faces all aglow with pleasure,
  Mischief dancing in their eyes—
In my garden of affection
  They will share the greenest spot;
And I say without compunction,
  Woe to those who love them not!

Are your children sometimes wayward?
  Teachers, are your scholars wild?
Do not blame them, but remember
  Each of you was once a child;
Learn to govern with discretion,
  Govern with a loving hand;
Ne'er correct them in your anger,
  Learn with mildness to command.
Do not crush their tender feelings;
  Win their confidence, their trust;
Treat them kindly, and be always
  Merciful as well as just;
Pastors, don't forget the children;
  They are looking up to you;
By a word of admonition,
  There is much that you can do.

Love the children? I can never,
  Never pass them in the street
But my every pulse awaking
  Thrills with love to all I meet;
I have heard the children singing
  When my heart was lone and sad;
I have heard them in the distance,
  And their music made me glad.

BOOK SUGGESTIONS

Below are named a few inexpensive books (all paper-bound) that will furnish the busy Sunday-school teacher of the Uniform International Lessons for the dates given, further illustrative material.

Nov. 2. *Fifty Temperance Tales.* 17c.
Burton Street Folks, by Anna Potter Wright. (A fine gospel temperance story.) 17c.
Nov. 9. Chapter 6 in *Men of the Bible*, by D. L. Moody. 17c.
Confessing Christ, by W. R. N. 10c.
Nov. 16. "The I 'Will' of Christ's Glory," in *The Overcoming Life*, by D. L. Moody. 17c.
Nov. 30. "Humility," in *The Overcoming Life*, by D. L. Moody. 17c.

The above are obtainable from local booksellers, or from The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.

The Great Commission Prayer League, 808 North LaSalle Street, Chicago, is promoting a world-wide revival in the Body of Christ. A long list of prominent Christians all over the world, who are willing to unite in a covenant of prayer for such a revival, is published.

MAKING MISTAKES

When a plumber makes a mistake, he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake, it's just what he expected.

When a doctor makes a mistake, he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nobody knows the difference.

But when an editor makes a mistake—good-night!!!—*Exchange.*

Missionary Department

HOW THE LIGHT CAME TO LOK TZ TSING

Paul's words to the Corinthians about "not many mighty, not many noble" being called, has correctly described the Christian church in China hitherto. But things are rapidly changing in China and in no particular more significantly than the growing accessibility of the gentry class to the message of the gospel. In illustration of this Mr. L. D. Patterson, of Sungkiang, China, tells of a typical case in the following:

"His name is Lok Tz Tsing. He was baptized and received into the church on Sunday, June 10. His father, mother, two younger brothers, and wife live in Shanghai. He has been for five years in the most important bank in Suangkiang. Although but twenty-two years of age, he is now teller in that institution. The president of the bank, himself a member of the Provincial Assembly and one of the leading business men and statesmen of this Province, once said to me that Tz Tsing is the finest and most promising young man in his acquaintance. His happy conversion and his joining the church mark an era in the development of the Kingdom of God in this city. How was he won? That is the question this article is designed to answer.

"To any one with half an eye who knows conditions, it is clear that soon after the close of the present world war there will open in the Yangtse valley a period of vast industrial development. Railroads, factories, and commercial enterprises of all kinds will be built on a large scale. It is to be done chiefly with English and American money, and under the leadership of Englishmen and Americans. Farseeing Chinese youths are keenly aware that now is the time for them to prepare for the big opportunities ahead, and that the man who has thorough command of the English language will be first in demand by the captains of industry. Consequently, the teaching of English is the 'open sesame' to the best blood of China.

"It was for that reason we established a night school in Grace Church in East Sungkiang. It has now been going a year and a half. The sons of the best families, the clerks in the leading business concerns, and the scions of the gentry and officials are among those who attend.

"The school was opened with a dinner to the officials, gentry, and leading business men, to which the president of the bank was invited. After hearing all the speeches and getting a clear idea of what we were about, the banker said to me, "I have three young men in the bank who will come to the night school."

"The next evening they came. Lok Tz Tsing was one of them. I shall never forget my first glance at him. His form was erect and strong, his face fine and thoughtful, his dark eyes shone with a mild, steady, winning light, and his every aspect bespoke a man. He was not long in proving himself a man of clean, studious, business-like habits. He made rapid progress in reading and speaking English. I felt strangely drawn to him. I was not surprised to hear from the banker of the esteem in which he was held by the business men of the city. And the more I thought about him, the more I wanted him for my Lord.

"The classes in the night school are preceded by twenty minutes of worship; I do not think I have ever started to that service since the first few weeks without making specific prayer to God that the message of the evening might 'find' Lok Tz Tsing. After a few months the pastor and teachers were praying daily for him. A little later he was placed on the prayer list of the local missionary body, and every Saturday night for a year has been the object of earnest supplication by that group. A few months after our first acquaintance, my wife invited the three young men from the bank to our home for dinner and a social evening. Two of the Christian Chinese workers were invited with them, and special prayer was made in secret and in the mission meeting that this social fellowship might bring these three nearer to Christ. A week after this dinner, at the close of last spring's session, all three of these men signed a card promising to read a chapter in God's Word each day.

"This sort of prayer and work has been kept up all during this year. We have been rejoiced all along to feel that Tz Tsing was drawing nearer and nearer each day.

"About three months ago we decided to ask him to join the Sunday-school Teachers' Training Class and become a teacher of a class of boys. To our great joy he accepted and I think has never missed either Teachers' Training Class or Sunday-school since.

"Towards the end of the present session of the night school we began to feel that there were a number of the students that were 'almost persuaded,' and to devise plans to make them 'altogether.' We arranged for special appeal and decision services the last week of school—next week. As preliminary to that meeting I was making some chapel talks direct to the hearts of the boys, calling on them to be ready for anything for the sake of Christ. One evening about two weeks ago the passage was Matthew 16:13-28, and I stressed the call of a divine Christ for men to follow Him to suffering and death in the service of others. I have never been more sensible of His presence than while speaking that night. I have never had greater liberty. While I was speaking Mr. Lok's eyes fairly glowed and I felt that the long prayed for moment had arrived; that his heart was genuinely touched, and he was ready for the surrender. All through the first lesson period I was silently praying for God to open a convenient opportunity for a personal interview. At the recess it came. Mr. Lok withdrew from the crowd into the dark, where he stood alone taking arm exercises. It was dark and no one was near. The Spirit said, 'Now is the time; speak to him.' I stepped up to him, laid my hand on his shoulder and said, 'Mr. Lok, we've been praying for you a long time. When are you going to be baptized?' Suddenly there came over his face a look of utmost joy, he threw his arms around me, and with deep feeling said, 'Just as soon as you can arrange to do it.' My heart beat wildly with joy and gratitude. I could hardly wait to break the news to my wife, who had been teaching him shorthand, typewriting, and bookkeeping. When she heard it she clapped her hands and said, 'Oh, how glad I am I did not give up. I am so tired in the afternoons that two hours teaching wears me out, but this is worth it all.' The faith of the whole missionary community has been wonderfully strengthened, while our native church has taken on a different aspect and has been, as it were, born anew. Let all who read this join us in thanksgiving, and continue in prayer that this sort of work may go on conquering and to conquer."

TO CANDIDATES FOR THE FOREIGN FIELD

The daughter of Dr. Arthur T. Pierson, who laid down her life in the missionary work in India, wrote her brother, a prospective missionary, the following weighty counsel:

"I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at lesiure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first minute you step upon shipboard upon your way to a foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fulness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to 'tarry until ye be endued with power from on high.' Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a bad state in India, in the missions themselves.

"If you know beyond a doubt—and you may—that God is empowering and sending you there and now, go and fear not, and when through days, months, and years of suffering that are sure to come in this cross-bearing life, the questions arise again and again, 'Why is this? Am I in God's path?' the rock to which you will hold in this sea of questionings and distresses is, 'God sent me here, I know beyond a doubt, therefore I may go on, fearing nothing, for He is responsible, and He alone.' But if you do admit, 'I do not know whether He sent me or not,' you will be thrown into an awful stress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, 'Oh, that it were time to go home. What a fool I was to run ahead of the Lord.' Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do—to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and therefore will carry us through. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain on the Rock of Ages."—Selected.

"COALS OF FIRE"

By Willis R. Hotchkiss, of the Friends African Industrial Mission

The long line of patients had been attended to; only one, a young woman, remained, and I was binding up her foot, the whole upper portion of which was one great sloughing ulcer. Occupied with my task I did not notice the approach of my boy, Vui, until I heard him say, "Bwana, nimepiga Mkamba"—"Master, I have hit an Mkamba." Finishing my work I looked up and, used as I was to scenes of blood, I gave an involuntary shudder at sight of the lad. A ragged, gaping wound in his head fully three inches long was pouring a stream of blood down over his face, and his shirt and loin cloth already crimson.

He said nothing about his having been hurt himself, so I said, "What is the matter, Vui? Who has done this?" "I went to the river to get some water," said he, "when a man sprang upon me to kill me. I beat him off with my club and cut his head, and he broke his club over my head. And, master, there is a great crowd down there and they are going to kill us all."

I had been only a few months among them and had not yet succeeded in breaking down their natural suspicion against white men, a suspicion which had been created and fostered through contact with unscrupulous traders and some government officials. At once it struck me that this incident might in some way be turned to account for the Master, though I scarce knew how.

So I said to Vui, "We will go down and see about it." I went into the house and got a sponge with which to wash off his wound, and came out just as I was, in my shirt sleeves, and started off. Vui looked at me curiously, hesitated and then said, "Bwana, usimepta bunduki yaku?"—"Master, have you not taken your rifle?" "No," said I, "we are here on God's business, and He will take care of us, and we will be safe anywhere without the gun." At such times I found it much better to display no weapon, for its very presence created suspicion, and was thus an element of danger rather than of safety.

Arriving at the river, which was about two hundred yards away, sure enough the whole river bed was filled—there being no running water in it at the time—with a howling mob of painted savages, armed with bows and poisoned arrows, spears and short swords. They were evidently bent on mischief. Decisive measures had to be taken, and that quickly. So with a wordless prayer I walked into the midst of them, much to their astonishment. This was the best course I could have pursued, for they have at first a superstitious awe of a white man, not knowing but that he has some unseen method of defending himself.

The leader of the band, who likewise had a huge gash in his head from Vui's club, made a dash at him, but springing between them I began talking to the crowd, asking them if I had ever harmed them in any way; if I had not paid them well for everything I got from them; if I had not ministered to their sick; if I had not showed them in many ways that I was their friend.

Gradually they cooled down and became silent as I talked, and when the arrows were taken from the bows, and the hands quit playing with the swords, I took Vui to a water pool, cleansed his wound, and sent him off down the river for his water. Then to their amazement, I took the wounded leader, pulled him to the water-hole and began to do the same with him. They could not understand it. "An eye for an eye, and a tooth for a tooth," yea, a life for a life, is the only law their poor minds can grasp and they rigidly adhere to it. That the white man should take his worst enemy, and do to him the same kindness he had done for his own boy was so foreign to their ideas of justice that they simply stood and looked on in wonder.

Having cleansed the wound thoroughly, and noting the advantage I had gained, I followed it up by saying: "Now if you will come up to the house, I will put on some medicine." Slowly they followed me up the path, thoroughly vanquished. Getting out my instruments I shaved the head, sewed up the ragged wound, bound it up carefully, and they went away. From that day their attitude changed, the stubborn opposition melted away, sufferers thronged the station, and some of those who had been most troublesome became my staunchest friends. Thereafter I could go anywhere through that country unarmed, so far as danger from the people was concerned.

How long shall Africa remain the "Dark Continent," a reproach to Christianity, a menace to the world?

—*The Southern Evangel.*

HE SMASHED THE GLASS

An African chief once was presented a mirror by a missionary. The African looked into it and for the first time saw his face and it was an ugly face. He had sense enough to know that it was ugly. He threw the mirror to the ground, smashing it to pieces. Smashing the looking glass did not make the chief's face any more beautiful, but he could not see it.

In like manner some people treat the Bible, J. Campbell White says. They look into the Bible and see themselves, and because the heart looks ugly in the heart of the Bible, they throw the Bible away. Maybe they just put it on the shelf and leave it there unread. Some smash the Bible for themselves by denying its divine authority; they seem to think that thus they get rid of their moral ugliness.—Selected.

WHAT OF THE TASK?

In the Etah District this is no less than the giving of the gospel of Jesus Christ to the entire population of this field, approximately 450,000. There is no other organization now, nor likely to be, within the present generation at least, and probably never, to whom the people living within these bounds can look for this knowledge.

In February, 1915, the following action was taken by the Etah church:

"Believing that our Lord's command to give the gospel to every creature applies to the Etah church in regard to its own section, therefore, we officers, members and missionaries connected with this church and its activities would make it our aim and purpose to give the knowledge of Jesus Christ to the 'every creature' of our field. In this application of the general policy of complete evangelization of this field, we regard the church which has been established here as an agency of first importance in the work of evangelization.

"We accept the command to Christ as applying to the present generation. The command of the King urges and presses us forward. We believe that He expects us to hasten His return by witnessing and seeking out the lost. We have made it one of our **aims, that every believer be a missionary."**—*The Assembly Herald.*

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

Win China to Christ and the most powerful stronghold of Satan upon earth will have fallen —Mr. Wong.

The word discouragement is not to be found in the dictionary of the Kingdom of heaven. —Melinda Rankin.

Prayer and pains, through faith in Jesus Christ, will do anything.—John Eliot (on last page of his Indian grammar).

We are the children of the converts of foreign missionaries; and fairness means that I must do to others as men once did to me.—Maltbie D. Babcock.

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a *missionary* Christian will be a *missing* Christian when the great day comes of bestowing the rewards of service.—Dr. A. J. Gordon.

When some one asked a missionary if he liked his work in Africa, he replied, "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat refuse. We do not like association with ignorant, filthy brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking a thing has nothing to do with it. We have orders to 'go' and we go. Love constrains us. Such love begets the strength to do the 'all things.'"—*Missionary Review.*

THE MASS MOVEMENT AT ETAH

In 1899 the mass movement in connection with the work of our Mission began in the Etah District. During that year 467 were baptized by Rev. Henry Forman, and for the next 15 years there was an average addition of about 350 a year. In one year the number reached over 1,000 who confessed Christ in baptism. In 1911 the number of converts and of workers, both Indian and foreign, had grown to an extent that justified a division of the work, and a second station was opened at Kasganj. At the present writing, probably not more than 600 or 800 of that particular caste of "untouchables" of this district are outside the pale of the church.

CENTRAL AMERICA

Centrāl America, the beautiful region lying south of Mexico, is divided into five republics (Guatemala, Nicaragua, Honduras, Salvador and Costa Rica) with a total area of 195,000 square miles, a population of over 5,000,000, nearly one-half of whom are Indians. The prevailing religion is a superstitious form of Roman Catholicism, but all religions are tolerated. Many missionaries are needed and there would be no danger of "building on another man's foundation." There are over one million to whom the gospel message would be "news" indeed.

"Too good, this Word, to hear alone," thus thought
Samaria's daughter standing by the well:
And hastening villagewards she quickly brought
Others to hear what Jesus had to tell.
"Too good to hear alone, and I must share
With other folks the gladness of this Word."
So spoke a daughter of Ceylon, who ne'er
Before the gospel of God's grace had heard.
And we, who know the power of Jesus' name
And countless precious gospel blessings own,
Can we account ourselves as free from blame
Whilst myriad souls in heathen bondage groan?
Oh, may these women make us feel some shame,
And deem that Word "too good to hear alone."

—Selected.

COSTLY

"I want you to spend fifteen minutes every day praying for foreign missions," once said a pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainard prayed for the red-skinned savages, and after two years of blessed work it cost him his life. Two students in Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into His harvest; and, lo, it is going to cost our country thousands of young men and women who have, in answer to this prayer, gone forth to foreign fields, or pledged themselves to this work." —*Forward.*

"I trust God to save me: He trusts me to save others." Motto of Rev. Ting Li Mei, Secretary Chinese Student Volunteer Movement.

For Sermon and Scrap Book

THANKSGIVING

A Bible Study

"It is a good thing to give thanks unto the Lord." Ps. 92:1.

1. At stated periods. Ps. 95:1-2.
2. In public assembly. Neh. 9:5.
3. Every day. Ps. 145:2.
4. All the day. Ps. 34:1.

For national blessings. Ps. 147:20.
For daily bread. Ps. 103:5.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the wheat and the shower
And the sun and the Father's will."

For personal salvation. 2 Cor. 9:15.

This is foundational. We must find God within before we can find Him without.

True thanksgiving leads to

1. Contentment, Phil. 4:11.
2. Refinement, Ps. 147:1.
3. Influence and power, Acts 17:25-31.

—J. C. P.

A CLUSTER OF THANKSGIVING DAY TEXTS

"And the best of the oil and all the best of the wine, and of the wheat, the first fruits of them they shall offer unto the Lord."—Num. 18:12.

"And what nation is there so great?"—Deut. 4:8.

"And thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

"This day is holy unto the Lord your God; mourn not nor weep. Go your way, eat the fat, etc."—Neh. 8:9, 10.

"I will bless the Lord at all times, his praise shall continually be in my mouth."—Ps. 14:1.

"Our fathers trusted in thee."—Ps. 22:4.

"Praise is comely."—Ps. 33:1-22.

"Thou crownest the year with thy goodness." Ps. 65:11.

"Let the heaven and earth praise him, the seas, and everything that moveth therein."—Ps. 69:34.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Ps. 107:8.

"Thou art good."—Ps. 119:68.

"How precious also are thy thoughts unto me, O God!"—Ps. 139:17.

"Thou openest thy hand."—Ps. 145:16.

"Let everything that hath breath praise the Lord."—Ps. 150:6.

Have thy tools ready; God will find thee work. —Charles Kingsley.

CONSOLATION IN CHRIST

"If there be, therefore, any consolation in Christ."—Phil. 2:1.

I. True and Real Consolation Is in Christ.

Simeon waited for the "consolation of Israel" (Luke 2:25), and Paul mentions it in 2 Corinthians 1:5.

1. Christ's Name Full of Consolation. Especially His name "Jesus"—the Saviour; man's only deliverer from wrath to come. His name "Christ"—the anointed Son of God, anointed Messiah of the world.

2. Consolation in the Constitution of His Person. Divine, therefore able to save to the uttermost. Human, bone of our bone and flesh of our flesh. Capable of suffering; His sufferings of infinite efficacy and value.

3. Consolation in the Work He Effected. Magnified the law; opened heaven's gates, by the shedding of His blood; procured all the sanctifying influences of the Holy Spirit. Died the just for the unjust, that He might bring man to God.

4. In the Offices He Bears. The true prophet enlightening man; the High Priest who offered the eternal sacrifice for sin. A King whose throne shall endure forever.

5. In the Station He Now Occupies. Our Intercessor before God. Our Advocate with the Father. By whom we have our prayers, services, and persons accepted.

II. There Is Consolation in Christ, for:

1. The Convicted Sinner. He who has had his eyes opened to his sin and misery. Who sees his poverty, danger and nakedness.

2. For the Contrite. The gospel especially for the broken-hearted.

3. For Afflicted and Tempted Believers.

4. For Dying Saints. He has overcome and destroyed the sting.

5. Everlasting Consolation for the Glorified Spirits in Heaven. He gives them a mansion, crowns them with life eternal, and gives free access to the tree of life. —J. Burns.

THE DEVIL HAS NONE OF THESE

One day A. J. Gordon met an old man singing. "Friend," said Doctor Gordon, "why should an old man be so cheerful?" "Not all are." "Well, then, why are you?" "Because I belong to the Lord." "And are none others happy at your time of life?" "No, not one, my friendly questioner," said he, and his form straightened. "Listen to the truth from one who knows, and no man of three-score and ten shall be found to deny it: The devil has no happy old men!" —*Biblical Recorder.*

GOD'S PERFECT ATTRIBUTES

1. The only Personal God. Jude 4.
2. The only True God. John 17:3.
3. The only Wise God. 1 Tim. 1:17.
4. The only Immortal God. 1 Tim. 6:16.
5. The only Powerful God. 1 Tim. 6:15.
6. The only Holy God. Rev. 15:4.
7. The only Forgiving God. Mark 2:7.

—T. B.

DWARFED BABES

1 Cor. 3:1-8

1.—The Charge of Carnality, v. 1.
2.—The Consequence of Carnality, v. 2.
3.—The Characteristics of Carnality, vv. 3, 4.
4.—The Classification of Carnality ("As men"), v. 3.
5.—The Cure for Carnality, vv. 5-8.

—Lee W. Ames.

"ALL THINGS"

1. All things are of God. 2 Cor. 5:18.
2. All things made by Him. John 1:3.
3. All things given for life and godliness. 2 Pet. 1:3.
4. All things work together for good. Rom. 8:28.
5. All things counted lost for Christ. Phil. 3:8.
6. All things done through Christ. Phil. 4:13.
7. All things possible to the believer. Mark 9:23.
8. All things purged by shed blood. Heb. 9:22.
9. All things now new in Christ. 2 Cor. 5:17.
10. All things will be made new. Rev. 21:5.

—N. H. Camp.

COMMUNION THOUGHTS

"This do in remembrance of me."

1. The Lord's Supper is pre-eminently a memorial feast. It commemorates Jesus' death. It assures us that He really died. His death was no feigned death. When His poor, bruised, blood-stained body was taken down from the cruel cross, it was wholly, completely, totally dead. He foretold His death: "And I, if I be lifted up, will draw all men unto me. This spake he, signifying by what death he should die." The evangelists declared it when they recorded, "He cried with a loud voice, and gave up his spirit." His resurrection requires it. A feigned death could only be followed by a feigned resurrection. "If Christ be not raised, your faith is vain, you are yet in your sins." Anything else than the actual death of Christ robs the Christian of all hope.

2. This memorial feast emphasizes the death of Christ, as compared with His life and teachings. Why did the Saviour not leave us an ordinance commemorative of His life and preservative of His teachings? Evidently, because His death is the event of greatest importance. We are not saved by Jesus' life, nor by his teachings. Atonement with God is purchasable only by the sacrifice on Calvary. The eye of the Saviour, looking down the corridors of time, foresaw the danger of putting the emphasis on His life and teachings at the expense of His death, and to forestall this established a memorial commemorative of His death, that the Christian church might never be led astray, and lose the point that sacrifice is essential to salvation.

3. But this remembrance of Christ looks forward as well as backward. We are to "proclaim the Lord's death till he come." Let not those significant words, "till he come," be obscured by prejudice or unbelief. The Lord's Supper is a permanent, authoritative reminder that He is coming again. We neither need nor are able to know when. We are free to interpret Scripture on these points as God enables us, but the important fact is, "He is coming," and every communion feast reminds us of this next greatest event in all human history.

4. The Saviour said, "This do." We have no choice. We have the direct command of Him whom we are professing to obey. He says distinctly and authoritatively, "This do." In the face of this direct command, can we be indifferent, negligent, or lacking in obedience? There are some among us who explain away by a kind of sophistry the need and practice of communion, and yet call themselves Christians. The Saviour distinctly says, "This do," yet they explain it away and refuse the Holy Communion. Others are careless in the celebration of this sacred feast, and go for months and sometimes for years without obeying this important command. Let us hear and heed our Lord and Master as He says to all the church, "This do."—*Herald and Presbyter.*

ANSWERING GOD'S CALL

"What shall I do, Lord?"—Acts 22:10.

Remember, you can be a prophet to one soul as well as to a nation. Elijah was just as truly a prophet when he went and called Elisha at the plough-tail as when he stood on Carmel and by prayer brought down fire from heaven. You may not be a prophet to a whole land, but you may be the messenger of God to one soul, and that one may be the servant in your house. You may be called of God to be an intercessor, not for hundreds of people, or churches, but for one person's soul, and that one soul may be your own unconverted child. You may be called of God to rule in some very narrow sphere. The great thing is to get the anointing that trains and fits for service, and then obedience to the leading of the Spirit and humble dependence upon Him will do all the rest.

—Chas. Inwood.

THE WASTE OF CHRISTIAN INFLUENCE

Sermonette

"Let the redeemed of the Lord say so."—Ps. 107:2.

It is their duty. The man who has been blessed is in duty bound to become a witness. The enriched disciple must become a busy apostle. He who has heard the word of life must himself become a messenger. "Let him that heareth say, Come!" Experiences must record themselves in expression. The world is waiting for witnesses, and especially for witnesses of the lay and unofficial order. The witness of the regular minstry is partly discounted because of our calling. Our testimony is expected, and it is thereby deprived of the element of surprise. But when a business man witnesses to the power of redeeming grace the testimony runs with arresting strength. It is this kind of witness who captures the interest of the jury and wins their verdict. The world, I say, is waiting for lay witnesses, and too often their testimony is hid like a lamp put under a bushel. "Let the redeemed of the Lord say so!" It is their duty to add the power of their experiences to the record of redeeming grace.

But it is also their sacred interest. Experiences which are denied expression speedily fade away. Expression confirms experience, it sustains it and enriches it. Sentiments which find no voice find it hard to live. Gratitude which never says "Thank you!" pines away in its silence. Expression gives air to sentiments and quickens and strengthens them. It is ever so with a truth of revelation. We confess our hold upon a truth when we become its witness. Many doubts melt away like mist when our souls go into the open air of public testimony. When the disciple of truth becomes its apostle it clothes itself in more radiant glory. And so do I say it is our interest to declare what the Lord hath done for our souls.

"Ye shall be my witnesses!" That was our Lord's command. The world is waiting for our obedience.—J. H. Jowett.

GOD'S INDIVIDUAL CARE

I have read of two professors' wives in one of our colleges who decided to help the students by paying them attention. One of them sent out invitations written thus:

"Mrs. Pool. At home from 7 to 10 p. m."

Some of the boys came, found servants in livery, and everything cold and formal. One of them declared, when he had reached his room, that he was more wearied than if he had been at a recitation. The other wife simply sent an invitation to the class of students through her husband. He told them that he and his wife would be glad to see them at their home for tea and a pleasant evening; no special preparation needed. The boys went and were received, each one being greeted with a cordial handshake. They chatted and sang around the piano, a little out of tune, but they enjoyed it all the same, and when the time came to leave, the professor's wife said:

"This is your home. I may not be here all the time; but the books, and the room, and the fire, and, in the spring, the garden, will be open to you. They are all yours. Come, and enjoy them whenever you like."

That house was a home to a score of boys for several years, and the professor's wife was looked up to by them as a mother.

It was personal, individual attention that made the difference in the two receptions. God does not invite us in crowds. He calls us by name. He talks to us face to face. He wants to help us Himself.—A. C. Dixon, in *Heaven on Earth.*

CORRESPONDENCE OF GENESIS WITH REVELATION

(a) First heaven and earth (Gen. 1).
  (b) Husband and wife (Gen. 2).
    (c) Sentence pronounced upon Satan (Gen. 3).
    (c) Sentence executed upon Satan (Rev. 20).
  (b) Husband and wife (Rev. 21).
(a) Last heaven and earth (Rev. 22).

The opening and the closing facts of history are substantially one, and the order of them is such as to preclude mere coincidence, and to establish divine correspondence.

(a) Heaven and Earth are first and last;

(b) Then, a Husband and Wife degraded at the beginning, and glorified at the end;

(c) And, centrally, sentence is pronounced upon the devil at the beginning, and executed upon him at the end. It is little wonder that he hates both Genesis and Revelation, and strives to get Christians to believe that the one is all myth and the other all mystery.

—W. Graham Scroggie.

HOW TO KILL THE PRAYER MEETING

1. Don't go near it.
2. If you go, go late.
3. Go, but don't pray.
4. If you do pray, pray long and low.
5. In prayer, mention everything, but ask for nothing.
6. Yawn and stare while others are praying.
7. Commence praying when it is time to close.

—*The Witness.*

HOW TO BEAR THE ROD

It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."—*Herald of Holiness.*

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

David F. Nygren and party report they have been conducting meetings in Texas during October.

J. W. Mack has succeeded E. W. McCaslin in charge of the work at the Hope Gospel Mission, Detroit, Mich.

I. E. Honeywell, assisted by the Prestons held a meeting the early part of October at Kewanna, Ind. They go next to Toronto, Canada.

Joseph C. Ludgate of Wheaton, Ill., reports having conducted union meetings at Muscotah, Kan. The services were held in a tent, and large crowds attended.

Rev. and Mrs. J. C. Cardiff, who have been located at Caldwell, Kan., where Mr. Cardiff was pastor of the Baptist church, will again take up work in the evangelistic field.

James A. Armstrong writes as follows from Eolia, Mo., under date of September 18: "We are in the midst of a glorious meeting under the big tent. We go from here to Cyrene, Mo., for meeting in October."

Gypsy Smith, Jr., and party report a great revival in Chester, S. C., the latter part of September. The crowds filled a tent seating 2,500 people, to overflowing, and the Spirit of Christ was manifested in great power.

W. C. Moorman writes from Cameron, Mo.: "Our meeting at Arley, Mo., with the Methodists, was a great success. The church folk were greatly revived. Rev. H. L. Irmiger is the pastor, and in great favor with his people."

H. Evan McKinley, writing from Royal Center, Ind., says: "Just closed my sixth revival meeting here in radius of twenty miles and have one more yet. The Lord is wonderfully good to me. Eight delegations attended our meetings here."

In a meeting at Armstrong, Mo., Dr. H. P. Dunlop and wife found the largest auditorium too small to accommodate the people who crowded in to hear the gospel of Jesus and His love. Prayers of God's people are requested for these workers.

The Vom Bruch Party closed a three weeks' union effort at La Salle, Ill., with sixty-two at the altar seeking Christ, and one hundred eighty-two decisions were recorded. The meetings were counted a great success, as the town is 90 per cent Catholic. The party next went to Los Angeles, Calif.

R. G. Heddon reports a meeting in St. James, Ill. He held services at this point two years ago and they urgently requested him to come back after his return from overseas. He announces that he has accepted a pastorate with the Congregational church at Tomahawk, Wis. beginning November 6.

John M. Linden, with his Singing-Evangelist, Wm. S. Dixon, is now in the midst of a great tent revival campaign with all of the churches co-operating at Cairo, Ill. Miss Sarah C. Palmer is the women's worker of the party. The first ten days' services indicate that God is owning and blessing the campaign.

John Imrie, and Mrs. Imrie, singing evangelists, were engaged in a union meeting of four churches at Ripon, Wis. The churches were greatly revived and the town was awakened. The revival was held in the college gymnasium. From Ripon they went to Dighton, Kan., to join Evangelist W. A. Burch.

The John S. Hamilton Party report having closed a successful tent meeting at Howe, Ind. Three townships, nine churches, united in this effort. Hundreds of reconsecrations and decisions were made. Lily Grace Matheson, pianist and young people's worker, and Harry Storrs, chorister, assisted in the campaign.

T. L. Muir reports as follows: "We closed at Georgetown, Pa., with an old fashioned revival, many new decisions and much prayer. We are now in a union campaign at Greenville, N. Y., with large crowds attending and much interest shown. Russell E. Kauffman, of Dayton, O., is assisting as musical director and soloist."

W. A. Bodell, who has been supplying the First Church of Springfield, and First Church of Lincoln, Ill., while the pastor was overseas for a year and a half, resumed evangelistic work, October 1. His first meeting opened at La Plata, Mo., October 1, assisted by Mr. H. O. Echols. Mr. Bodell's home address will be 603 E. Grove St., Bloomington, Ill.

Evangelist John C. O'Hair has just closed a union evangelistic and Bible-teaching campaign at Kenedy, Tex., with large numbers enjoying the opening up of the Word of God. After Bible teaching work for two weeks at Yoakum, Tex., he will return to Oak Park, Ill., to commence again the winter circuit of Bible teaching classes in Chicago and vicinity.

The Colegrove Evangelistic Party finished a most successful union campaign in the Congregational church of Saranac, Mich., where a former M. B. I. student is pastor (W. S. Ross). Joseph S. Waugh and Elizabeth Goble Meyer, also former students, are members of the party. From there the party went to Potterville, Mich., where they will conduct a union tabernacle campaign—Oct. 15-Nov. 9.

A. J. Hall, Omaha, Neb., sends the following report: "Rev. H. H. Rayburn closed a two weeks' meeting at Hillside Congregational Church, September 19. The church received six new members Sunday, and at a business meeting Wednesday, increased their pastor's salary from $780 to $1,200. The outlook for the coming year is promising. Mr. Rayburn preaches a straight, sound gospel."

A. J. Fitt, Fort Logan, Colo., writes: "Our work goes along nicely. The opinion of our speakers is that it is the greatest opportunity for soul winning anywhere round here. All churches are represented in our speakers, and the Gideons do fine work. In September there were eighty definite decisions for Christ, 126 signed for rededication, 798 Testaments were given away, 1,240 tracts distributed, and there were sixty-two personal interviews."

S. D. Goodale writes: "We closed our meeting at Norwich, Kan., last Sunday night. It was a real revival of religion. This is what most churches sadly need, rather than a lot of new members. We had quite a number of conversions, fourteen responding to the gospel invitation on the last night. Almost all who came forward in the meeting, were, or had been members of the church. We began here in Osborn, Mo., on Tuesday night. I held a meeting here about seven years ago. The outlook is great."

Clyde Lee Fife writes:

"In five weeks' work down here in Arkansas, we have won about one thousand people for Jesus Christ, added them to the churches and raised the pastors' salaries thousands of dollars to meet the new conditions of living since the war. Thousands of dollars were easily raised for all phases of work of the meetings and no guarantee was asked for anything in advance. The tabernacles were built in one day from lumber cut, hauled, sawed and built in one day's time from the time it left the stump until the roof was on and seats in."

Harry Dixon Loes and Miss Birdie C. Loes report meetings at Burlington, N. Dak. Mr. Loes is associated with Evangelist P. E. Wells. The first campaign of the season was held at Mayville, N. Dak., in a large rink—the largest hall available. The drawing power of the meetings extended as far as fifty-seven miles. Mr. and Miss Loes gave an informal musical program on Monday night, following the close of the revival. The latter part of the service was devoted to testimony on the part of converts, and the power of the Holy Spirit was unusually manifested therein.

Pat B. Withrow writes from Charleston, W. Va., as follows: "Miss Sara C. Palmer has just closed a three weeks' campaign. The work was unique inasmuch as it touched all classes in the city, from the drawing rooms of the wealthy, through Sunday-school convention audiences, to the congregations assembled at the Union Mission. Many are praising God for the splendid way in which the gospel was presented, and many more for the new vision of Jesus Christ received through the teaching of the Word of God. Miss Palmer has left a host of friends behind her in Charleston and our prayers follow her wherever she goes."

F. A. and Mrs. Geisenheiner with a Ford car left Chicago July 8, returning September 4, having made a 2,200 mile trip through Illinois, Missouri, Kansas and Iowa, visiting the rural communities, where they had held revival meetings, to encourage the converts and if possible to get others to see the wisdom of becoming Christians. These evangelists were much encouraged to find that many of the converts were still faithful and doing telling work in their communities. Mr. Giesenheiner is now assisting in special meetings on the field of Rev. C. F. Geiger at Chatfield, Minn., and at the present writing, though three services have been held, the power of God has been manifested in the saving of a number. The friends of this work are asked to remember it in prayer.

"Lucky Baldwin," known to many of our readers, reports encouraging work in his position as chaplain at the House of Correction, Chicago, and as Prison Gate Missionary. He has expressed a willingness to conduct meetings on Sundays for churches near Chicago, and may be addressed at 153 Institute Place, Chicago. Mr. Baldwin has recently written a statement, as to how he acquired the name, "Lucky Baldwin."

"Every time I speak I invariably receive a dozen inquiries as to how I acquired the name of 'Lucky Baldwin.'

"When I left home as a young man, whatever my misdoing I was always anxious to shield my mother and family from any stain. They were numerous and highly respected in our neighborhood. So I changed my surname from Balfe to Baldwin, chiefly because the first syllable was the same in each. For most of my years in sin, I was known to the world as 'C. J. Baldwin' and to my companions as 'Lucky.'

"My many escapades without punishment, or enough punishment to fit the crime, earned me the sobriquet of 'Lucky,' hence the name of 'Lucky Baldwin.'

"After my conversion I unconsciously went under the name of C. J. Baldwin (I had worn the name for about twenty-five years). My first Bible has that name engraved on its cover.

"One day I was leaving the Old Jerry McAuley Mission, where I was converted and an old family friend saw me, and said, 'Hello, Balfe.' Then it dawned on me that I was a Christian and under an assumed name. I hastened back to the mission, and explained my unintentional duplicity to the superintendent and was assured it was all right.

"My family never knew of the awfulness of my life until after the blood of Jesus Christ, God's Son, cleansed me from all sin, and I told it for His Glory."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

E. H. Baker—Oct. 31, Hambridge, Pa.

Berge Sisters—Until Nov. 9, Philadelphia, Pa.; Dec. 1, Milton, Del.

W. E. Bilyeu—Y. M. C. A., Fort Sill, Okla.

Chester Birch—Y. M. C. A., Fort Leavenworth, Kans.

W. A. Bodell—Nov. 23, Rockford, Ill.

C. B. Brooks—Nov. 2, Wakarusa, Ind.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

The Conners—Until Nov. 16, Paola, Kans.; Nov. 17-Dec. 7, Mt. Pleasant, Ia.; Dec. 8-28, Barnes City, Ia.

H. T. Crossley & J. H. Leonard—Oct. 5, Fenwick, Ont.; Oct. 26, Hamilton, Ont.; Nov. 23, St. Thomas, Ont.; Dec. 28, Watford, Ont.; Jan. 25, Walkerton, Ont.

H. P. Dunlop and wife—Nov. 2-16, Houston, Tex.; Nov. 30-Dec. 13, Vandalia, Mo.; Dec. 28-Jan. 18, Savannah, N. Y.; Jan. 25-Feb. 15, Upper Sandusky, Ohio; Mar. 15-Apr. 5, Moberly, Mo.

J. W. Erskine—Until Nov. 2, Bladensburg, Ohio; Nov. 6, Gladwin, Mich.; Jan. 25-Feb. 9, Ashtabula, Ohio.

Floyd John Evans—Nov., Stockton, Kans.

C. E. Faust—Until Nov. 9, Indianola, Ia.

E. A. Fernlund—Nov., Chicago, Ill.; Dec., Milaca, Minn.

Clyde Lee Fife—Nov., Tipton, Ind.; Dec., Fremont, Neb.

A. J. Fitt—Y. M. C. A., Camp Logan, Tex.

E. J. Forsythe Party—Nov., Detroit, Mich.; Dec., Cornwall, Ont.; Jan.-Feb., Detroit, Mich.

J. A. Frazier—Nov. 2, Wakarusa, Ind.

S. D. Goodale—Until Nov. 21, Fairmont, Neb.; Nov. 23-Dec. 17, Ashland, Kans.; Jan., Protection, Kans.

Roy Gourley—Y. M. C. A., Erie, Pa.

John Greenfield—Nov.-Dec., Alice and Casselton, N. Dak.

R. A. Hadden—Y. M. C. A., Camp Kearney Calif.

John S. Hamilton—Until Nov. 2, Bedford, O.; Nov. 9-Dec. 14, Bedford, Iowa.

E. E. Hendrick—Nov., Kenneth, Mo.

Edward L. Jeambey—Oct., Shickley, Nebr.; Nov., Campbell and Geneva, Nebr.

P. H. Kadey Party—Oct.-Nov, Owosso, Mich.; Nov.-Dec., Middleton, Mich.

Kendall and Parker—Until Nov. 12, Alta Vista, Kans.; Nov. 16-Dec. 9, Ford, Kans.

H. D. Kennedy—Nov., Beamsville, Ont.

Carl E. Kircher Party—Nov. 6, Mayfield, Kans.; Nov. 27, Elgin, Nebr.

G. A. Lamphear and Miss Caroline A. Hosford Party—Nov., Sylvia, Kans.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and W. S. Dixon Party—Nov. 26, Eldorado Springs, Mo.; Nov. 4, Council Bluffs, Iowa; Dec. 28, Brookfield, Mo.

C. H. Jack Linn—Until Nov. 1, Watson, Minn.

Lindgren and Erwin—Nov., Estherville, Ia.; Dec., Clear Lake, Ia.

A. S. Magann—Salvation Army Campaign.

Mathis-Vessey—Nov. 2, Pittsburg, Kans.; Dec., Coats, Kans.; Jan., Coffeyville, Kans.

Harry L. Maxwell—Until Nov. 16, Rochester, Ind.; Nov. 23-Dec. 7, Monticello, Ind.; Dec. 11-Jan. 1, Terre Haute, Ind.; Jan., Clarksburg, W. Va.; Feb., Shelbyville, Ind.

McCombe-Clase Party—Fall 1919, Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.

H. Evan McKinley—Until Nov. 1, Bearden, Tenn.; Nov. 2-20, Delphi, Ind.; Nov. 22-Dec. 21, Fulton, Ind.

J. B. McMinn—Oct. 26, Cassopolis, Mich.

Miller-Hemminger Party—Nov., Corry, Pa.

T. LeRoy Muir—Nov. 2-23, Athens, Pa.; Nov. 30-Dec. 21, Port Ewen, N. Y.

Earle Naftzger and wife—Until Nov. 12, Decatur, Ind.; Nov. 16, Garrett, Ind.

P. C. Nelson—Dec., Milwaukee, Wis.

O. A. Newlin Party—Nov.-Dec., Three Rivers, Mich.

Geo. E. Whare and wife—Nov., Brooklyn, N. Y.; Feb., Rochester, N. Y.

D. F. Nygren and Mrs. Nygren—Nov., Silverhill, Ala.; Dec., Topeka, Kans.; Jan., Berwyn, Ill.; Feb., Ravenswood, Chicago, Ill.

J. C. O'Hair—Oct. 4-21, Mattoon, Ill.; Oct. 23-Nov. 3, Grand Rpaids, Mich.; Nov., Youngstown, O.

Sara C. Palmer Party—Jan., Virginia, Minn.

L. K. Peacock—Until Nov. 23, Unity Station, Pa.

Grace Sutton Powell—Y. W. C. A., California.

The Prestons—Oct. 19-Dec. 25, Toronto, Can.

Chas. F. Raach—Nov., Lexington, Ohio.

Rayburn-Wickland Party—Nov. and Dec., Pratt, Kans.

Milton S. Rees—Nov., St. Johns, N. B., Canada.

A. P. Renn and H. A. Backemeyer—Until Nov. 9, Marion, Ind.; Nov. 12-30, Indianapolis, Ind.; Dec. 3-21, Paris, Ill.

R. M. Sands—Nov. 2, Mulvane, Kans.

Harold F. Sayles—Until Nov. 9, Columbus, Mich.; Nov. 16, Ithaca, Mich.; Nov. 16-30, Goodells, Mich.

Myrtle M. Saylor and Singer—Until Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.

Charles Reign Scoville Party—Nov.-Dec., Deming, N. M.; Jan., Kearney, Nebr.

M. B. Simmons—Y. M. C. A., Camp Kearney, Calif.

Annie Agnes Smith—Until Nov. 7, Baltimore, Md.; Nov. 9-28, Pittston, Pa.; Nov. 30-Dec. 14, Philadelphia, Pa.

Gipsy Smith, Jr. and Charles F. Allen—Oct., Greensboro, N. C.; Nov.-Dec., Norwich, Conn.; Jan., Knoxville, Tenn.

Morgan Lee Starke—Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.

George T. Stephens and Party—Nov.-Dec., Trenton, Ont., Canada.

Strathern Evangelistic Party—Nov., Olyphant, Pa.; Dec., Afton, N. Y.; Jan., Parsons, Pa.; Scranton, Pa.,; Feb., Dickson City, Pa.

E. S. Stucker and Foster Jones—Until Nov. 16, Kewanee, Ill.

William A. Sunday Party—Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.

R. W. Thiot—Nov., Spartanburg, S. C.

Thos. P. Ullom—Y. M. C. A., Camp Gordon, Ga.

Ray G. Upson—Y. M. C. A., Dayton, Ohio.

Vom Bruch Evangelistic Party—Oct.-Nov., Los Angeles; Dec., Hammond, Ind.; Jan., Philadelphia. Pa.

W. W. Weaver—Until Nov. 5, St. Giles, Montreal; Nov. 9-26, Hamilton, Ont.; Nov. 30-Dec. 17, Bridgeport, N. S., Canada.

Wells-Loes Party—Nov., Walhalla, N. D.; Dec., Oakes, N. D.; Jan., Grand Forks, N. D.

Owen O. Wiard—Nov. 3-9, Quinter, Kans.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

Karl F. Wittman—Nov. 2-31, Lexington, O.

Edw. M. Young—Oct., Pittsburg, Cal.; Nov., Fellows, Cal.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Mid-Winter Bible Conference, Moody Bible Institute, Chicago, Feb. 2-7, 1920.

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Il Profeta Daniele

This is a translation into Italian of Mr. Gaebelein's excellent work on the prophet Daniel. It is offered for free distribution among Italian Christians desiring to start Bible classes in prophecy, and can be obtained from the office of *Our Hope*, 456 Fourth Avenue, New York City. All friends of the truth will rejoice in this enlarged ministry of such a helpful book.

Social Christianity in the New Era, by Chaplain Thomas Tiplady.

The author here employs his fine literary talent in depicting the conditions and needs in the present crisis; and in a larger way, the significance of the present crisis, with a hope for a better order in the new era. This will come by a slow process, but a league of the churches will, when once formed, achieve this result. The Chaplain has had a wide experience with the more unfortunate, and has a heart for them. But is social service the supreme task of the Church? Is it not rather evangelism?

190 pages. 7⅞ x 5⅛ inches. Fleming H. Revell Company, New York and Chicago. $1.25, net. J. T. S.

Paul's Conversion, by Chas. F. Reitzel.

This book purports to be a study of "the dualism in the record of Paul's Conversion," which came into the author's consciousness by "inspiration or revelation" some eighteen years ago. The hypothesis is that there are "couplets" of Scripture descriptive of the particulars of this conversion, the two passages, jointly, suggesting themes for the respective chapters or discussions. Some of the couplets are similar, some, complementary and some, antithetic in content. Many of the passages are from the ninth chapter of the Acts; others, from later chapters, and still others, from the Pauline epistles.

223 pages. 8 x 5 1-2 inches. Union Gospel Printing Co., Cleveland, O. J. T. S.

A Text-Book on Prophecy, by Rev. James M. Gray, D. D.

The content of this volume appeared as a series of prophetic studies in *The Christian Herald* of New York. They now appear in book form, by request, in the belief that they are worthy of a wider perusal. It is the author's hope that "this simple text-book may be useful to beginners and stimulate them to broader and profounder study of prophecy." Especially interesting, helpful and stimulating are the expositions of disputed scriptures and the prophecies relating to the Roman Empire and Russia; also the prophecies of Benjamin Wills Newton, and of the author, that have had such startling fulfilment after the time of the writing by these two men.

The book is most helpfully pedagogical in spirit and form, and the more helpful by the successive reviews and the questions appended to each chapter.

215 pages. 7⅜ x 5⅛ inches. Fleming H. Revell Company, New York and Chicago, $1.25, net. J. T. S.

The Preacher's Ideals and Inspirations, by William J. Hutchins.

This engaging and scholarly volume by the Oberlin Professor of Homiletics is "for the average man who in a small parish in the face of grave difficulties tries to continue true to the dreams of his youth, to the teachings of his seminary days, and to the demands of the living present." The themes are, The Preacher and His Times; The Preacher and His Sermon; The Preacher and His Bible; Abraham Lincoln; The Preacher's Teacher; The Preacher and His Master. There is here much of worth and permanent value. But there is an avowal of the higher criticism and interpretations of Scripture colored by modern Biblical scholarship.

187 pages. 7⅝ x 5 inches. Fleming H. Revell Company, New York and Chicago, $1.00, net. J. T. S.

Quiet Talks on the Deeper Meaning of the War and Its Relation to Our Lord's Return, by S. D. Gordon.

This is the author's third book on the Lord's return, and is based on the Old Testament prophecies, with such references to the New Testament as demand consistent treatment. Here are embodied both his literary and spiritual virtues together with a superb evaluation of the crises of history, of which the recent war was one. Visits on spiritual errands, to the two leading belligerents before America joined the Allies helped him to an appreciation of the real issues. There were other causes but supremely it was Satan's latest effort to gain entire control of man. As such it was symptomatic and clearly indicates the certainty of the final combat, to be followed by the Lord's return and the glories of the millennial age, according to prophecy.

286 pages. 7½ x 4¾ inches. Fleming H. Revell Company, New York and Chicago, $1.00, net. J. T. S.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Preached sermon at the ordination of E. O. Sellers at Belden Avenue Baptist Church; inaugurated the series of Sunday afternoon Bible expositions at the Institute Auditorium.

Mr. Gosnell: Conference of Defenseless Mennonites, Grabill, Ind.; Union Bible Class, Grand Rapids, Mich.; preached at Second U. P. Church, Chicago.

Dr. Fitzwater: Jefferson County S. S. Convention, Fairfield, Ia.; young people's meeting, Swedish Baptist Church, Chicago.

Mr. Pace: Y. M. C. A. Bible Class, Wheaton, Ill.; preached at First United Brethren and Central Christian Churches, Indianapolis, Ind.; M. B. I. Alumni Association, Detroit, Mich.

Mr. Ketchum: Sunday-school and preaching at Kimball Avenue Evangelical Church; preached at North Ashland United Evangelical Church.

Mr. Meeker: Preached at Fourth Congregational Church, Oak Park; Second Reformed Church, Chicago.

Mr. Page: Preached at First Presbyterian Church, Paxton, Ill.

Mr. Cork: Whiteside Co. Sunday-school convention, Fulton, Ill.; Swedish M. E. Church, South Chicago; Evangelical Adult S. S. Rally, and People's Congregational S. S. Rally, South Chicago; Buena Presbyterian S. S. Adult Department, Chicago; Township S. S. Convention, West Bureau, Ill.; Hope College students, Holland, Mich.; Ottawa Co. S. S. Convention, Holland, Mich.; Hospital No. 28, Ft. Sheridan, Ill.

RECENT SPECIAL SPEAKERS

Sept. 11—Rev. Kenneth MacLeod, China Inland Mission.

Sept. 11—Rev. W. O. Carrier, D. D., recently returned from Germany, where he was in charge of religious work for the First Division, A. E. F.

Sept. 11, Oct. 2—Mrs. Virginia Staples, field worker under the Presbyterian Board in Texas.

Sept. 12—Mrs. George E. Springer, missionary to India under the Presbyterian Board, recently returned from service in France.

Sept. 18—Rev. H. D. Campbell, assistant pastor of the Moody Church.

Sept. 19—Rev. E. O. Sellers, Baptist Bible Institute, New Orleans, La.

Sept. 24—Mr. Charles L. Huston, Vice-president, Lukins Iron and Steel Company, Coatesville, Pa.

Sept. 25—Mr. Thomas E. Stephens, Great Commission Prayer League, Chicago.

Sept. 26—Mr. C. C. Fuller, Rhodesia, S. Africa.

Oct. 2—Mr. W. M. Danner, American Secretary for the Mission to Lepers.

DR. TOWNER WITH THE LORD

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14: 13.

The last but one of the great gospel soloists and composers who were intimately associated with D. L. Moody—P. P. Bliss, Ira D. Sankey, James H. McGranahan, D. B. Towner and George C. Stebbins—has joined the illustrious company which has gone before to be with the Lord and one another.

Dr. Towner passed away suddenly on October 3 at Longwood, Mo., where he was engaged in evangelistic meetings, about his Master's business until called, with but a few hours' warning to lay his armor down. The cause of death was acute uraemia.

Dr. D. B. Towner

The news of his departure has saddened many hearts and called to mind the world-wide extent and exceeding fruitfulness of his service in the gospel.

Those whose hearts as well as ears have been reached by Dr. Towner's voice in song during the past forty years would number a vast multitude; a great company of students and singing evangelists were trained under him for their gospel-music ministry during the twenty-six years of his work as director of the Institute's Music Course; and the host of others throughout the world who have been blessed by his ministry in hymn composition no man could estimate.

Wherever gospel songs are sung D. B. Towner's name is known and loved, and none but God can measure the blessing ministered to millions through the heavenly endowment given him.

Whether in the Institute classrooms or in the

Moody Church (of which he was chorister and an elder) as conductor, soloist or composer, or in the evangelistic field at home or abroad, he was a tower of strength in the work of the gospel; of striking countenance, tall, massive figure, buoyant temperament, alert mind and ready wit; masterful not only in his musical labors, but also in charge of the evangelistic after-meetings he was often called upon to handle. His keen sense of humor enlivened the sessions of all his classes and contributed much to his popularity as an instructor.

Born in Rome, Pa., in 1850, Dr. Towner began his musical training under his father and studied later under those famous musicians, George F. Root, John Howard and Frederick Root.

It was in 1883 at Cincinnati that he first met Mr. Moody. There he trained and conducted a chorus of one thousand voices for Mr. Moody's meetings, the largest chorus Mr. Moody had ever had up to that time. Thereafter he was associated with Mr. Moody until the latter's death. In 1893 he became director of the Institute's Music Course and chorister of the Moody Church, continuing in the latter capacity until 1916 and in the former until his resignation last January.

Verily, his works do follow him. While the Lord tarries it can scarcely be doubted that the saints will continue to sing "Trust and Obey," "Anywhere With Jesus," "My Anchor Holds," "Saving Grace" (O Golden Day), "Saved by the Blood of the Crucified One," "Only a Sinner Saved by Grace," "He's a Friend of Mine," "Immanuel, Prince of Peace," "Jesus Is Tenderly Calling for Thee," "Look and Live," "The Better Land," "Come Home," "God Calling Yet," "The Old Time Fire," "The Sunset Gate," "Speak Just a Word for Jesus," "Full Surrender," "Grace Greater Than Our Sin," and others of his Spirit-given melodies.

The total of Dr. Towner's musical compositions exceeds 2,000 and he also edited twenty-three hymnals.

It is our fervent prayer that the God of all comfort shall strengthen and sustain in this heavy bereavement all who were near and dear to him, especially his aged mother, past 93, his wife and daughter, Mrs. Willett, and his brother.

At the memorial service held in the Institute Auditorium Monday evening, Oct. 20, Dean Gray presided and gave a brief sketch of his relations with Dr. Towner, extending over a period of twenty-five years. He was followed by Mr. E. S. Lorenz, the music publisher of Dayton, and a friend and business associate of Dr. Towner. An appreciative letter was read from Mr. George C. Stebbins, who is the last remaining gospel singer and composer of distinction who was associated with D. L. Moody in his work. Messrs. E. O. Excell, Charles H. Gabriel and Peter P. Bilhorn were also present, and contributed reminiscences and songs. These great singers and composers had relations with Dr. Towner for many years, but were not similarly associated with Mr. Moody.

There was a large attendance, and Dr. Towner's hymns were featured throughout the service.

DR. GRAY ON THE PACIFIC COAST

Dr. Gray is at present conducting a series of Bible Conferences on fundamentals and prophetic themes in Oregon and California, in conjunction with the Rev. W. P. White, D. D., of the United Presbyterian church of Albany, Ore. The conference at Berkeley, Cal., has been organized by a former student, Mr. C. H. Coultes, in association with Dr. Lapsley A. McAfee, pastor of the First Presbyterian Church of that city. In Los Angeles, the leader is another former student, the Rev. Dr. Gustav A. Briegleb, pastor of the Westlake Presbyterian Church of that city.

THE OPENING OF THE FALL TERM

Three hundred and nineteen new students entered the Day Classes for the Fall Term, 141 men and 178 women; returning students numbered 233 men and 225 women; making a total enrolment of 777, which is an increase of 115 over a year ago. Seventeen foreign countries, besides most of the States, are represented in the Day Classes, and returned soldiers and sailors number 82.

The enrolment in the Evening Classes is 840, a gain of 136 over last year's figure, and the total enrolment for both Day and Evening Classes is 1,617, giving a total increase of 251.

The reception to the new students by the Faculty and Business Staff was given in Keith Hall on the evening of September 11, Dr. Gray presiding. His brief and happy welcoming remarks were followed by an enthusiastic "sing-song" of favorite gospel hymns led by Professor Latchaw, after which at intervals Professors Holzworth, Schuler, Fellers and Miss Carlson, of the Music Faculty, demonstrated the beautiful tone qualities of the new pipe organ in Keith Hall, and Professor Coffin sang. Refreshments were then served and a most happy evening of fellowship and delightful entertainment ended.

SOME CHANGES AND PROMOTIONS

With the opening of the Fall Term a number of changes were made affecting various departments of the Institute. George V. Kirk was relieved of his duties as Assistant Superintendent of Men and transferred to the Dean's office, in a capacity as yet unnamed, but the purpose of which is to lighten the increasingly heavy burdens resting upon Dr. Gray.

Grover C. Prince, a graduate of August '18, has taken the position of Assistant Chief Clerk of the Employment Bureau, making it possible for the Chief Clerk, Mr. George E. Leslie, to assist Dr. Dale in the Superintendent's office pending the appointment of Mr. Kirk's successor.

Miss Edna Gray Johnson has been made an Assistant Superintendent of Women, with special relation to oversight of the women students in the Institute buildings other than the Women's Building.

Mr. John R. Riebe, who has served heretofore as assistant to the Secretary of the Correspondence Department, has been made Assistant Secretary, and as such assumes the Secretary's responsibilities in the latter's absence.

SUNDAY AFTERNOON BIBLE EXPOSITIONS

Sunday, October 5, there was inaugurated in the Institute Auditorium a service devoted to Bible exposition, with praise and prayer, to be held regularly at the 4 o'clock hour Sunday afternoons. To the large audience which gathered on that date Dr. Gray announced that an inspirational hour was likely to be added later; also that an Institute Sunday-school would be started in the near future, intended not only to minister to the children in the vicinity who do not attend Sunday-school elsewhere, but also to be a model Sunday-school which will afford training of a practical nature in Sunday-school work to the Institute students, under the guidance of Mr. Hugh Cork, of the Faculty, as superintendent. The Sunday-school will meet at 2:30 o'clock, starting at a date to be announced later.

The principal speakers for the fall season at the Sunday afternoon Bible expositions will be Dr. Gray, and Rev. W. H. Griffith Thomas, D. D., late of Wycliffe College, Toronto.

These Bible expositions have been undertaken under a sense of the pressing need for opening the Scriptures in the simple expository way which all can understand. The marked interest manifested at the service already held is at once a proof of the hunger of God's people for Bible exposition, and a promise of deepened interest and greater blessing to follow.

ORDINATION OF MR. SELLERS

Professor E. O. Sellers was ordained to the ministry on Monday evening, September 22, in the Belden Avenue Baptist Church of this city.

The sermon was preached by Rev. James M. Gray, D. D., the ordination prayer was offered by Rev. A. S. Carman of the Baptist Home Board, the charge to the candidate was given by the pastor of the church, Rev. S. J. Skevington, and the right hand of fellowship extended by Rev. M. P. Boynton.

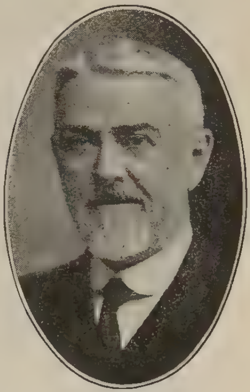
Mr. Sellers' examination in the afternoon was before one of the largest ordaining councils on record, and his statement of personal experience and doctrinal belief was highly satisfactory.

He left on the following day for his new field of labor in New Orleans.

MR. HUSTON'S ADDRESS

Mr. Charles L. Huston, vice-president of the Lukins Iron and Steel Company of Coatesville, Pa., is one of America's industrial leaders who takes a deep interest in the Lord's work. In the midst of the steel strike he kept an engagement to deliver an address to our students on "Some Confirmations of the Scriptures by Science;" in which, among other interesting points, he explained how science can answer "NO" to the question, "Was there a rainbow before the flood?"

With strikes and non-production and six-hour days in mind he said also: "In these days we must recognize that as long as we are on this earth, man must abide by God's word to Adam, 'In the sweat of thy face shalt thou eat bread.' He must get his bread from the ground, cursed with thorns and briers through sin. If a man won't work, Paul said, don't let him eat. If some won't till the ground, others have to sweat for them. If we are going to get anything out of this old ground we have to work for it."


Charles L. Huston

THE REDECORATED AUDITORIUM
(Concluded)

In those parts of the building devoted to class rooms and other purposes, there is found the same care in combining convenience and beauty shown in the Auditorium. The same color scheme has been used throughout, and the same wood in the furnishings.

In Keith Hall (formerly church lecture room) the light tan walls, with cream ceilings and pillars, have produced an effect of spaciousness and light, similar to that noted in the Auditorium. New chairs in light oak, semi-indirect suspension lights, and a recently installed pipe organ for the use of the students, have transformed this historic room which is to so many a place of hallowed memories. Besides its use as a class room, it is here at 8:30 on Saturday mornings that the prayer meeting is held in which the entire Institute gathers as a family.

Passing from Keith Hall we enter the Sarah B. Capron room, once the ladies' parlor, and later the Executive Committee room and Sunday-school offices of the Moody Church, now remodeled and occupied as the offices of the Evening Classes.

Foyer to the Offices of the Evening Classes

Here are found the offices of the Superintendents of Men and Women, the Registrar, the Director of Practical Work, and also the post-office for the Evening Classes. The old church office opening from the vestibule of the LaSalle Street entrance has been fitted up for the Director of the Evening Classes.

In the Emma Dryer room, known in earlier

The Moody Bible Institute Auditorium and Buildings Looking North on LaSalle Street days as the "Birdies' Room" and also used for Miss Content Patterson's Bible class, are now held the classes in Elementary English. On Tuesday and Friday each week the suppers for the Evening Classes are served here, folding tables being used that will seat 150 at one time. During the day these tables are stored in cleverly arranged closets built over the kitchen sinks.

The system of preparing and serving these suppers has been carefully worked out with a view to conserving time and labor and insuring the comfort of all. Steam tables holding the hot food, large coffee urns, and supervised serving, adequately provide for the increasing number who avail themselves of the opportunities offered in the Evening Classes.

The kitchen is supplied with a new range, two sinks for washing and rinsing dishes, a third for the cooking utensils, and the necessary cupboard room.

In some of the rooms there are double windows to deaden the street sounds. Two systems of ventilating are used, one furnishing washed air pumped in from outside, the other removing the foul air.

New chairs in all the rooms, new covering on the stairs, exit lights wherever called for, and paint and varnish have all shared in making the entire building a place that pleases the eye, and that speaks in all its details of consecrated ability and effort.

"THE FLOODS DESCENDED"

This is the story as Mr. Haavind relates it:

"At about a quarter of six on Sunday morning, October 5, I received a telephone call saying that the hot water pipe in the kitchen had burst, and that the new engineer could not find the shut-off valve. Hurrying to the kitchen I found Mr. Stauffer already there and in a moment or two was able to locate the valve to shut off the water. By this time, however, the entire kitchen and dining room, as well as the storerooms, had been flooded with scalding hot water.

"We discovered that the accident was caused by the steam backing up in the stock kettle, causing it to explode, and when the kettle exploded it knocked down the canopy, and in knocking down the canopy the hot water faucet over the stock kettle was wrenched out of place, also the steam valve, causing the steam to escape, which added to the confusion.

"Mr. Stauffer hurriedly secured some of our janitors who live in our buildings, and with the assistance of a few students the floors were mopped up so that breakfast was only five minutes late.

"Then after breakfast the terrific rain storm caused the sewers to back up, and we immediately closed all the back-water gates. But that did not provide for the water that came through the down-spouts, and again the kitchen and dining room were flooded with about three inches of water, also the gymnasium and laundry. This time it was dirty water. My, oh my, what a sight! It was enough to discourage almost anyone, and again we called upon the students and janitors to help out as soon as the rain had subsided so that we could open the traps, and again proceeded to mop up the water and scrub all these various rooms.

"Judging by the papers we did not suffer as much as a great many of the places downtown. One inch of water fell in nineteen minutes, the heaviest rain-fall since 1896. In view of the fact that the damage in other places was so great we feel grateful to the Lord that we got off so easily."

CORRESPONDENCE DEPARTMENT CROWDED OUT

The third floor of the Guild House is being fitted up as the future home of the Correspondence Department, providing about double the space now occupied on the third floor of the Men's Building.

Besides the rapid growth of the regular work of this department there is to be added shortly that of the Bible study courses of the *Christian Herald* of New York, including the enrolment of the *Christian Herald* students, supplying their lessons, and examination of their lesson papers.

The far-reaching ministry of the Correspondence Department in conducting systematic Bible study is indicated by the following facts:

Two thousand six hundred and fifty new enrolments were entered in the year ending August 31, 1919. These represented every state in the Union and 27 foreign countries.

Four thousand six hundred and twenty active students were under instruction at the above date.

Six thousand five hundred and forty-eight students were under instruction during the entire year or a part of it. Four hundred and fifty persons completed their courses of study during the year.

The Department has grown in six years from 443 new enrolments in a year to 2,650. The total for the six years is 10,592, and since organization, 18 years ago, 16,971.

The department has been in correspondence with more than 50,000 people within the last six years.

New enrolments for September, 1919, numbered 302 as compared with 172 a year ago, a gain of 70 per cent; and at the time of writing, October enrolments are in advance of those in September.

A REUNION IN CHINA

A reunion of M. B. I. students of unusual interest was held on the straw-thatched veranda of a missionary sanitarium on "Rooster Mountain," Hunan, China, July 28. Those present were Miss Hattie Bailey, '18, Miss Minerva Weil, '17, Miss Mary E. Cameron, '15, Miss Carrie Olson, '10, Miss Agathea Fast, '16, Miss Kathleen Anderson, '16, W. H. Nowack, '00, Mr. H. C. Ramsey, '96. Several hours of happy fellowship were enjoyed, with songs, testimony, personal reminiscences and prayer.

REUNION AT MONTROSE

A reunion of M. B. I. students was held during the Montrose Bible Conference in August. Those present were, Miss Anna B. Palmer, '15, Miss Fannie Reed, '99, Dr. William Evans, '92, Miss A. A. Pollard, '93, Albert Johnson, '15, S. E. Lewis, '13, W. H. Caldwell, '93, Theo. Brown, '13, Lewis B. Bryden, '15, L. J. Derk, '07.

EXTENSION DEPARTMENT NOTES

Rev. B. B. Sutcliffe will give his series of popular lectures known as "Ten Weeks through the Bible," at the Pittsburgh, Union Bible Class which, last season, was under the efficient leadership of the Rev. John C. Page who is now teaching in the Institute. He will also give the same series to classes at a number of adjacent points as follows:

During October Rev. George E. Guille conducted a Bible Conference at Blacksburg, S. C., and evangelistic meetings at a union of churches at Cape Charles, Va.

Mrs. Margaret T. Russell began her work in Texas at Beaumont under Y. W. C. A. auspices. From there she went to Nacogdoches at the request of the pastor of the Baptist church.

Miss Elinor Stafford Millar is with the Union Mission, Wheeling, W. Va., for the first two weeks of November. Then she goes to Lancaster, Pa., to give a series of addresses in the building recently dedicated by the Young Women's Christian Association.

Dr. Henry Ostrom and Dr. Gray were among the speakers at the Cleveland Conference on Christian Fundamentals held October 7 and 8, following which Dr. Ostrom taught on "Prophecy and the Jews" at conferences in Boston and Minneapolis arranged by Rev. Joseph Cohn.

Mr. C. E. Putnam conducted a Bible Conference at Berrien Springs, Mich., and assisted pastors in an evangelistic campaign at Rochester, Ind., where his teachings stressed the evangelistic note and confirmed Christians in the faith.

VISITORS FROM FORT SHERIDAN

Sixty wounded soldiers from Fort Sheridan were entertained by the Institute all day Tuesday, October 7, under the direction of Mr. Hugh Cork. In automobiles furnished by friends they visited Lincoln Park in the afternoon, and were piloted through the "Zoo" by Superintendent Parker, successor of Cy de Vry, who knows every one of the "Zoo's" 2,800 animals. Dr. Fitzwater led the procession in his automobile and other autos were furnished by Mr. Thomas S. Smith.

PERSONALIA

I. E. and Mrs. Holtzman, '19, held evangelistic services at Zearing, Ia., for three weeks in October.

Miss Bessie Williford sailed in August for China under the Baptist Board. She will be stationed at Nanking.

Miss Cora Van Koevering, '19, is enjoying her work in Rehoboth, N. M., where she is teaching in a school for Indian children.

H. D. Kennedy, '93, conducted union evangelistic meetings in Peterborough, Can., during June, and many conversions were recorded.

Miss Ruby Burgess, '17, is now a member of the faculty of the John C. C. Mayo College, Paintsville, Ky., teaching Bible and music.

Charles H. and Mrs. Judd, '96, for many years missionaries under the China Inland Mission, were among the October callers at the Institute.

R. G. Heddon, '05, Fennimore, Wis., who was engaged in Y. M. C. A. work overseas, has returned and expects to enter the pastorate again.

L. P. Cassel, '13, has resigned his pastorate at Grace Baptist Church, Chicago, and accepted a unanimous call to the Baptist church at Utica, Ill.

John D. Warkentin, '17, completed his course at the Northern Baptist Seminary last spring and entered Bluffton College, Bluffton, O., this fall.

Homer Stanley Morgan, '12, has resigned his pastorate in Contoocook, N. H., and accepted a call to the Immanuel Baptist Church of Cambridge, Mass.

Ludwig C. Schaumberg, '18, received the A. B. degree in Grove City College last spring and is taking his final year in Princeton, preparatory to work abroad.

Miss Annie Rosie, '89, resumed her position as housekeeper in the Women's Building October 1, greatly refreshed by her eight months' furlough, spent chiefly in California.

J. B. Murray, '17, a recent caller, is located at Lac du Flambeau where he and Mrs. Murray have been working for a year among the Indians under the Presbyterian Home Mission Board.

William S. and Mrs. Dixon, '13, have settled in a home of their own, 201 W. Madison Ave., Wheaton, Ill. Mr. Dixon will continue his work as singer in the Linden-Dixon Evangelistic Party.

W. L. Naumann, '94, pastor of Calvary Evangelical Church, Cleveland, O., visited the Institute on his way to General Conference at Des

Moines, Ia. His church has the largest Sunday-school in Cleveland.

Charles Best, '92, working under the China Inland Mission, is home on furlough for the first time. Mrs. Best is with him, and their son, Wilber Hooker, who will enter Park College this fall.

Orlando Alves, '18, was ordained Aug. 3, in Brazil, S. A., the examination and services being in the Portuguese language. The Baptist church, of which he is now pastor, is the mother of many other churches there.

J. Burnett Grimshaw, '19, writes, "I look back upon my stay at the Institute as the best days of my life, * * and it is my daily prayer that the Spirit of God may mightily use that place to the raising up of faithful witnesses."

Allen N. Cameron, '91, reports 16 baptisms in his mission in Chang-sha, Hunan Province, China, 14 of them boys and girls from the mission orphanages. He speaks of the great need of more young men workers there, and says $300 will support one for a year.

A copy of the bulletin of the Steffan Prison Evangelistic Association has been received from John and Mrs. Steffan, '18. They held 22 prison meetings the past summer, in which more than 200 prisoners professed conversion; also 36 meetings in churches, rescue missions, etc.

A correspondent from Globe, Ariz., writes: "I am glad that this place has one good preacher, a graduate from The Moody Bible Institute, Rev. E. A. Gottberg, who is pastor of the First Baptist Church. He presents the whole Christ, God's gift to hungry hearts. He is so preached that none need leave the church without salvation."

Charles R. Beittel, '17, pastor of the Emmanuel United Brethren Church, Royalton, Pa., is rejoicing over blessings that have followed his year of service there. During a revival early in the year there were 33 conversions, and over 30 were received into the church, which was rededicated in September upon completion of extensive improvements.

A letter to Mr. Gosnell from James Matheson, '15, tells of his work this past summer in the logging, mining and construction camps along the cost of British Columbia between Vancouver and Price Rupert, and also on Vancouver Island. The gospel has been preached and copies of the Gospel have been distributed in English and fifteen foreign languages.

He says, "We are often just like Abraham of old, not knowing what is before us. We trust the Lord at all times to open up the way for us, and to supply our needs and I can truly say we have had some wonderful experiences."

C. E. and Mrs. Mapes, '19, are in Sunday-school missionary work under the American Sunday-school Union, with headquarters at Tabor, Ia. The prayers of the Institute are asked for their work, especially for the provision of a much needed auto. Their territory covers 1900 square miles, including Fremont, Mills, Page, and Montgomery counties.

Ralph A. Brown, '18, sends a paper published in a mountain district of Kentucky, in which appears an article on the Sunday-school lesson by Dr. Fitzwater, an account of a feud, and the breaking up of a still—"just as an example of how dear old M. B. I. is sending the Word right into the very haunts of iniquity." Mr. Brown is connected with the Oneida Baptist Institute, Oneida, Ky. He asks that the work be remembered at the prayer hour.

BORN

To Joseph O, '17, and Mrs. Richmond, New Castle, O., a daughter, Elizabeth Jane, September 15.

To Alfred and Mrs. Thompson, '12, at Wukari, Northern Provinces, Nigeria, West Africa, a son, LeRoy Alfred, July 7.

To F. R., '15, and Mrs. Dudley, '14, at Tupelo, Miss., a son, Frank Roland, September 22.

To Wm. S. and Mrs. Dixon, '13, at Wheaton, Ill., a son, William Roderick, September 11.

To John S. and Mrs. Dick, '18, at Hillsboro, Kan., a daughter, Verna Hazel, August 29.

MARRIED

Charles F. Hart, '17, and Sarah E. Lester, '19, August 16, at Cleveland, O. At home, 1003 E. 76th St., Cleveland. Mr. and Mrs. Hart expect to return to the Institute next April.

Garre M. Sanborn and Myrtle Harrod, '17, June 18. At home 4919 Augusta Ave., Baltimore, Md.

Rev. Robert S. Stinnette, and Anna M. Philley, '17, Sept. 27, at Fort Wayne, Ind. At home, 3435 W. Van Buren St., Chicago, Ill.

Norman H. Cook and Mabel Alta Gerhardt, '18, Sept. 2. At home, Chicago, Ill.

G. E. Fisher, '17, and Ona Estes, '19, Sept. 4, at Knob Noster, Mo.

Bruce W. Bell, '19, and Marie Louise McNair, '18, Sept. 9, at Chicago. At home, 517 So. Euclid Ave., Oak Park, Ill.

Andrew McGill, '17, and Miss F. B. Warren, July 16, in South Africa. Mr. and Mrs. McGill will be stationed at Angola, under the South Africa General Mission.

Lloyd L. Diamond and Kathryn Elizabeth Cardiff, '17, June 3, '19, at Caldwell, Kan.

Rev. Zoltan Irshay and Emily Caroline Cardiff, '18, July 22, '19, at Caldwell, Kan.

DIED

Mollie C. Wolfe, July 5, 1919, at Cedar Falls, Ia.

The Gospel in Print

THE OVERLOOKED MINISTRY OF THE PRINTED PAGE

What a mighty weapon with which to foil the attacks of the evil one is available for every Christian worker who will lay his hand to it in the form of gospel literature!

Even in the line of meeting the modern delusions of religious cults, to say nothing of the possibilities presented by the more direct way of salvation in teaching Scripture truth, there are opportunities innumerable.

Every Christian worker, or active layman should keep himself supplied at all times with an assortment of appropriate printed matter in leaflet, tract, or booklet form. Too little value is placed upon the power of the printed page (under the blessing of God) to meet the spiritual need of the one dealt with. But when the reader realizes the influence of printed words upon himself, the argument takes on new force.

HOW GOD USES TRACTS

Addison, the great English author, is said to have been converted by a tract sent to his home under a cake by a Christian baker. We have heard of a dissolute cobbler who was converted by reading part of a tract which he found between the soles of a shoe he was mending. A carpenter, in tearing down an old house, read a torn tract which he found in a rat's nest, and declared that it was the means of the conviction which led to his conversion. An infidel young man in North Carolina, who never went to church, was sauntering one beautiful Lord's Day along the shore of a fish pond, and, for the lack of something else to do, picked up some torn pieces of paper which had been thrown from a fisherman's basket, and amused himself by putting them together and reading them. He saw written there his doom as a sinner, and hastened to seek the counsel of an earnest Christian. Truly these leaves for the healing of the nations can go where the voice cannot reach, and we need to scatter them far and wide, that they may be all the time doing their work of mercy.—A. C. Dixon.

The plainest row of books that cloth or paper ever covered is more significant of refinement than the most elaborately carved sideboard. Give me a house furnished with books rather than furniture. Both if you can; but books at any rate!—Henry Ward Beecher.

SPIRITUAL PROFITABLE "SPARE TIME" WORK

In nearly every community there are those who have some portion of the day, or a part of certain days, free from engagement. If such persons, followers of Christ, would devote this free time in Christian "book missionary" work, it would greatly strengthen their religious experience, prove a blessing to those approached, and incidentally bring a revenue to the purse of the worker. Happily, the conditions upon which this important work may be done, are so flexible as to make possible such an effort by anyone anywhere.

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The following contributions were received from September 1 to 30, 1919, inclusive:

Army and Navy Book Fund:	
8 Contributions	$ 20.15
Hospital Book Fund:	
3 Contributions	13.59
India Book Fund:	
1 Contribution	5.00
Lumber Camp Book Fund:	
2 Contributions	6.00
Military Camp Book Fund:	
1 Contribution	.84
Miners Book Fund:	
2 Contributions	2.83
Mountain Book Fund:	
3 Contributions	24.35
Prison Book Fund:	
16 Contributions	107.57
Spanish "Way to God" Book Fund:	
5 Contributions	34.00
Free Tract Fund:	
5 Contributions	3.46

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from September 1 to September 30, 1919, inclusive:

Prison Book Fund:
California, 330 books, 250 Pocket Treasury.
Pennsylvania, 35 Pocket Treasury.
Wisconsin, 25 books, 25 Pocket Treasury, 100 Gospels.
Georgia, 15 books, 15 Pocket Treasury.
Ohio, 200 books, 50 Pocket Treasury, 200 Gospels.
South Carolina, 15 books, 15 Pocket Treasury.
Tennessee, 25 books, 50 Pocket Treasury.
Colorado, 250 Pocket Treasury.
Utah, 50 books, 50 Pocket Treasury.
Illinois, 225 books, 200 Pocket Treasury, 125 Gospels.
Oklahoma, 25 books, 75 Pocket Treasury.
Louisiana, 15 books, 15 Pocket Treasury.
Army and Navy Book Fund:
Illinois, 100 books, 50 Pocket Treasury.
Spanish "Way to God," Book Fund:
South America, 225 books.
Republica Dominicana, 50 books.
Cuba, 125 books, 100 tracts.
Panama, Canal Zone, 30 books.
Mexico, 50 books.
Porto Rico, 100 books.
Jamaica, 12 books.
Hospital Book Fund:
Illinois, 55 books, 25 Pocket Treasury, 75 Gospels.
Miners Book Fund:
Canada, 100 books, 200 Pocket Treasury.

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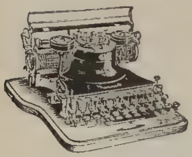

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The Secret of Being a Convincing Talker

How I Learned It in One Evening

By GEORGE RAYMOND

"HAVE you heard the news about Frank Jordan?"

This question quickly brought me to the little group which had gathered in the center of the office. Jordan and I had started with the Great Eastern Machinery Co., within a month of each other, four years ago. A year ago Jordan was taken into the accounting division and I was sent out as salesman. Neither of us was blessed with an unusual amount of brilliancy, but we "got by" in our new jobs well enough to hold them.

Imagine my amazement, then, when I heard:

"Jordan's just been made Treasurer of the Company!"

I could hardly believe my ears. But there was the "Notice to Employees" on the bulletin board, telling about Jordan's good fortune.

Now I knew that Jordan was a capable fellow, quiet and unassuming, but I never would have picked him for any such sudden rise. I knew, too, that the Treasurer of the Great Eastern had to be a big man, and I wondered how in the world Jordan landed the place.

The first chance I got I walked into Jordan's new office and after congratulating him warmly, I asked him to let me "in" on the details of how he jumped ahead so quickly. His story is so intensely interesting that I am going to repeat it as closely as I remember.

"I'll tell you just how it happened, George, because you may pick up a pointer or two that will help you.

"You remember how scared I used to be whenever I had to talk to the chief? You remember how you used to tell me that every time I opened my mouth I put my foot into it, meaning of course that every time I spoke I got into trouble? You remember when Ralph Sinton left to take charge of the Western office and I was asked to present him with the loving cup the boys gave him, how flustered I was and how I couldn't say a word because there were people around? You remember how confused I used to be every time I met new people? I couldn't say what I wanted to say when I wanted to say it; and I determined that if there was any possible chance to learn how to talk I was going to do it.

"The first thing I did was to buy a number of books on public speaking, but they seemed to be meant for those who wanted to become orators, whereas what I wanted to learn was not only how to speak in public but how to speak to individuals under various conditions in business and social life.

"A few weeks later, just as I was about to give up hope of ever learning how to talk interestingly, I read an announcement stating that Dr. Frederick Houk Law had just completed a new course in business talking and public speaking, entitled 'Mastery of Speech.' The course was offered on approval without money in advance, so since I had nothing whatever to lose by examining the lessons, I sent for them and in a few days they arrived. I glanced through the entire eight lessons, reading the headings and a few paragraphs here and there, and in about an hour the whole secret of effective speaking was opened to me.

"For example, I learned why I had always lacked confidence, why talking had always seemed something to be dreaded whereas it is really the simplest thing in the world to 'get up and talk.' I learned how to secure complete attention to what I was saying and how to make everything I said interesting, forceful and convincing. I learned the art of listening, the value of silence, and the power of brevity. Instead of being funny at the wrong time, I learned how and when to use humor with telling effect.

"But perhaps the most wonderful thing about the lessons were the actual examples of what things to say and when to say them to meet every condition. I found that there was a knack in making oral reports to my superiors. I found that there was a right way and a wrong way to present complaints, to give estimates, and to issue orders.

"I picked up some wonderful pointers about how to give my opinions, about how to answer complaints, about how to ask the bank for a loan, about how to ask for extensions. Another thing that struck me forcibly was that, instead of antagonizing people when I didn't agree with them, I learned how to bring them around to my way of thinking in the most pleasant sort of way. Then, of course, along with those lessons there were chapters on speaking before large audiences, how to find material for talking and speaking, how to talk to friends, how to talk to servants, and how to talk to children.

"Why, I got the secret the very first evening and it was only a short time before I was able to apply all of the principles and found that my words were beginning to have an almost magical effect upon everybody to whom I spoke. It seemed that I got things done instantly, where formerly, as you know, what I said 'went in one ear and out of the other.' I began to acquire an executive ability that surprised me. I smoothed out difficulties like a true diplomat. In my talks with the chief I spoke clearly, simply, convincingly. Then came my first promotion since I entered the accounting department. I was given the job of answering complaints, and I made good. From that I was given the job of making collections. When Mr. Buckley joined the Officers' Training Camp, I was made Treasurer. Between you and me, George, my salary is now $7,500 a year and I expect it will be more from the first of the year.

"And I want to tell you sincerely, that I attribute my success solely to the fact that I learned how to talk to people."

* * * * *

When Jordan finished, I asked him for the address of the publishers of Dr. Law's Course and he gave it to me. I sent for it and found it to be exactly as he had stated. After studying the eight simple lessons I began to sell to people who had previously refused to listen to me at all. After four months of record breaking sales during the dullest season of the year, I received a wire from the chief asking me to return to the home office. We had quite a long talk in which I explained how I was able to break sales records—and I was appointed Sales Manager at almost twice my former salary. I know that there was nothing in me that had changed except that I had acquired the ability to talk where formerly I simply used "words without reason." I can never thank Jordan enough for telling me about Dr. Law's Course in Business Talking and Public Speaking. Jordan and I are both spending all our spare time making public speeches on war subjects and Jordan is being talked about now as Mayor of our little Town.

So confident is the Independent Corporation, publishers of "Mastery of Speech," Dr. Law's Course in Business Talking and Public Speaking, that once you have an opportunity to see in your own home how you can, in one hour, learn the secret of speaking and how you can apply the principles of effective speech under all conditions, that they are willing to send you the Course on free examination.

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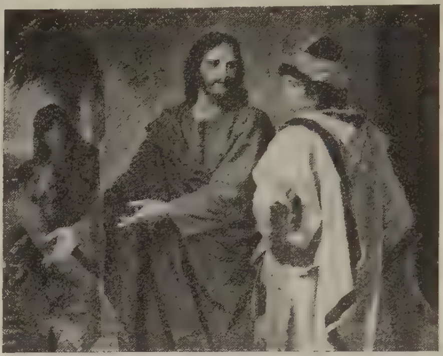

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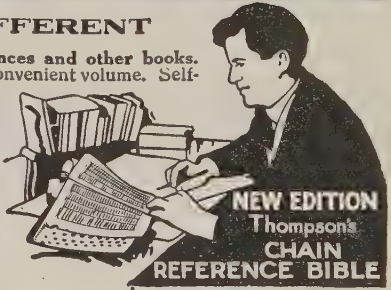

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OUR appeals to readers for funds to send *The Christian Workers Magazine* to missionaries has brought encouraging responses. The missionaries are now sending us additional names of other workers to whom we can send the magazine, and we want to increase the circle. We have not space to print all the kind letters of appreciation we receive from the missionaries, but we will give you a few letters this month just to let you know how happy they are because of your generous gifts.

No better gift can you make to a missionary for Christmas, than a subscription for a year. You may subscribe for one, or more, as you are able, and we will supply the names, or if you have friends in the foreign field, send their names along, and if they are already on the list we will extend the subscription a year, or with your consent, when we find the missionary paid up for over a year, send it to another.

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WHAT MISSIONARIES THINK OF THE CHRISTIAN WORKERS MAGAZINE

Anshun, Kwei., China. Aug. 15, 1919.

The Christian Workers Magazine,
Chicago, Ill.

Dear Mr. Woodruff:

I am in receipt of your letter of July 3rd, and may say that I am very grateful indeed to be among those who are to have the magazine sent to them for one year. If it is within your power to do so, may I ask you to kindly express my grateful thanks to those who have made this possible. I have received the paper for a few years and value it very highly. One on the mission field (and especially if one stands quite single handed in a large medical work) has time only for the very best and that is, I dare say, *the* reason why I value *The Christian Workers Magazine* so highly.

I am enclosing herewith a list of fellow missionaries whom I *know* would be very grateful to receive the paper.

Wishing you much blessing in your ministry,

Yours sincerely, In Christian fellowship
and Service,
(Signed) Edward S. Fish.

A Missionary's Wife and Children Enjoy The Christian Workers Magazine

Chang-sha, Hunan Prov., China,
August 6, 1919.

Dear Brother Woodruff,
Greetings:

"Delivered from the wrath to come—serving the living and true God—waiting for His son from heaven"—what a fine and expressive statement of the true Christian attitude in this age! Praise Him, we also, with you, are "redeemed, serving and waiting."

Thank you so much, both of us, for the letter just to hand saying some dear helpers have been enabled to send us (and other workers in the "far" countries) this blessed, helpful, spiritual Christian Workers Magazine for a year from date. We praise God for this, and it is especially helpful now, as prices here, like in many places, and perhaps with you, are still high, exchange is very low, and we would lose heart but that our eyes are above, and we see things and One above.

You see we are just two (in) dependent workers, supported by one local church in Denver, and have forty orphan boys and girls, we are looking after for our heavenly Father, a fast growing tract work which He has now, to our joy and wonder, let get above a million copies a year, and all this takes heavily in all we get, and we are glad to live plainly and with light pocket-books, and lighter hearts, for we expect to be in the air-ship most any day, and not to return here, so are getting ourselves, the children, our helpers, all we meet, the tract users, etc., ready as fast as we can for that meeting in the air!!! Great!!!

Talk about "pre" folks not working!! We wish we were a hundred, if that were right or possible, and yet want to do the work of 100, because it is His powerful Spirit who is working, and not us at all.

I sent some money a while ago for the paper, as I had someway let slip sending sooner, and hope that arrived safely, and you can credit it on future account, as I want the paper till He comes, or I fall asleep, so be sure and not let me miss some numbers, as I found I had last year.

Of course I get others, like *Our Hope*, *Wonderful Word*, *King's Business*, etc., and cannot read all, but I read as able, get lots of help, and pass them on, or send out samples as I send tract parcels. Only this week had a fine order for tracts from a "pre" and Presbyterian friend in North China for 6 ,000 assorted tracts for his fall work, and he sent the $40 we charge for these with the order. We want to help all possible, so sell these under cost, and are glad to print free (our orphan boys doing the work), and so His name and Word can be the more magnified. If you know of any good sound, happy "Pre"- folks who are really anxious to glorify Him in China let them know of this tract work, the prayer we are sending now up for $700 for paper for this fall use, and the ten more Gospel Day Schools we hope to open this fall, D. V., for the thousands of children unreached, and these will cost $100 each a year, this covering teacher, books, table, benches, paper, ink, etc

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Yours, thankfully, till He appear,
(Signed) Allen N. Cameron.

Kwangchow, Honan, Via Hankow, China.
Sept. 10, 1919.

Christian Workers Magazine,
Dear Friends:

This summer while on Kikungshan—the summer resort mountain of central China—I heard a friend remark that you would be glad to send your magazine to a limited number of missionaries who would appreciate and be glad to have it.

I have often thought I would be glad to take it for the sound teaching given and helps in Bible study. If you deem me worthy I can assure you I would be only too grateful to take advantage of your kind offer. Yours in Christ's service.

(Signed) E. Roy Baker.

Quessua, Malange, Angola, Africa.
August 15, 1919.

Editor Christian Workers Magazine,
Dear Sir:

I feel that I must tell you what a welcome visitor The Christian Workers Magazine is at my station. When I receive my American mail I always read my home letters first and then I want to see the M. B. I. news and all the other good things which I find in the magazine. When one is away from Christian churches and influences it is a treat indeed to sit down and read the kind of articles found in your paper.

I find that one of my co-workers is a subscriber and that she is also a student in the Correspondence Course. She is a great admirer of Dr. Gray's books. When she learned that I had been in the Institute she said, "And did you really see and hear Dr. Gray?" When I told her that I had been in his classes she thought that I had enjoyed a great privilege and I assured her that I had.

On account of the war I could not leave America by way of New York last October, but sailed from Seattle, expecting to make connection at Yokohama for Cape Town. I arrived in Japan the day before the peace Armistice was signed and at that time the steamship companies changed their routes, going through the Mediterranean Sea, so I had to take my course a step at a time and in a very round about way. I touched Manila, Hong Kong, Singapore, Madras, and overland to Bombay from where I sailed to Africa. I waited in some of these ports a few days and in others a month. I arrived at my station May 16th, more than eight months from the time I left Ohio, September 4.

It was a great privilege to visit all these lands; it seems almost like a dream to think that I have been there. I have had a good opportunity to see where I would like to work and I can say that if I had the whole world in which to choose a place I would want to come to Africa, for it seems to be the place where the Lord would have me and how happy I am to be here. I praise God every day for the privilege of telling the Gospel story in this land.

I have two languages to learn; Portuguese, the government language and Kimbundu, the native language. I am so anxious to be able to speak to the people without an interpreter. My only wish is that God may use me for His glory in His service in Africa. Best wishes for each and every department of the Institute and may God bless the work that is being done there and send out many more to tell the glad story of redemption.

Very sincerely yours,
(Signed) Clara V. Ault.

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A Post Card Picture of Mr. and Mrs. R. C. Norton

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Editorial and Executive Offices: 153-163 Institute Pl., Chicago.

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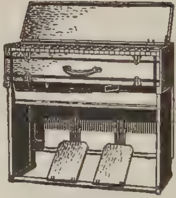

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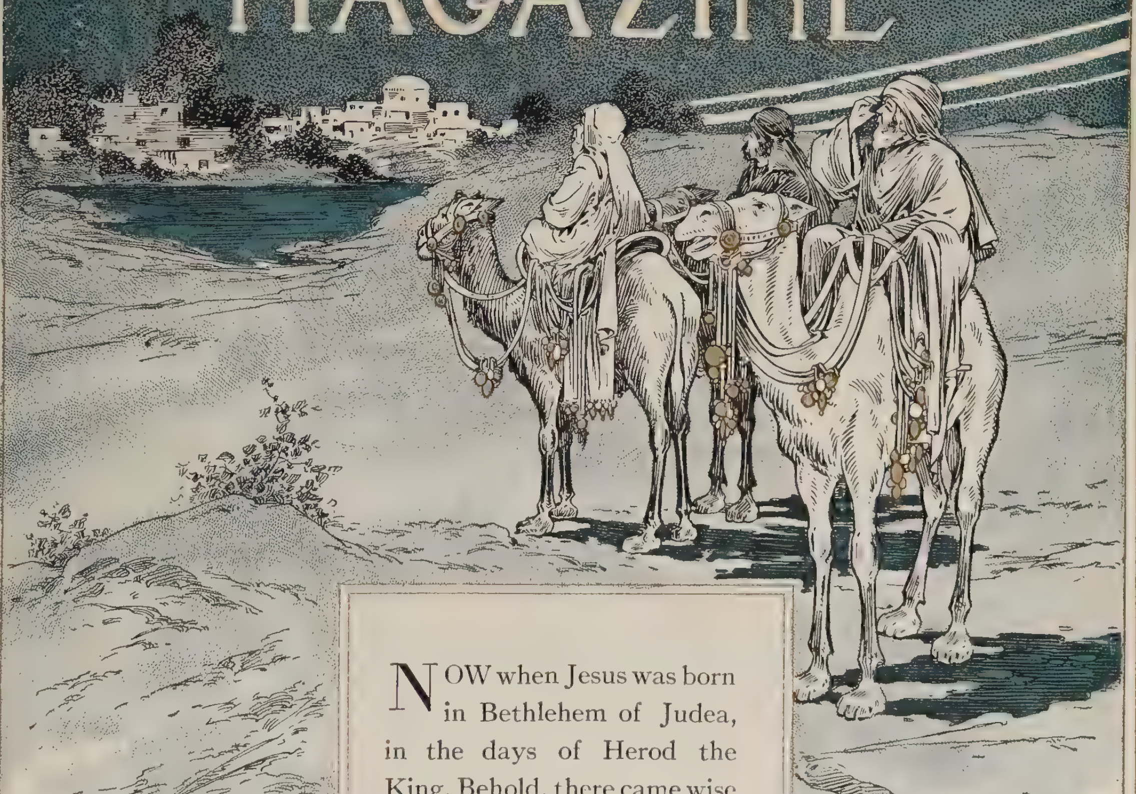

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the King, Behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews, for we have seen His star in the East and are come to worship Him.

Vol. XX

No. 4

JAMES M. GRAY
EDITOR

DECEMBER, 1919

J. H. RALSTON
ASSOCIATE EDITOR

God's Method of Multiplying

the gifts placed in the hands of Christ Jesus our Lord passes all our understanding.

We get a glimpse of it as we read of the five loaves and two fishes and the feeding of the five thousand men besides women and children, and the twelve baskets of fragments which remained.

And the following statement, by Prof. E. O. Sellers (now of the Baptist Bible Institute of New Orleans) regarding the late Dr. D. B. Towner's ministry of song through the students instructed by him in The Moody Bible Institute, illustrates God's marvelous multiplication of a consecrated life:

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And now—right *now*—is the hour of most critical spiritual need in Belgium, while Belgian high officials agree that the need for material comforts will be as great this year as in any of the war years.

The work that would have been almost impossible because of destroyed roads and railroads has been greatly facilitated by these kind officials.

Shall Belgium Have the Gospel? That depends upon you, your prayers and your gifts. One hundred and fifty thousand dollars is needed for the next year's work.

The Nortons are counting upon the readers of The Christian Workers Magazine under God, to see and to seize this opportunity to build upon the work already done.

There is already a converts' class of some forty persons at headquarters in Brussels—only a part of the new converts, some of whom come from long distances to the meetings; a Bible correspondence course for the training of selected students; and there are invitations from all directions to establish centers of work and worship, these to be under the direction of those now in training.

The Gospel given to that Belgian soldier in London began a work which grew marvelously during the war, and which *can* grow yet more wonderfully in reaching Belgium for Christ—if you will help by your prayers and your gifts.

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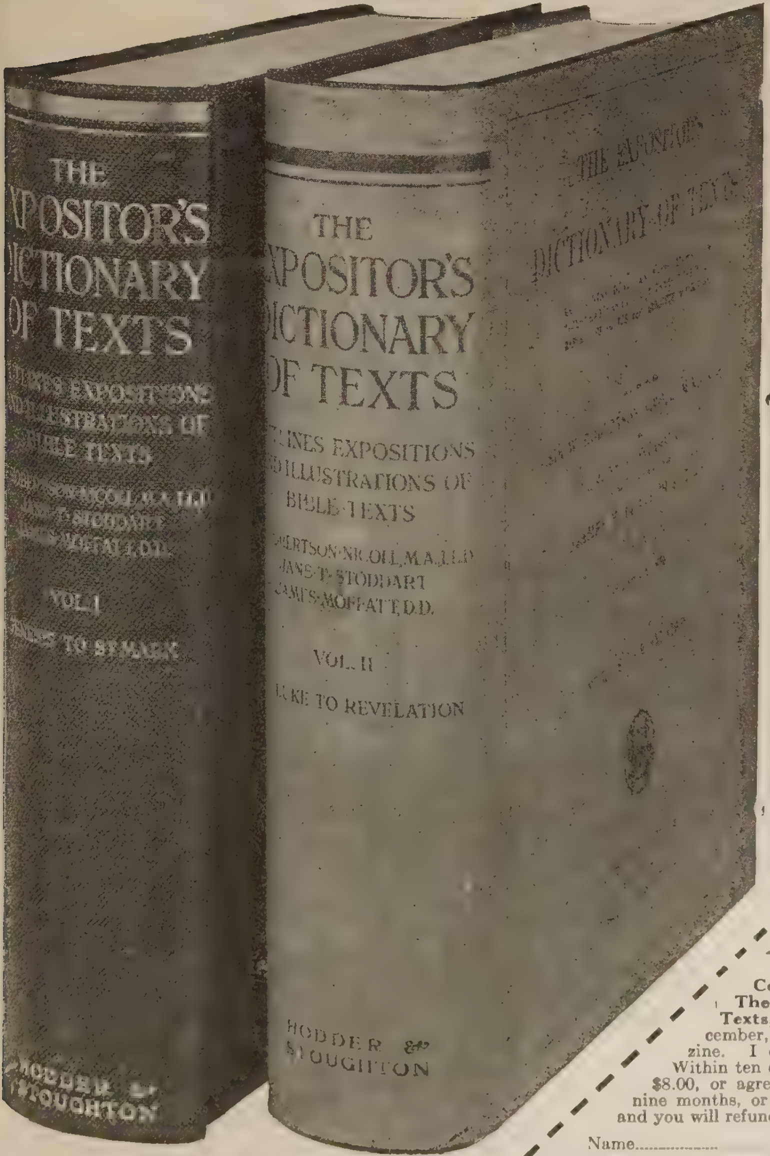
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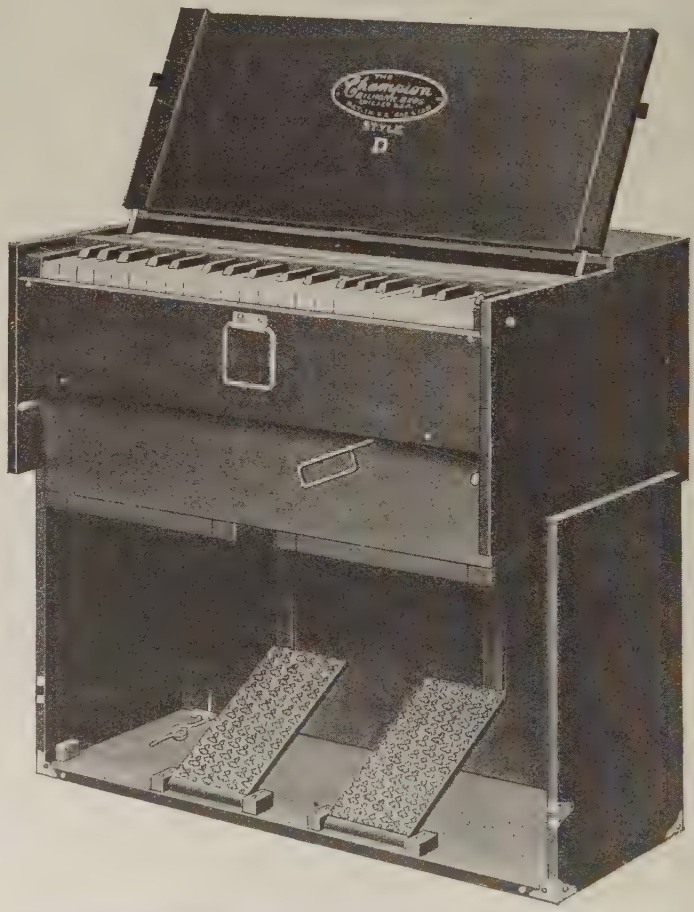

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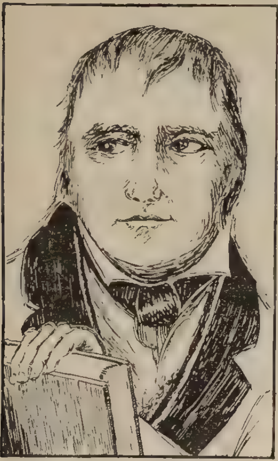

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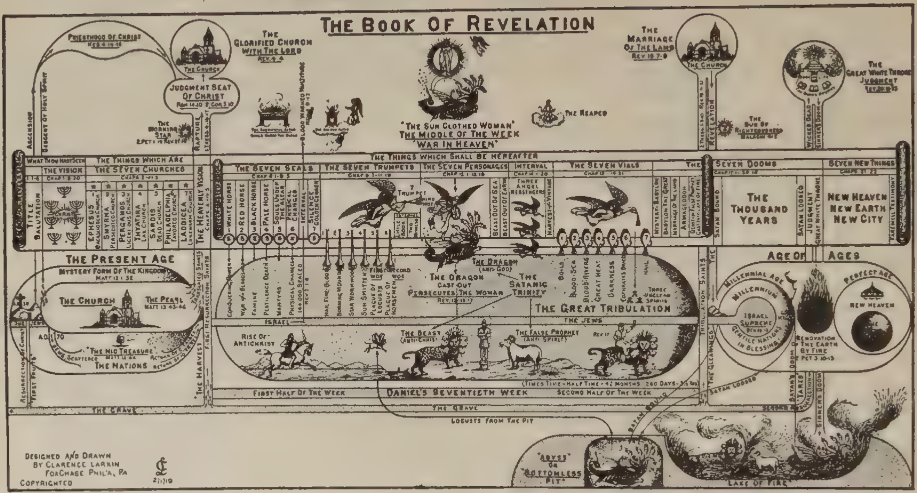

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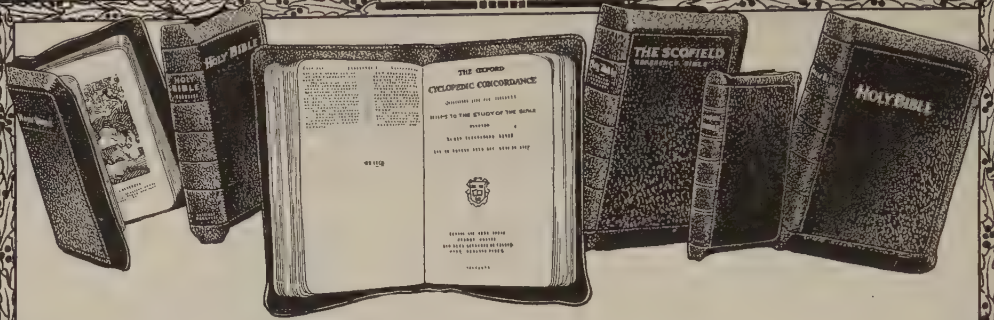
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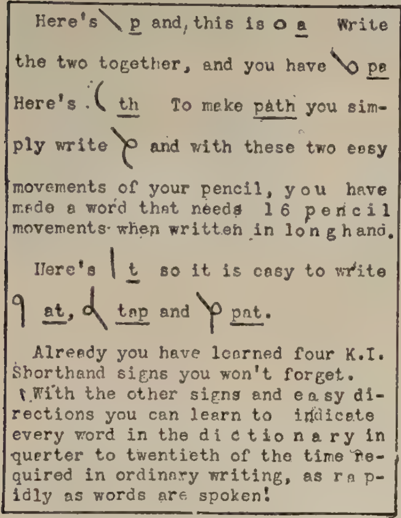

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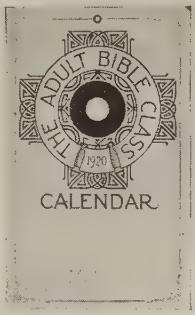

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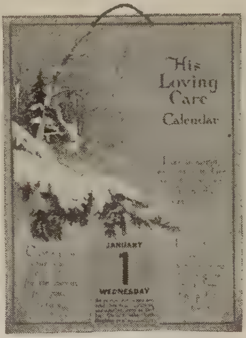

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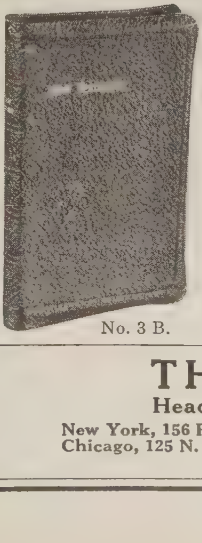

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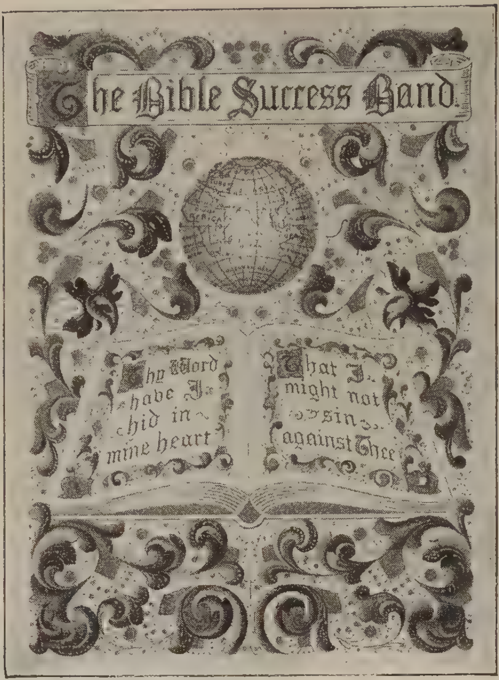
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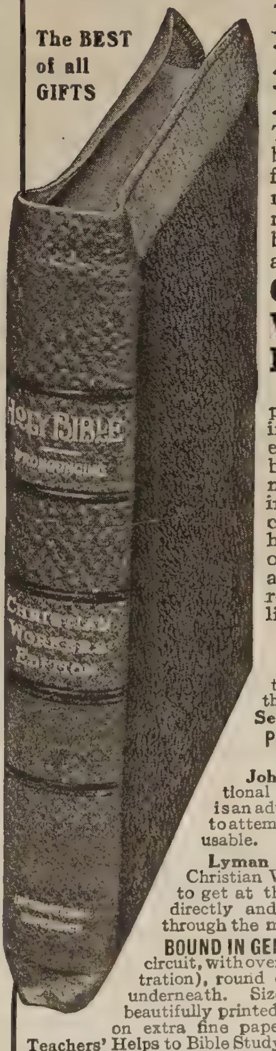

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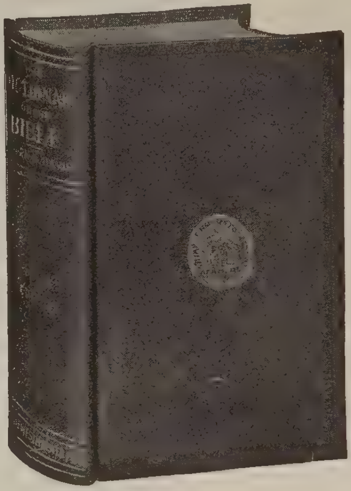

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Are there, then, enough Jews in the Church to make her truly the Church of Christ? And can the Rapture take place before the Jewish remnant is complete? Don't you think our Ecclesiastical ship is a bit light on one side? And what have you done to help bring a few of these Jews into their rightful place? There are two million in New York alone. Have they no claim on you?

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Williamsburg Mission to the Jews

STATION A, BROOKLYN, N. Y.

THE
Christian Workers Magazine
December, 1919

Editorial

Our Christmas Message

THE editor-in-chief is two thousand miles away as he pens these lines. He is engaged with one or two brethren in a tour of western Oregon and northern California in the interest of the fundamentals of the Christian faith. He and his companions are trying to do for some of the pastors and churches of that part of the continent what Jonathan did for David in the wood, when he "strengthened his hand in God."

Oregon is a beautiful and fertile land, especially the Willamette Valley where most of the traveling has been done thus far. The snow-capped mountains in the distance, the foot-hills luxuriant in trees of great variety, in shape beautiful, in color radiant, are a constant source of pleasure. And the rich soil yields such delicious fruit and produce, apples, pears, prunes, nuts, berries,—think of large and luscious raspberries fresh picked for a November breakfast! Sidewalks here are hedged with rose and sweet-briar bushes in full bloom, except where utility supplants beauty and the householder sets out kale instead.

The high cost of living is not much of a factor here because things are so prosperous, especially on the farms and ranches. They grow lots of hops.

"Where do they now find a market?" We asked.

"Abroad," was the reply.

"The crop must pay then?"

"You had better believe it does," said a banker, "hops cost about ten cents a pound to raise, and sell for seventy-five cents."

On the trains and trolleys, and in hotels meeting strangers, it is interesting to gauge public opinion. The League of Nations, for example, cuts no figure here. Men care but little about it except to get it out of the way. As between the President and Senator Johnson, the latter seems to have the right of way as might have been expected in this neighborhood.

The strikes present a more serious problem, and professional men and tradespeople are saying, "If the Labor Unions want a show down, let it come." And they say it with something of the grim determination in their tone that marked the inevitable when we had to go to war with Germany.

A journey like this opens many opportunities to talk to men personally about Christ, and one finds encouragement in their readiness to hearken. And yet here is where you realize at first hand the baneful effect of current literature and the weak and uncertain sound of many pulpits, especially those that receive the most attention from the Monday dailies. Men read these things and are confused, and like sheep having no shepherd they know not which way to turn.

Astonishing and saddening is the hold which evolution has upon the masses. They do not distinguish among the different schools of evolutionary thought, nor do they exclude from their thinking the conception of a personal God, but the story of Genesis is a myth and the incarnation of Christ a fable to them.

How greatly needed is positive and definite teaching in these days! The man on the street listens eagerly to that which will give him a reasonable excuse for retaining his mother's religion. He makes one think of Keats who, when he lay dying in Rome, begged Shelley to try to get him a copy of Jeremy Taylor, which he thought might aid him to get back his faith.

O, that pastors would expound the Scriptures to their people! Or, failing that, if they would only discard the worse than foolish reading in which so many of them indulge, and become imbued instead with the works of men taught by the Holy Spirit, who are able to point out to them the fallacies of evolution, and the destructive criticism and the wild isms of the day.

Here is what a coast pastor recently admitted in a farewell sermon to his flock, as he left them to take up a professorship in an eastern seminary for the training of young men for the ministry:

> "Man's life is the greatest fact, and therefore I have devoted my time since I first entered the ministry to a study of life.
>
> "My culture has been an attempt to explore literature as the masters through it have interpreted life.
>
> "I have studied philosophy because it is an uncovering to the workings of man's mind.
>
> "It has been the greatest passion of my heart and mind to understand man's life."

We have heard of the man who attempted to lift himself by his boot straps. How near to God, or heaven or holiness could this pastor ever lift his people by studying men?

God is the greatest fact, not man; and the true pastor devotes his time to studying Him and interpreting His Word to men, because thus it is that grace and peace are multiplied unto them, and "all things that pertain unto life and godliness" (2 Pet. 1:1-3).

The literature which the true pastor explores is the Bible, and the philosophy which he chiefly studies is that whose treasures of wisdom and knowledge are hidden in Christ. He does this that men's hearts may be comforted, being knit together in love unto all riches of the full assurance of understanding (Col. 2:1-3).

In the course of this trip we heard a man speak on the second advent. With clearness and simplicity he explained that it meant Christ's personal and visible appearing. He talked of the blessed time coming on the earth when Christ would set up His Kingdom, and pointed out what the event would bring to Israel, to the nations and to the Church as the body of Christ. Children could have understood him. And when the congregation was dismissed, a business woman of the city was heard to say to her neighbor:

> "Well, that's new to me, but I like it, because it gives you something hopeful, something worth while to think about."

How much do people just now long for something hopeful, something worth while to think about!

We could not but contrast that sermon and the way the practical woman felt about it, with the other, where the preacher continued to say to his people:

> "I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven primarily. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul!"

This is the blind alley into which people are led whose pastors devote their time to studying men instead of God. There is not much outlook there, not much that is very hopeful or worth while thinking about.

In a few days we shall be again commemorating the nativity of our Lord. What does He mean to such people?

What does He mean to you?

Editorial Notes

James Stokes' Will

The last will and testament of James Stokes is as spiritually refreshing as anything we have read in some time.

He was always a warm and active promoter of the Y. M. C. A., especially in European centers, but his interest never swerved from the old time landmarks of evangelical truth and evangelistic service.

By his will, the chief part of his estate, which exceeds $2,000,000, is left to further Association work in Paris, Rome and Petrograd where he had already given buildings; but it is especially provided that the fund created shall be consecrated to and used for the furtherance of the Christian doctrine of the complete atonement for sin through the blood of Jesus Christ once offered.

He further conditions that secretaries and teachers shall be selected who are sound in the faith, believing in the divine inspiration and authority of the Scriptures, the Trinity, and the deity of Christ.

In these days when the leaders of the international work of the Y. M. C. A. are exercised over reconstruction problems this ought to give them something to think of. Shall they go forward along physical, educational and sociological lines chiefly, or shall they return to the old paths and seek out the old ways of Sir George Williams and Lord Kinnaird, of Robert McBurney and Cephas Brainerd, of John V. Farwell and D. L. Moody, of William E. Dodge and H. M. Moore?

To do this means that they must cease to expect financial support from men of the world, it means less material equipment and less popular acclaim; but would the actual salvation of the souls of the young men of this generation be an adequate compensation? Might some of these in their turn become James Stokeses and carry forward the same blessing to the generation to come?

Who can calculate how much of the social and industrial unrest of these days is traceable to the changed emphasis in the work and teaching of the Y. M. C. A. in twenty years? Could the Association have carried the old time fire into their shop, and mine and railroad work in this country and in England, what a different chapter in the world's history we might be reading today!

We are offering no criticism. The Y. M. C. A. has a great record and is doing a great work, but is it doing the best that might be done by it for the foreign as well as the American born youth of this age? This is a great question, and it is offered for prayerful consideration.

In the meantime The Moody Bible Institute, founded by a great Y. M. C. A. man, D. L. Moody, still believes as James Stokes believed. As its work multiplies, its equipment somehow gets provided. May some James Stokes in the far-away have his eye fixed upon it by divine grace, and have his heart stirred to leave to it a fund to perpetuate its usefulness in the advancing years, should our Lord delay His coming!

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Ungodly Speeches

There is a remarkable verse in Jude's Epistle in which he refers to the prophecy of Enoch concerning the coming of the Lord. He is to execute judgment upon all and to convince all that are "ungodly" of all their "ungodly" deeds, which they have "ungody" committed, and of all their hard speeches which "ungodly" sinners have spoken against Him.

That word "ungodly" thus repeated, is terrible in its meaning and in the consequences to which it points.

The ungodly are not simply sinners, which were bad and awful enough, but they are the irreverent and impious amongst sinners, the actual blasphemers and despisers of God. According to the Psalmist, while the sinner has his "way," the ungodly has his "counsel." He is known by his speeches, and as Jude characterizes them by the Spirit, they are "hard speeches."

We were deeply impressed by this, last month, on reading the newspaper report of a speech by no less prominent a man than a United States Senator, a leader and counsellor of the people.

He was discussing the race riot in Omaha, where even the Mayor was twice strung up to a telephone pole by infuriated white men and boys, and he exclaimed:

"The conduct of the criminal at Omaha deprives me of all inclination and power to say one word against the crowd that captured the criminal and punished the crime. Race is greater than law now and then, and protection of women transcends all law, human, and divine."

When a man dares to say that race is greater than law, and that certain of his impulses transcend all law human and divine, what better is he in principle than the vile criminal he condemns? And if he may utter such a sentiment and go unrebuked and unpunished for it, why should not the same immunity be granted to the leaders of the cruel and blood-thirsty mobs that mark this atavistic age?

He was not unrebuked however. *The Pittsburgh Gazette-Times*, representing other journals, well said:

"It may be the riff-raff that engages in lynchings, that does the actual torturing and killing of the luckless blacks; but it is the men high placed who commend their deeds and encourage them to renewed lawlessness."

He was rebuked, but he was not punished. Men are slow to enact penalties of one another because all are sinners, and

"Thus conscience doth make cowards of us all;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pith and moment
With this regard their currents turn awry,
And lose the name of action."

But it is not so above. There is no shuffling. There is an executioner of judgment coming, "and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears."

The ungodly must give account of his hard speeches, and by his words shall he be condemned.

O, the responsibility of the lips and tongue! How much better to be silent than to speak foolishly. And yet how foolishly must he speak who has not learned that fear of the Lord which is the beginning of wisdom.

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Progress Against Error

In a private letter from Professor G. Frederick Wright, we are glad to learn that indications multiply that the scholars in Germany and England are beginning to give heed to the arguments urged against the destructive criticism. Dr. Driver's successor writes to Mr. Wiener that his views are considerably modified by recent light on the discussion, and Professor König, of Bonn, has just sent an article to *The Bibliotheca Sacra*, saying that there are more than seven thousand in Germany who have not bowed the knee to Baal. In other words, the destructive criticism does not represent all of Germany, but there is a large body of believers who stand by and defend the supernatural religion.

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Effect of Prohibition

The prohibition of the liquor traffic is a good thing, and we are grateful for it, although we wish it might have been brought about in a different way. Nevertheless, prohibition does not save men, neither does it change their morals.

We have been making some inquiry as to the effect of prohibition on the rescue mission work of the country. It has not gone far enough to make the data of great value, but the superintendent of one mission has recently reported that there is no appreciable change for the better in the district where he is located. Indeed, he feels the situation is worse than before prohibition went into effect, and he says that there are fully as many drunken men coming into the mission now as then. Many of these are actually crazy from drinking lemon extract, fusel oil, wood alcohol, etc., any one of which has a more awful effect than the worst booze ever distilled.

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"Safety First"

Present-day laxity in the proper observance of the Lord's Day, once one of America's bulwarks of strength, is to be deeply deplored. Especially do we regret that apparently the United States Railroad Administration is promoting such desecration.

During a recent trip into Indiana we noticed at least four Sunday railroad excursions all for the same Sunday—Koontz Lake, Lake Manitou, Michigan City, and Chicago. The poster for the last named point called public attention to "Special Attractions at Chicago! Baseball Game (National League), Riverview Park, White City Park," etc.

We talk about "Safety First," would to God that we practiced what we preach. The safety of this or any other country depends finally on reverence for and obedience to the law of God. O that our legislators and judges would so instruct and warn the people!

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Our readers will be strengthened in faith and comforted and helped in daily living by the

Our Christmas Issue

three contributions on the person and work of Christ appearing in this issue. They differ markedly, but when taken together they present quite a complete view of Him in whom our soul delighteth.

Professor Robertson gives us the bed-rock evidence of His deity from the inspired writings, Bishop Nicholson illuminates the nature and results of His atoning sacrifice, and Pastor Philpott helps us to realize His presence with us in the common experiences of life.

For next month we have in preparation a timely article on "Theosophy and the Current Revival of Spiritualism."

Topics Suggested for the Week of Prayer

JANUARY 4 TO JANUARY 10

Suggested by the World's Evangelical Alliance

SUNDAY, JANUARY 4

TEXTS FOR SERMONS AND ADDRESSES

"The Lord sitteth upon the flood; yea, the Lord sitteth king for ever. The Lord will give strength unto his people: the Lord will bless his people with peace." Ps. 29:10, 11.

"Wilt thou not revive us again; that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints; but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land." Ps. 85:6-9.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14:13, 14.

"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

MONDAY, JANUARY 5

THANKSGIVING AND CONFESSION

THANKSGIVING—For the end of the great War, the signing of the Peace Covenant, and the foundation of a League of Nations. For new aspirations after the brotherhood of nations and men, and for growing recognition that such brotherhood is only possible through the gospel of Christ Jesus, and the coming of His Kingdom. For God's unspeakable gift in Jesus Christ, the Saviour of the world, the Prince of Peace.

CONFESSION—That our faith in God has been so faltering, and that our lives have so failed to make Christ known among men. That the church, through divisions and strife, has been unable to draw more fully upon the inexhaustible resources of life and power available in Jesus Christ. That the primary duty of personal witness to Christ in the power of the Holy Ghost has been so neglected.

SCRIPTURE READINGS—Pss. 29, 103; Luke 24: 44-48; Acts 1:1-8.

TUESDAY, JANUARY 6

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS HEAD

THANKSGIVING—For the more widespread desire to know the will of God concerning Christian reunion. For all conferences held during the past year and all steps taken which have furthered in any way the cause of Christian unity. For the intercession of our Lord "that they all may be one."

PRAYER—That new faith, wisdom, and courage may be given to the leaders of the churches. That guidance may be granted in all efforts to promote Christian reunion. That a fuller understanding may be granted concerning the Kingdom of God, and expectation increased in the coming again of our Lord Jesus Christ.

SCRIPTURE READINGS—Ps. 133; Isa. 35; John 17:1-23; Rev. 21:23-22:4.

WEDNESDAY, JANUARY 7

NATIONS AND THEIR RULERS

CONFESSION—Of the spirit of materialism and selfishness in national life, and of failure to acknowledge God. Of blindness to God's purposes; of all pride, and vainglory. Of acquiescence in low moral standards. Of neglect of God's Day, His Word, and Commandments.

PRAYER—That the League of Nations may be guided and developed under God, so that enduring peace and world brotherhood may result. That the spirit of self-restraint and submission to lawful authority may be given to all. That peace may be restored where there are peoples still in conflict, and that all settlements between them may be in accordance with equity and righteousness. That the nations which have been at war may be prepared in spirit and in aim to dwell together in unity and concord. That true vision and high ideals may be given to the leaders of the nations that they may execute justice and foster righteousness, liberty, and truth. That mutual respect may be deepened amongst employers and employed. That industrial strife and all self-seeking may cease.

SCRIPTURE READINGS—Jer. 3:21-25; Haggai 2:4-9; Hosea 14; 1 Cor. 13.

THURSDAY, JANUARY 8

MISSIONS AMONG MOSLEMS AND HEATHEN

THANKSGIVING—For the service of many of God's people on behalf of missions. For their prayers and gifts during the years of war. For the native church witnessing to Christ in many lands. For the courage, faith, and sacrifice of missionaries in all lands. For the testimony of missions to the power of the gospel and the Word of God.

PRAYER—That the church in the mission field may be filled with the spirit of evangelism. That new apostles, prophets, evangelists, and teachers, full of the Holy Ghost, may be raised up in all lands. That missionaries may be daily renewed by the Holy Spirit, and kept in health and strength. That help may be given to the officers and committees of missionary societies, together with their supporters, rightly to discern the needs of the hour, and boldly to enter into the opportunities of the new day. That God's people may have a clearer insight into the meaning and demands of the missionary task, and the spirit of sacrifice, steadfastness, and earnest purpose to attempt great things *for* Him, and to expect great things *from* Him. That God's people may seek more adventurously and resolutely to proclaim the gospel to the whole world.

SCRIPTURE READINGS—Isa. 61; Matt. 28:16-20; Rom. 10:1-15; Rev. 7:9-17.

FRIDAY, JANUARY 9

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

PRAYER—That the sanctity of marriage may increasingly be realised and prevail. That all teachers may have high ideals as to their vocation, and may seek to bring up in the knowledge and fear of God those who are committed to their care. That a deeper sense of responsibility may be given to parents, and that they may be an example of purity, goodness, and faith to their children. That young men and women may be protected and strengthened in temptations, and may be inspired with noble ideas of life. That those who are older may be given patience and understanding towards those who are younger, and may have grace alike to learn from them and to teach them.

SCRIPTURE READINGS—Eph. 5:22-23; 1 John 2:12-17; 2 Tim. 2:19-22; Col. 3:12-17; Mark 10:13-16.

SATURDAY, JANUARY 10

THE JEWS, AND HOME MISSIONS

THANKSGIVING—For blessings that have come to the world through the Jews. For Jews who have found Christ as their Messiah, and are witnessing to Him. For the devotion, prayers, and labors of the many who are taking part in the cause of home missions.

PRAYER—That the Christian church may be awakened to its duty towards the Jews. That the work of missions to Jews may be prospered, and that all grace needed by workers amongst them may be given. That unfulfilled promises concerning the land and people of Israel may soon be realised. That a deeper spirit of prayer for Israel may be poured out upon the church. That great love for souls may possess the hearts of all Christians. That gifts of faith, perseverance and hope may be given to all home-workers. That the moral conscience of the church may be quickened, and that all its members may be truer and braver in their witness to and work for social righteousness.

SCRIPTURE READINGS—Ps. 85; Isa. 55; Matt. 17:14- 1 John 3: 16-24.

Paul and the Deity of Christ

By Professor A. T. Robertson, D. D.

The critical value of this article justifies its leading place in our Christmas issue, although it is merely a reply to a reviewer and a reprint from a contemporary, *The Baptist World*—Editors.

The Outlook, of New York, in a very kindly review of my "Divinity of Christ in the Gospel of John," closes with these words: "The thesis to which the Gospel thus leads him up is, 'Jesus is God.' It is certain that Paul, in Epistles of earlier date than the earliest Gospel, and of undisputed authorship, never taught that."

The reviewer admits that John's Gospel does teach that view of Jesus, but pits Paul's Epistles against John's Gospel to the discredit of the Gospel.

Now, if the reviewer means that Paul did not say in so many words, "Jesus is God," he is correct. But neither does John say these words, though he evidently says the thing in substance. John says that the Word was God (John 1:1) and that the Word became flesh and dwelt among us (John 1:14). He makes it perfectly evident that he considers the incarnate Son of God, the eternal Logos. John also represents Thomas as addressing Jesus as "My Lord and my God" (John 20:28).

How is it with Paul? Luke in Acts 20:28 (correct text, margin of Revised Version) reports Paul as saying to the elders of Ephesus at Miletus: "Feed the church of God which he purchased with his own blood." The two oldest and best Greek manuscripts of the New Testament (Codices Sinaiticus and Vaticanus) read "God" here, not "Lord." But, it may be replied, this is simply Luke's report of Paul's speech.

In Romans 9:5, Paul himself says: "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." This is the text of the Revised Version. The old Greek had no punctuation and one is at liberty to make his own punctuation. There is another semicolon after "flesh; he who is over all, God, be blessed for ever. Amen." This is possible, to be sure, but nothing like so natural either in the Greek or the English. Besides, the phrase "Christ as concerning the flesh" clearly suggests Christ not according to the flesh and seems to demand "God" in apposition to complete the sense.

But this is by no means all. The Epistle to Titus is not admitted as Pauline by all scholars, but the balance of evidence still turns that way. In Titus 2:13 we read: "Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (margin of the Revised Version). The text reads "of the great God and our Saviour Jesus Christ." The papyri and inscriptions furnish abundant proof that the expression "Our great God and Saviour" was a current formula in the worship of the Roman emperor. Paul simply took this formula and applied it to Christ (cf. my *Grammar of the Greek New Testament in the Light of Historical Research*, p. 786; Moulton's *Prolegomena to New Testament Greek*, p. 84).

In Colossians 1:15f Paul describes Jesus as "the image of the invisible God, the firstborn of all creation; for in him were all things created," language that reminds one curiously of the opening verses of John's Gospel.

Bacon (*The Fourth Gospel in Research and Debate*, p. 7) says: "All of the Logos doctrine but the name is already present in the Pauline Epistles." It is hardly worth while to split hairs over the word "God" when the idea is the same. Besides, as already shown, it is not at all certain that Paul did not apply the word "God" to Jesus. The balance of the evidence in Acts 20:28; Romans 9:5; Titus 2:13 is in favor of that position. Besides, Paul in numerous passages calls Jesus "Lord," a common word for God in the Old Testament and in the Gospels. He also places Jesus on an equality with God in various passages, even in the earliest Epistles, as "in God the Father and the Lord Jesus Christ" (1 Thess. 1:1), "peace from God the Father and the Lord Jesus Christ" (2 Thess. 1:1), "now our Lord Jesus Christ himself and God our Father" (2 Thess. 2:16), "through Jesus Christ, and God the Father" (Gal. 1:1).

And then in that famous passage, Philippians 2:6-11, Paul expressly asserts the preincarnate state of Christ "in the form of God" "on an equality with God." This great passage affirms the deity of Christ and the humanity of Jesus and the Lordship of Jesus Christ.

"No man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12:3). The preincarnate riches of Christ Paul asserts in 2 Corinthians 8:9.

This is by no means all that Paul has on this subject, but it is enough to controvert completely the opinion of *The Outlook* reviewer that "Paul never taught that" (the deity of Jesus Christ), as John's Gospel has it.

The simple truth is that all the New Testament books have the same attitude toward Jesus. Dr. Lukyn Williams has a new and able discussion of Matthew's Gospel under the title, *The Hebrew-*

Christian Messiah, in which he shows conclusively that the author of the first Gospel presents and proves the deity of Christ.

The same position appears in the so-called Logia (the Q of criticism).

Mark does no other.

Modern criticism has shown that all the sources of our knowledge agree that Jesus is the Christ the Son of God.

"Through the Veil, That Is to Say, His Flesh"

Notes of a Sermon by the late Bishop Wm. R. Nicholson, D. D., of the Reformed Episcopal Church

> **"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." Heb. 10:19-22.**

"THROUGH the veil, that is to say, his flesh."

As extracted from the passage these words are a broken sentence, but if completed according to the connection the sentence would run thus: Jesus entered, and we enter, through the veil, that is to say, His flesh.

The allusion is to the veil of the Tabernacle. Call up in your mind a picture of that ancient house of worship. It was built by Moses after the pattern shown him in the mount, and every part of it was a revelation from God.

What now chiefly concerns us is the manner in which it was divided. First, the outer court; next the holy place; lastly the most holy place.

This last compartment, known indifferently as the most holy place, the holiest, the holy of holies, was the furthest in, the most sacred, and the most secret. There was the Shechinah, a bright cloud, the resplendent symbol of God's presence. If one had entered there he would have stood as it were, face to face with God. This is the place, entrance into which reference is made in the text. The holy of holies represented heaven—the place of the unveiled glory of God's presence. But also it represented the Christian's present communion with God, that intimate personal fellowship with Him, that freedom and confidence toward Him, which the gospel brings to the believer, and which has in it the likeness, and is the foretaste of the blessedness of heaven.

But a veil hung before the holy of holies, hiding its contents in profound concealment, especially screening from view the awfully glorious Shechinah brightness. Through this veil must go whoever might enter there, and the sole purpose of entering there would be to get into God's presence.

Fellowship with God

Accordingly, fellowship with God is the subject of the whole passage. "Boldness to enter into the holiest" says the text; boldness, confidence, freedom of access, freedom of speech and communication—before God and with God.

This freedom of entrance we have—"in the blood of Jesus;" or, varying the phraseology, we enter by a way which Jesus has opened for us—"through the veil, that is to say, his flesh."

So that to enter there in the blood of Jesus is the same as to enter there through the veil, or through His flesh. Thus the veil represented His flesh, and "through the veil" represented His death; and only by means of His death, therefore, can the inside of the veil be reached, and fellowship with God be attained.

Three points are involved;

1. The veil itself;
2. Through the veil;
3. Inside the veil.

1. The veil was a type of the Lord Jesus, the type specifically of His flesh—His human nature, body, soul and spirit. Not body as itself considered (Heb. 5:7) but His manhood. "Through his flesh"—His "blood," i. e. His death. But death is a separation of soul and body. "Flesh" then includes soul as well as body (John 3:6). The veil typified His entire human nature—His incarnation.

The office of the veil was to conceal—to hide from view the most holy place and the Shechinah. And this office was guarded and sanctioned by the death penalty (Lev. 16:2). Whoever dared to lift the veil, or push it aside would have been struck dead as by a lightning bolt from the Almighty. A wall of granite could not have shut out so effectually all intruders. Its office was to make impossible all approach into the holy presence of God, save that the high priest was appointed to enter there once a year. Only when the authority that hung it there should Himself rend it, would it be possible to go into the most holy place.

The Veil Represents Christ's Humanity

What is the application? The veil represented the humanity of Christ, but the office of the veil was to shut off all approach into the presence of God. Therefore, the very humanity of Christ was itself the expression of mankind's exclusion from God. And never till His manhood should be torn and rent asunder, could any soul of man find entrance into the favor and fellowship of God.

For He was a sinless man, "holy, harmless, and separate from sinners." His absolute purity and spotless obedience fitted Him for communion with God, even as the veil was in contact with the awful splendor of the most holy place.

But such as we are not fitted to have communion with God. We are sinful, we are by nature all impurity. The existence of His spotless humanity was a standing protest, on the part of God against our presuming to claim fellowship with Him, even as the veil in association with the Shechinah did at the same time shut off approach to it.

And thus we see it is not Christ becoming incarnate that saves us nor His holy example. The veil must be torn and rent asunder else no access to the glorious Shechinah. Christ's flesh must be torn and rent asunder else no coming to God.

As God incarnate He brought God nearer to us, and was indeed "God with us;" nevertheless, as a sinless man in communion with His Father. He was also God against us, and so continued to be till the nature in which He had become incarnate had been rent from top to bottom.

His saving of souls previous to his death was done in anticipation of His death; but His sinless human nature holding communion with God was the demonstration of the impossibility of our sinful human nature being permitted to do so.

Going Through the Veil

"Through the veil" implies a rending of the veil, and a rending of the veil represents the rending of Jesus' humanity, i. e., His death.

Even the high priest's going once a year into the holy of holies by means of pushing aside the veil, was an implied rending of it, since he did so only as carrying with him a vessel of sacrificial blood which typified the blood of Christ.

Going through His flesh, then, imports not merely that Jesus lived through a human state of humiliation, not merely that He passed through a human life, but distinctly and particularly that He passed through His human nature by death.

"And behold" at the very moment, "the veil of the temple," which like the antecedent veil of the Tabernacle was the type of His manhood, "was rent in twain from the top to the bottom." Distinctly then through His death it was that Jesus entered into the most holy place, into the presence of His Father.

And thus it results that the Lord Jesus came on purpose to die. His death was of God's appointment and did not take place by reason merely of men's murderous hatred of Him. They did their best to kill Him, but He would have died if they had not hated Him.

In fact, He did not die by reason of their infliction. He laid down His own life, no one took it from Him, not even the Father.

"Jehovah laid on him the iniquity of us all," but it was Himself who dismissed His own spirit. His flesh was rent by His own divine hand, as when the Temple's veil was rent in twain it was severed from top to bottom, as no human hand could have done it!

Therefore, not as a teacher He saves us, though as a teacher He guides us. Nor was His death that of martyrdom, but as a means to an end, and that end the propitiation of God toward us sinners, and that means, the expiation of sin, the satisfaction of eternal justice.

Jesus, our sin-bearer, opened up the way through death, and as our sin-finisher, entered Himself the most holy place and now appeareth in the presence of God as our fore-runner.

For as well our entrance as His is through the veil, i. e., in His blood. His deliverance is our deliverance, if only we believe on Him. His entrance through bearing our punishment is our entrance. His glory is our glory. "When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers."

Inside the Veil

Jesus Christ is there. He went through the veil of His flesh and having risen from the dead, He ascended up on high, the impersonation of salvation, the Father's beloved, the Father's delight, and is "in the bosom of the Father."

Inside the veil after the great sorrows of His life on earth—after the sin-bearing which had so burdened and bruised Him, harrowing as it did, His pure soul with the tasted bitterness of imputed guilt, well nigh delapidating His physical appearance, afflicting Him with the contradiction of sinners, plowing long furrows upon His back, breaking His heart.

Inside the veil after the agonies of Gethsemane, after the tortures of Calvary, after that wailing cry at the Father's desertion of Him for our sins.

Inside the veil—what rest, what ineffable blessedness, what glory, for the virgin-born manhood of our adorable Saviour! He is there and His human nature doth shine as the sun.

And because He is there, we, believers in Him, are here inside the veil. Reconciliation is ours, acceptance, fellowship, filial confidence, all these are ours. A real loving intimacy with God is ours.

And as thus we are here inside the veil, so He is Himself here with us, for we have Him as a great High Priest over the house of God. He is here inside the veil with us to teach us, to lead us by His Spirit, to present us to God, to comfort us.

Moreover, because we are here inside the veil, and He with us, we shall also be there inside the veil, and we with Him.

Paul has described him as being there our

Intercessor: that is, our representative and the security for our getting there. His manhood is our manhood, His death is our death, His ascension is our ascension, His being inside the veil is our being inside the veil.

What then? Draw near as believers, draw near! Realize your present location in the holy of holies. O, amid the trials and disappointments of life how much we need the comfort of knowing just where we are!

And ye who are not as yet inside the veil, not yet believers on Christ, will you not look? See the veil is rent, sin is expiated, the way is opened, God is upon His mercy-seat. Draw nigh, draw nigh, even ye, and He will draw nigh to you!

"Through Thy precious body broken
Inside the veil;
Oh, what words to sinners spoken
Inside the veil;
Precious is the blood that bought us,
Perfect is the love that sought us,
Holy is the Lamb that brought us
Inside the veil.

"Lamb of God, through Thee we enter,
Inside the veil;
Cleansed by Thee we boldly venture
Inside the veil;
Not a stain, a new creation,
Ours is such a full salvation,
Low we bow in adoration
Inside the veil.

"Soon Thy saints will all be gathered
Inside the veil;
All at home no more be scattered
Inside the veil;
Naught from Thee our hearts shall sever,
We shall see Thee, grieve Thee never,
'Praise the Lamb' shall sound forever
Inside the veil."

The Christmas Guest

By Mary Jourdan

Gather in the mistletoe, the holly and the pine;
Deck the house from roof to floor with garland,
bough and vine,
For there comes knocking at the door,
a Guest of royal line.

Gather in the tender smile, the word of
gracious worth;
Change the scornful thought before it
mars the joyous mirth,
For there comes knocking at the door,
a Child of gentle birth.

Jesus, the Son of Man

A Sermon by Rev. P. W. Philpott, Hamilton, Ont., reported for *The Christian Workers Magazine*

"He is despised and rejected of men, a man of sorrows and acquainted with grief." Isaiah 53:3.

EIGHTY times in the Gospels, Jesus is called "The Son of man." It was the title He delighted in more than any other, and always applied it to Himself.

To be the son of Abraham only would have confined Him to one particular race, to be the son of David only would have confined Him to one family, but to be "The Son of man" is the equivalent of being the brother to every man. It means that in the human nature of Jesus any man, every man, can find a response to his need.

There are times in my life when only a man can understand me. If the man we call our Saviour was only God, He would never be able to understand me. I need a man to understand my need. And then there are things in my life as a man, that only God can meet, so that I am glad that my Saviour is the God-Man.

How Jesus Differed

In one respect Jesus differed from every other man born of a woman. He was a sinless man, the only sinless man. There never was a sinless man born into this world before Jesus, and there never has been a sinless man born into this world since Jesus.

But while He was a sinless man He was not a sorrowless man! There never was a man born into this world without sorrow, but the remarkable thing is that this man was absolutely perfect, absolutely sinless, and yet He was the greatest sufferer of all!

Can you tell why? I know why I suffer. I am a sinful man. Nearly all my sufferings are a result of my sin; but why should the sinless man suffer? Why should He, who could say: "The prince of this world hath nothing in me," He, who was "holy, undefiled and separate from sinners," why should He be the greatest sufferer in the human family? You and I have sorrows, but ours are tiny bubbles that rise and burst on the stream of our daily existence. He was "The man of sorrows." Never any man suffered as He did!

I want to ask you that question and to build up my message on it. Why should He be the greatest sufferer of all in the human family? Why? There are three reasons:

Three Kinds of Loneliness

First: He was a lonely man. His was the sorrow of loneliness, the sorrow of unrequited love, vicarious sorrow.

There are three kinds of loneliness. First, the loneliness of seclusion—isolation. A man may be so far away from all human beings that he may be a very lonely man. I am not so sure that this is a curse. Sometimes I think it would be the greatest blessing that could come to some of us, to be away from other folks.

The Lord Jesus Christ seemed to enjoy the loneliness of seclusion. Frequently we find Him getting up a great while before day, and going out into a desert place to be alone with His Father. After a busy day preaching to the people, we find Him withdrawing to the mountains, that He might be alone, with God. So that loneliness is not so bad, after all.

But there is, secondly, the loneliness of character. I mean by that, that a man may be so different in his ideals, and ambitions, and desires, that he may be living with people called by the same name, and yet be the most lonely man on earth.

That also applies to a woman. She may be so different in her nature and character, and so far away from fellowship with any of her kind, that though she has thousands about her, she may be very lonely. There are people in Chicago lonely in the midst of multitudes!

Perhaps there is no word so pathetic in the New Testament as that in the fifth of John's Gospel, where Jesus came to a man surrounded by thousands of people, worshipers going to the Temple, and who when Jesus asked him why he was not made whole, answered: "Because I have no man."

Lots of people about him; but no man that he could call his own! It is a sad thing to be in that condition.

Thirdly, there is the loneliness of shame.

A mother may be shut off from everybody through the waywardness of her daughter. Did you ever look into the face of a mother who was suffering the loneliness of shame?

Did you ever think that the sorrow of Job is the sorrow of a man suffering shame, shame because of trouble that came to him when his neighbors misjudged him, and walked by him with a look of cruel judgment?

The other day the wife of an attorney called on me for advice. Her husband held a prominent position at one time, when he began to take other folks' money, and now he is in jail, while she is working as a servant.

That woman today is suffering the loneliness of shame. It's not the shame of being a servant, but the shame of her husband's sin. She could not go out on the street where she had been a girl any more!

The Shame That Jesus Bore

Why am I talking like this? The loneliness of Jesus was the loneliness of shame. Did you ever think of that? So awful was the shame He bore, that there was not a friend who stood by Him! Even the men who swore that if everybody forsook Him, they would follow Him even to death, when the crowd was crying out, "Crucify him, away with him," even they fled from Him.

Christ was alone! There is a sorrow of unrequited love! John says, "He came to his own, and his own received him not."

Did you ever hear of a girl or boy who had been away from home a long time, and had found the Lord Jesus Christ, and when they went back thought that everybody would be glad to see them again and to receive their testimony, but, who when they got there were not received?

You are prepared to have other folks make fun of you, but when your own mother or husband "receive you not," it's different.

I heard of a Hebrew who found Christ, and who for seven years had been away from home. The Hebrews counted him dead and buried. He said, "I feel as if I ought to go home and see the folks again." And he went. He was only gone a day and came back and said: "When my mother saw me come to the door, she said: 'Have you given up your Jesus religion?' Of course I told her I had not. Then said she: 'Go away from here; you are no more my son.' " That Hebrew came to his own and his own received him not.

Jesus came to His own. The first place He went to was Nazareth where He was brought up; and when He got there, what did He do? He went up in the synagogue and stood up, and read from the Scripture; "The Spirit of the Lord God is upon me; he hath anointed me to preach the gospel; he hath sent me to bind up the broken in heart, to preach deliverance to the captives, to proclaim the acceptable year of the Lord."

He did not say a word about judgment but simply: "This day is this scripture fulfilled in your ears." Then they rushed upon Him, and would have killed Him. "He came to his own." And He keeps coming, coming, coming.

"He was despised;" He is despised.

Where is He despised? In our city tonight. "He is rejected of men." He is nailed to the cross tonight by hundreds of thousands of people in the city in which you are living, who only use His name in blasphemy. The only time they think of Him is when they want to curse God Almighty.

A Lesson From Carlyle

Years ago I read the *Life of Carlyle*. I was very fond of him until I came across something which told of his wife. After a while he forgot he was married, and she lived with him until he would go without ever speaking to her.

When she was dead and buried, they went over her journals and found that she had poured all her life into his, that his fame was largely her fame, and his genius largely her genius. But she had starved to death, just like some traveler away out on a desert, starved to death for the want of affection.

He would often be found at her grave after that, crying out: "O, if I only had known; if I only had known."

That's just how a lot of people are treating Jesus Christ! He is not following you as a policeman, or as a judge! That's not what He is doing! He is not walking around after you to condemn you. O, bless God for a Saviour like that.

Do I mean by that that He is condoning sin? No! He says: "I am not come to condemn; my mission is to save."

I do not believe any here are going to hell because they are born in sin. But because they won't have a Saviour! "He that believeth on the Son is not condemned." Thank God!

"He that believeth not is condemned already." Why? Because "he believeth not on the only begotten Son of God." In other words, because he is offered a Saviour and they will not have Him!

Showing the Way Out

The Bible does not give us an explanation as to all the details of sin entering the world, but it shows us the way out.

The mission of a preacher is to show men the way out! And the condemnation of the folks who hear the message is that they will not have the Saviour who is being offered them.

I do not know any sin that is more awful than the sin of rejecting Jesus Christ. Men and women are being urged right along to accept Christ—and they refuse to have Him. That is the sin that condemns folks—Christ rejection!

Then lastly: His sorrow was vicarious sorrow. Anything vicarious is what is done absolutely for another.

I said a moment ago, that He was the greatest sufferer ever born into this world. Isaiah says: "Surely he hath borne our griefs." That's why He suffered. He suffered for me! In my place He took the judgment, the penalty of my sin, and bore it all.

The universities have been minimizing the sacrificial work of Jesus Christ. Men have been making little or nothing out of it, and even saying things that are blasphemy about His sacrificial work.

Not long ago I read of a Baptist minister at the head of one of the New York conventions, who actually said among other things, that he did not believe in another man suffering for him, and if Jesus Christ died for him, he did not thank Him for it!

Why fifty years ago they would not have allowed a man to come into the church if he believed any such thing! Think of a man being president of an intelligent body of Christians saying he does not believe in vicarious suffering! It is the one thing we do believe in! We do not believe anything else.

The Gary Hero

A few years ago, in Indiana, a girl had been terribly burned, and the doctors thought she would die, but they said: "If we could get enough human skin, we might be able to save her."

In Gary there was a newsboy, named William Ruff, one of whose legs was practically of no use to him. He found out about Ethel Smith's condition, and going to the doctor, "Do you think there is enough skin on that leg," he asked, "to save Ethel's life?"

"Yes!"

"Well, then take it off."

And they put William Ruff under the anesthetic and took the skin off the leg and put little bits of it over the poor burned parts of Ethel Smith, who in a short time began to show signs of improvement. But William Ruff died.

When he was dying, the doctor said: "Billy, do you know you are dying?"

"Yes," he said, "I thought I would die, but, it's all right. I always thought I would be of no use in this world with that poor leg, if I had to drag it that way all the time; but now I have saved a life, I am satisfied."

The people of that town so believed in vicarious suffering that they put up a monument in the center of it to commemorate the sacrifice of William Ruff.

I go there, and I see a girl coming with a bouquet, which she places on the monument.

"What are you doing that for?" I say.

"O, don't you know? Why, this man died for me! I am Ethel Smith. William Ruff gave his life for me."

You know what I mean, and yet, there are some people who never have in any way expressed gratitude for the sacrifice of Jesus Christ!

This afternoon, some one said: "What shall I render to the Lord for all his benefits to me?" It seems to me that if we believe this, the natural question in the human heart should be: "Now, what can I do?" "What should I do?"

The tenth verse of the fifty-third chapter tells you what you can do. If you brought millions of dollars tonight, up here, and said: "I am a sinner, and I want to show my appreciation, so I am going to give a million dollars to the Lord's work"—I do not believe that would count for anything with God.

There is only one offering a sinner can make.

The tenth verse says: "When thou shalt make his soul a sin offering"—for that is the real meaning of the word,—a "sin offering"—"he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied."

"He shall be satisfied." He will be glad He died for you, when He sees you accepting Him as your sin offering.

Do you see it, friends? "He shall see of the travail of his soul, and shall be satisfied." There is joy in heaven over one sinner who repents. Jesus is glad. And I am sure there will be joy in your heart, too, if you repent and believe.

THE MAYFLOWER TER-CENTENNIAL

Plans are now formed in Great Britain and America for the International celebration of the Mayflower ter-centennial. Rev. M. G. Aubrey, honorary secretary of the Mayflower committee of the Free Church Council of Great Britain, has presented certain plans to the Federal Council of the Churches of Christ in America for such celebrations. He says: "We must admit that some of our high idealism has been lost or obscured by the stress of the war. The note of selfishness, both national and individual, has been recurring. We need to go back to the true sense of social and moral values for which the Pilgrims stood. These might be summarized under three headings: First, Christian democracy: both civil and religious freedom were dominant notes with men and women who came to your shores on the Mayflower. Second, higher educational ideals: the Pilgrims left Holland because they felt that the surroundings there were demoralizing to their children and they sought to create an environment where they might rear them in the nurture and admonition of the Lord. Thirdly, missionary zeal: these pioneers did not come to America in any selfish spirit of merely seeking to work out their own social and religious problems, but they sought to further the Kingdom of God through the evangelizing of the people with whom they came into contact. And today the churches still stand for these great principles. Whatever may be the outcome of the correspondence between Great Britain and the United States, the quadrennial meeting of the Federal Council to be held in Boston, December, 1920, is to be an opportunity of concentrating for a great work of international celebration of the Mayflower ter-centennial.

THE NORTHERN BAPTIST THEOLOGICAL SEMINARY

This institution has just completed the purchase of a fine property, 3040 West Washington Boulevard, Chicago, possession to be secured July 1, 1920. The buildings on the site are well adapted to school work and there is room on the lot for other buildings. This institution was founded to afford young men of the Baptist faith who desire to avoid the destructive critical teaching of some seminaries a place of safety, and at the same time to offer the best opportunities for intellectual culture along theological lines.

The – Christmas – Oxen

by Mary Jourdan

The air was filled with wintry chill;
The eve was growing late,
As Joseph stood with Mary,
Before the inn-yard gate.

"No room have we," the keepers said,
"But still the night is cold;
It may be they can shelter you
Within the cattle-fold."

So Joseph turned his ass's head
Along the stony way,
And Mary spread her linen sheets
Upon the dusty hay.

They moved the feeding cattle back;
The restless beasts with solemn eye,
Kept watch until the mid-night hour
Brought forth a tiny, new-born cry.

And Mary, turning from His face,
Gazed where, among the scattered straw,
The kneeling oxen bowed their heads
Before her Son in puzzled awe.

* * * * *

'Twas long ago, the cattle knelt
Before the Christ in Bethlehem;
But still, upon the Christmas eve,
The waiting children watch for them.

The Story of the False Messiahs

From *Palestine, The Rebirth of an Ancient Nation,* by A. M. Hyamson; Alfred A. Knopf, New York

UNFORTUNATELY for the peace of mind of Jewry, the ceaseless longing for the Messiah led to many false hopes and disappointments.

In fact, from the days of Bar Cochba until the last century, except for brief intervals, Jewry in one country or another was never without a claimant to Messianic attributes.

Every one of these pseudo-Messiahs, no matter how obvious his charlatanry, has had a following. Every one has included the restoration to Palestine in his program. Every one without exception has brought misfortunes on his people.

Moses of Crete, in the fifth century, led the Jews of the island into the sea, where many of them were drowned. Isaac ben Obadiah, of Ispahan, two centuries later, was, with many of his followers, killed in battle by the army of the Caliph. Serenus, a Syrian, not many years later admitted when arrested that he had been deluding his followers. David Alroy, the hero of Lord Beaconsfield's Zionistic novel, was killed in battle against the Sultan. His followers had to pay the penalty for the rising. Abraham ben Samuel Abulafia in the thirteenth century actually attempted to convert the Pope to Judaism.

The reaction which followed the failure of fulfilment of the prophecies of Nissim ben Abraham, of Avila, led to the adoption of Christianity by many of his deluded followers. Asher Lämmlein, of Istria, at the beginning of the sixteenth century drew disciples from among Christians as well as Jews, but his prophecies were not fulfilled. David Reubeni, the ambassador of the Jewish King of Khaibar to the Portuguese Court, had Messianic attributes thrust upon him against his will, by the suffering crypto-Jews of Portugal. His contemporary Solomon Molcho, himself one of these crypto-Jews, claimed to be not the Messiah himself, but his prophet. He gained widespread adhesion to his claims, and even the personal protection of the Pope Clement VII, not only by his eloquence, his fervor, and his sincerity, but also by the fulfilment of his non-Messianic prophecies. Isaac Luria, in the same century, claimed also to be the forerunner of the Messiah, the greater office being taken to himself by his disciple, Hayyim Vital Calabrese, who had, however, to contend with a rival Messiah in the person of Abraham Shalom.

Of all the pseudo-Messiahs, however, the most influential, the one fraught with the most serious consequences to the fortunes of Jewry, was Sabbathai Zevi of Smyrna (1621 or 1626-1676).

His claims and adventures affected the politics of Europe. At one period of his romantic career the exchanges of Germany, Holland, and England were idle while the merchants discussed his claims and their possible authenticity. Tributes and embassies came to him from all quarters of the world. His birthday was made a day of rejoicing in the Jewish liturgy. Solemn fast days were abrogated in his honour. The Jews of the East and of the West abandoned their daily work and prepared for the return to Zion. Prophets arose in all the Jewries of Europe and Asia, and proclaimed Sabbathai as the Messiah. Christians, both in Turkey and in Europe, also accepted his claims. The Protestants of Hamburg appealed to their pastor to direct them in their great emergency. "What will become of the Christian doctrine and the belief in our Messiah?" they asked.

The Sabbathai Messiahship, however, burst like a bubble, pricked by the threat of the Sultan. Sabbathai, in order to save his life, became a Moslem, and the number of his supporters who followed his example almost threatened Turkish Jewry with annihilation.

The apostasy of Sabbathai, and even his death nine years later, did not mean the end of the Sabbathaian cult. It was claimed that his Mohammedanism was merely a necessary phase in the career of the Messiah. The controversies that surrounded him continued to divide Jewry for generations after his death, and even today in Salonica and Constantinople are to be found the Dönmeh, a sect of Moslemized Jews, descended from Sabbathai's followers, to whom his claims still hold something of the truth.

After Sabbathai came many other pseudo-Messiahs, none of whom, however, attained to anything like the notoriety of the prophet of Smyrna. Most prominent among them was Jacob Frank, of Podolia, who ultimately led his followers over to Christianity.

As recently as the year 1889 one Joseph Abdallah, a Jew, appeared in Sanaa, in Arbia, and claimed that he had been sent to lead his co-religionists back to the Promised Land.

WAR RELIEF AGENCIES

The Jewish Relief Committee for War Sufferers, the Near-East Relief, the Serbian Relief Committee of America, the Russian Missionary and Educational Society, the American Red Cross and some other worthy societies are agencies still making appeals for funds to carry on their work, and are urging people to continue their contributions.

The Sabbath Question

By Rev. Chas. F. Reitzel, Altoona, Pa.

WE ARE not surprised at the progress the Seventh Day Adventists make in their propagandas. The reason is clear. Their work is fostered by the blind zeal of sincere, yet mistaken, Christians.

It may seem hard, but nevertheless we believe it to be true that the State Sabbath Associations and kindred organizations are largely responsible for the success enjoyed by the seventh day advocates.

The arguments of these associations are based largely, if not exclusively, upon the law of the Sabbath day as found in the Bible. We remember hearing a doctor of divinity some years ago speak in defense of Sunday at a meeting of one of these associations and he took as his text these words: "Remember the Sabbath day, to keep it holy," and from that he attempted to enforce Sunday observance.

The text enforced nothing of the kind. If it enforced anything, it was the observance of the Sabbath, or seventh day of the week. The text makes no reference to Sunday.

A Sword in the Enemy's Hand

Some years ago at the meeting of the World's Christian Citizenship Conference there were adopted resolutions which began as follows:

"Inasmuch as the Sabbath is an integral part of the moral law, which is universal in its application," etc.

What did this convention do? Instead of strengthening the sentiment in behalf of Sunday observance, it put a sword into the hands of the worst enemies of our Sunday, for while the seventh day advocates do not succeed in establishing the seventh day as the day of rest and worship, they do somehow make a point in shaking the faith of thousands in the observance of the first day of the week, especially among those who are not well grounded in the Word.

To speak of "the Sabbath as an integral part of the moral law, which is universal in its application" would bring amens from the seventh day advocates. And to this one would not object, provided such a statement could be supported by the Word of God. The advocates of the seventh day will themselves not hesitate to tell you that the law is divided into two parts, the moral and the ceremonial, and that the moral law is contained in the ten commandments, written on tables of stone by God Himself, and is the only law that is "universal in its application."

If we can believe that the fourth commandment is a part of the "moral law, which is universal in its application," then the seventh day advocates have by far the long end of the argument. If the law of the Sabbath is binding on the church, as some of these Christian citizenship movements declare, then there is no license to be found anywhere in the Word of God for the substitution of the first day of the week for that of the seventh or Sabbath.

The fourth commandment not only specifies one day out of every seven, but it also tells which one of the seven is to be observed. It demands not the observance of a Sabbath, but "the Sabbath day, to keep it (not another day) holy."

To say that there is no difference in the days is to trifle with the laws of Jehovah. When God commands a thing He says what He means and means what He says. He uses no superfluous words. He does not deal in platitudes. And only God has a right to change the Word of God.

An Orthodox Judge

We were preaching at the county seat of one of the counties of this commonwealth some years ago, when the ministers got after some Sunday desecrators. They took their case to the judge, charging the alleged law breakers with a breach of the Sabbath day.

The judge, however, was more orthodox than the ministers. Possibly such would not have been the case if those ministers would have given less time to law enforcement, and more thought to gospel acceptance on the part of those sinners; less time in getting transgressors into jail and more time in getting them into Christ.

At any rate the judge informed them that if they desired to have the men convicted they would have to change the tenor of their charge, and instead of accusing the alleged law breakers of transgressing the law of the Sabbath, a thing of which the judge said the men could not be guilty, for the acts were committed on the first day of the week and not the Sabbath, that they would have to make the charge that of breaking the law of the first day of the week, commonly known as Sunday.

If there is any force in the Old Testament law for a weekly day of rest, then the only day such a law supports is the seventh and not the first day of the week. The failure to recognize this fact has done more to foster Seventh Dayism than it has in creating sentiment in behalf of a proper observance of the first day of the week.

Israel and the Church

Another thing that has given support to the seventh day movement is the failure to distinguish between the dispensations of law and grace, or between Israel and the church.

Many look upon the church as Judaism spiritualized or reformed, instead of seeing the church as an entirely new thing in the program of Jehovah. If Christianity is only Judaism revived, then the law of the Sabbath stands, and Christians are expected to keep the seventh day of the week, and to do it more scrupulously and conscientiously than the Jews under the law. For if Jesus did anything in His interpretation of the law, he made it more sweeping and, if such a thing were possible, more strongly "universal in its application." Jesus not only applied the law to the overt act but to the desire and motive of the heart.

The fact is that Judaism has been set aside for the time being and not merged into Christianity, as some think. Judaism was national and earthly, while the church is spiritual and heavenly. The Lord is now doing a new thing in the calling out from the nations of the earth a people for His name. The man who goes back under the law to Judaism for his arguments in support of the church's part in governmental affairs, must not blame the seventh day people for going to the same source for their arguments in behalf of the keeping of the seventh day. If the part Israel took in national affairs is an argument for the church to do the same, then by the same logic will the church be driven to the keeping of the seventh day, instead of the first. There is no evasion of this conclusion. The mixture or union of church and state is Judaism pure and simple, and so is the keeping of the Sabbath. The two stand or fall together.

Yet is it not strange that our modern reform propagandists in their interpretation of the Scriptures will say that disasters, etc., are not punitive in the sense in which the judgments that fell upon the enemies of Israel were? For instance, the destruction of Pharaoh and his host in the sea. They do not believe that God deals with man in the same sense in which he dealt with him under the law or during the Old Testament dispensation. How strange! Here they virtually admit a change of dispensations, and yet in almost the same breath ignore dispensational teaching by their mingling of church and state, which mixture is neither American nor Christian.

Remember, the keeping of the first day of the week is not a change of days, not the substitution of the one for the other. The Sabbath day was never changed. The seventh day always was, and always will be, the Sabbath. The introduction of the dispensation of grace was the setting aside of Judaism with all its holy days, and new moons, and sabbath days, and the inauguration of an entirely new thing.

It is interesting to watch the comments in the Sunday-school literature when the lesson is about Jesus and the Sabbath. Almost invariably the writers will tell us that Jesus as Lord of the Sabbath had a right to change the day, and did so change it to the first day of the week. That He was Lord of the Sabbath and had a right to
change the day, can not be disputed, but t
say that He did change the day can not be prove
from the Word of God, He interpreted th
Sabbath, and, having been "made under the law,
He observed it.

Let us illustrate in order to make this poi
clear. Suppose the English government had
national holiday corresponding to the America
Fourth of July, you would never think of sayin
that the English national holiday was change
to our July Fourth.

The American Fourth was the setting aside
the English government, and the bringing
of an entirely new nation. And, furthermor
nothing that stood in support of the observan
of the English holiday could possibly be of an
use or force in establishing the observance of th
American Independence Day. The only use tha
could be made of it would be by way of analog

You will find that in Israel's rejection h
sabbaths, and feast days, and new moons, an
solemn feasts, were caused only to cease (Hos
2:11), yet never changed. But when Israel
again restored to their own land and their Ten
ple rebuilt; with that restoration will be broug
back again their Sabbaths, and feasts and ne
moons (Ezek. 44:24; 45:17; 46:3).

The man who fails to recognize dispensation
truth, and who does not see the church as a
entirely new thing, a kind of parenthesis in pr
phetic chronology, will have no answer to gi
to the advocates of the seventh day.

The Council at Jerusalem

In the fifteenth chapter of the Acts we hav
the record of a great gathering which was f
the purpose of determining the relation of t
Christian to the law, and yet, strange as it ma
seem, not a word is said in that meeting abo
the keeping of the Sabbath. Can you think
anything more voiceful than this silence?

In the deliberations of this gathering sever
conclusions were reached: (1) To bring t
Christian under the law is to tempt God (v.1
(2) It puts an unbearable yoke upon the ne
of the disciples of Christ, which neither t
fathers nor they were able to bear (v. 1
(3) It adds unnecessary trouble to the discip
of Christ and subverts their souls (v. 24). (
It was contrary to the instructions given by t
early church to those who went out from amo
their number to do the work of the Lord (v. 2
(5) The decisions of the council were in ha
mony with the expressed will of the Holy Gh
(v. 28).

Moses, the representative of the law, was wi
the Lord on the Mount of Transfigurati
Now if we are under the law, why did not t
Father say, "This is Moses; hear him." B
He did not. He said, "This is my beloved So
hear him." "God, who at sundry times and
divers manners spake in time past unto the fat
ers by the prophets (and Moses was a proph

(Acts 3:22) hath in these last days spoken unto us by his Son" (Heb. 1:1,2).

And do you recall the wording of the great commission? "Teaching them to observe all things whatsoever I (Christ, not Moses) have commanded you." And nowhere did Christ ever command a person to keep the Sabbath day.

It is true that the apostles and early disciples met for the preaching of the gospel on the Sabbath day, but they did so because that was the only day they could get a gathering of Jews to preach to. But when they met for worship, the breaking of bread, it was on the first day of the week.

That Purse of a $1,000

Our seventh day friends are clever in offering a purse of $1,000 for any person who will find one verse in the Bible authorizing a change from the seventh to the first day of the week, or commanding the keeping of the first day of the week.

This sounds good, but they could turn that offer around and make it $1,000 for the person who would find a verse that commands the church to keep the seventh day, and they would be just as safe in this offer as the other.

The Scriptures show that the law engraven on stone was "done away" (stated three times), and "abolished" (stated once) (2 Cor. 3:7, 11, 13, 14). Why do they not offer a purse of $1,000 for a verse that shows that the law engraven on stone was "done away?" They know that such a verse would be easily found. They divide, we believe, the law into two parts, the moral and the ceremonial, and would have us believe that the first is binding and the second not. We might offer a purse of $1,000 for a verse of Scripture in proof of such a claim. On the other hand, we might offer a purse of $1,000 to any seventh day advocate, who can produce a verse of Scripture that will show that the law of the Sabbath, which was "done away" in Christ, has ever been brought back by divine appointment and placed for its observance upon the church or the Gentiles as a moral obligation.

If the law of the Sabbath is now in vogue, then Jehovah has made a clash between two divinely appointed institutions, namely, the church and the State. The law of the Sabbath enjoins the execution of the death penalty, and the imposition of this during the present Gentile rule of the world has by the decree of Jehovah, been made the prerogative of the State and not the church. The church would not dare to carry out the law of the Sabbath in the execution of the death penalty. Now the fact that the penalty is abolished is proof sufficient that the law is also abolished.

Turning Away from Christ

The turning away from Christ to the law is more serious than one at the first might suppose. Hear what the Apostle says: "Christ is become of none effect unto you, whosoever of you are justified by the law." These words may account for the fact that seventh-dayism is said to be rather barren so far as the saving of souls is concerned. The additions to their number come not so much, it appears, from the ranks of sinners who have been saved from a life of sin by the grace of God, as they do through the making of proselytes from other religious bodies. By teaching the law as a means of salvation you may succeed in making a proselyte out of a church member, but you cannot by the law make a Christian out of a sinner.

But one may ask, "Is not the Christian under obligation to do the things mentioned in the law, especially those in respect to murder, and adultery, and theft?" Quite sure he is, but not because the law says so. If he obeys those things simply because they are in the law, then "he is a debtor to do the whole law," and this will include the observance of the Sabbath, for James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

To illustrate, let us use again the English government to represent the law and the newly formed American government of the thirteen colonies to represent the church or grace. Now many laws of the colonial government, especially those in respect to weights and measures, were precisely the same as those of the English government, the one having been taken from the other. Therefore may we ask, did the colonists obey those laws because the English government said so, or did they do it because the laws of their new government said so? There is only one answer to this question.

Confucius, who lived 500 years before the Christian Era, is said to have given moral precepts almost verbatim to those given by Christ, but no Christian would say that he keeps those precepts because Confucius says so, even if Christ should have borrowed them from the writings of Confucius. Now all of the Ten Commandments can be found to be enjoined in the New Testament, except the fourth—"Remember the Sabbath day."

Grace has its teachings as well as the law (Tit. 2:11-13), and many of the things that it tells us to do are found also in the law, but we do them because grace, which speaks to us in love, beseeches us so to do, and not because the law, with its terrible threats, commands us to do them. "We are not under the law, but under grace."

Flimsy Arguments

The man who speaks of a "change" of days, or a substitution of the first day of the week for that of the seventh, and attempts to use these things as an argument in support of the observance of the first day of the week, only betrays the flimsiness of his cause.

An attorney or debater generally takes the strongest argument to be had to establish his point, and when he fails to produce a vigorous argument it is quite evident that he has none to produce. He is as bad as the man who took the text, "They could not come to him because of the press," and from that text attempted to prove the wrong of Sunday newspapers. If that is the most damaging argument to be had against Sunday papers, then on this point, at least, the publishers of those papers will have no cause of fear concerning the future.

Or he is like the man who tried to prove the graciousness of the provisions of a divine providence, and to establish his point called attention to the fact (?) that the Lord in creating the world made all the great rivers to run close by or through the great cities of the land.

But you say, "Have we nothing in support of one day out of seven for rest and worship?" Of course we have. We have the Word of God that says, "Submit yourselves to every ordinance of man for the Lord's sake." And the laws of the land designate one day out of every seven and that day the first one of the week. This law of the State, and all other laws not at variance with the Word of God, the believer is expected to obey and that conscientiously.

But you ask again, "Is that all?" Is not that enough? When a man seeks a wife, why does not he go out and get one after the manner of men under the Old Testament dispensation and be done with it, and not go through a whole lot of "red tape" by getting a marriage license and looking up a justice of the peace or minister of the gospel to perform the marriage ceremony?

But you say, "That would not be right now." Who said it would not be right? The Bible does not say so. The only word we have on the subject is from the State, and that is quite sufficient.

Why do not men keep slaves now? You say, "It would be wrong to keep slaves." Who said it would be wrong? Does the Bible say so? The Bible speaks of a Christian by the name of Philemon who had a slave by the name of Onesimus who robbed his master and fled to Rome. It seems that at Rome he became a convert through the teaching of Paul, and, strange as it may seem, Paul sent him back to his master. But the thirteenth amendment to the Constitution forbids the keeping of slaves and this is sufficient.

Christ's Resurrection

But some one will say, "Are the laws of the land the only support we have in behalf of the first day of the week?" By no means, yet these would be sufficient so long as there would be nothing in the Word of God to the contrary. But we have the resurrection of Jesus Christ from the dead on the first day of the week, and out of this fact not only grows the church, but everything the church has that is worth having (1 Cor. 15:14-18). And why should any object to having our day of rest and worship grow out of this fact also?

But it seems our seventh day friends would have the resurrection, plus the seventh day, and that if we fail to add the seventh day to that which the resurrection of Christ brings us, we shall be damned for the neglect. Under the law the rest day stood at the far end of the week; under grace it begins the week. Under law man worked to get rest; under grace he works because he has rest. And in addition to the resurrection of Christ we have the example of the early church for the observance of the first day of the week.

But we seem to hear some one whisper, "That still leaves the first day of the week without any stringent law with appended penalty; and do you not think we should use the penalties of the Sabbath law in enforcing the observance of the first day of the week?"

If we were under law we would say yes to this question, but we are under grace. And under grace we are not driven to a thing because of threats, but we are constrained because of love. And if the matchless love of God as revealed in Jesus Christ does not lead a man to give one day out of every seven to the Lord in worship, then all the threats of the law will fail to accomplish the task.

Grace is always more effective than the law. If it were not so, there would have been no occasion for the dispensation of the law to be followed by grace.

And see, in spite of fines and imprisonments of the law, men have continued to go down deeper and deeper into sin until their lives were as black as hell itself, yet grace lifted them out of their dilemma, a thing that the law has never succeeded in doing.

When the reform movements, and the police raids, and the law and order societies, have all failed in their work in the slum and tenderloin districts, then gospel missions are opened, and the gospel accomplishes what all the other agencies combined fail to do.

The man who has a clear apprehension of the provisions of divine grace will not fail to give the Lord a reasonable portion of his time.

LIGHT ON ERRONEOUS TEACHINGS

The International Christian Truth Investigation Society has just opened its headquarters at 401 Marquette Building, Chicago, and Steven Byron Dexter is acting as general superintendent. The purpose of the organization is to enlighten the people regarding erroneous belief and the placing of literature racks in various communities. Dr. W. E. Biederwolf is the national president of the Association, and Mr. E. O. Excell is international treasurer. Mr. Dexter is prepared to speak in churches and elsewhere on "Christian Fundamentals."

Philosophy ought to be a living and deep longing for the fatherland of truth.—Philip Schaff.

The Christian's Fashion

by Annie J. Flint

"Old-fashioned"? Ay, we are; we do not dress
In each new flimsy fancy of the day,—
The fashions of this world that pass away;
We wear the robe of Jesus' righteousness.
It is our pride, our glory to confess
That we have found a grace that does not change
Though all on earth may alter and grow strange
Like worn-out garments in a mouldy press.
We have no honor in the world's blind eyes;
Our humble garb no "modern" shaping shows,
Men don the gaudy raiment that they prize,
The gauzy rags their worldly wisdom knows,
And call us foolish,—us, the only wise,
Who wear the wedding robe the King bestows.

'Tis ours to know that in the King's pure sight
We are all fair and glorious within,
Our hearts washed clean from every taint of sin,
Fit for the heavenly city's halls of light;
To see His face and walk with Him in white,
The golden glory of the temple pave,
Amid the songs ascending, wave on wave,
Where His redeemed shall serve Him, day and night,
Honor to Him who loved us, and who bought
Our ransom from this world's eternal loss;
Praises to Him who died for us, and taught
Our souls to count all worldly gain but dross;
To keep, despite earth's varying styles of thought
The old, unchanging fashion of the Cross.

Russia, the New Mission Field

By Professor Mich. A. de Sherbinin.

This article gives data and examines the spiritual condition of the Russian people comparing it with conditions in the West.—Editors.

EUROPEAN Russia covers 1,867,737 square miles and Siberia equals twice the area of the United States. The whole population of what constituted the Russian Empire is 180,000,000 souls. Of that number 131,000,000 are in European Russia.

Speaking in round figures, about one-third of that number are Poles, Finlanders, Lithuanians, Letts, Georgians, Armenians and many other nationalities, who are developing their individual life and are establishing their self-government. They were part and parcel of the empire by the right of conquest and now the wave of self-determination, which is sweeping over the earth, has not left them unaffected.

DR. JESSE BROOKS AND RUSSIAN HELPERS OF THE CHICAGO TRACT SOCIETY

These twelve missionaries speak Russian and most of the languages of Russia, such as Ukrainian, Polish and Lithuanian.

Those standing are, from left to right: Mr. Wenckowski, Mr. Narkevitch, Mr. Busch, Mr. Antoszewski, Mr. Jaroshevich, Mr. Baran, Mr. Vaitulis, Dr. Brooks and Mr. Weiss. Those sitting: Mrs. Baran, Mrs. Jaroshevich, Mrs. de Sherbinin and Prof. de Sherbinin.

One need not be a great prophet to say that the key to wealth in Russia will be in the hands of those who will control the South with its vast wheat-growing belt of black loam and also the clay belt lying north of the Black Sea, as it contains most of the mineral coal and iron ore, also the Caucasus with its rich wells of mineral oil, producing under normal conditions 10 million tons of crude oil, Baku being the chief oil center of Europe.

Siberia's Possibilities

Siberia is a vast undeveloped and thinly populated country with immense mineral wealth, with forests and with great stretches of land for agriculture and cattle raising.

Siberia is certainly a country to itself, rich in any kind of raw material and rich in possibilities. Its few aborigines belong to the yellow race and that land will be an heirloom for the white man, if he is wise in his stewardship by not devastating its forests and natural resources and by not depraving and ruining its savage tribes, as has been done in the past.

It was the Slavs, who during centuries served as a bulwark of the western civilization against the invasions of Asiatic hordes. When the armies of Jenghis-Khan conquered Central Asia and Russia, then the Russ armies, partly destroyed by the fierce invaders, met the shock of the invasion and saved Europe from subjection to the Mongol rule.

It was under these continual attacks of the wild Mongolians and under much adversity that the traits of patient endurance and of flexibility of character were moulded in the Russian temperament, but it was also under the two centuries of Mongolian rule that the national character was deeply affected by the despotic rule of the Tartar conqueror.

While Europe was in better condition for advancement in knowledge and its schools were developing and preparing the people for the Reformation and for the democratic government, Russia had to bow under the Tartar conquest, known in history as the Mongol Yoke.

Yellow Domination

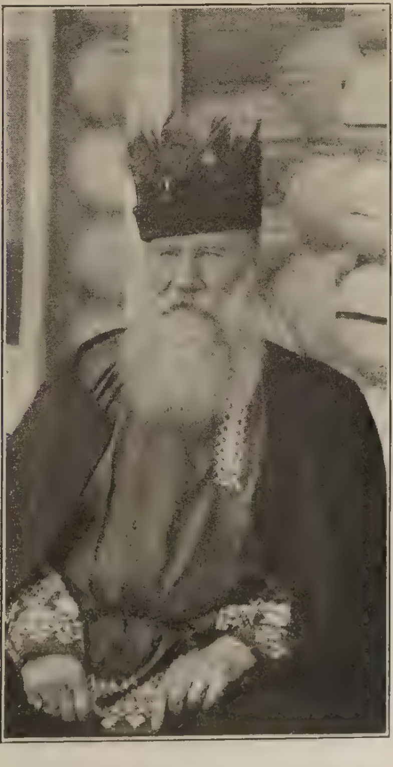
That yellow race domination lasted 256 years, if reckoned from the year 1224 A. D., when the Russ princes were defeated at the Kalka River. That Mongolian Yoke retarded for centuries Russia on the road of progress alongside of the western nations. Not only that, but the mildness of character and the humane laws, that were handed to the nation in the tenth and eleventh century by its first princes and civilizers, the Scandinavian vikings, known in history as the Russ-Varingians, all this was swept away by the influence of the cruel and barbarous Tartars.

Today we see that the industrial centers of Russia are under the domination of communistic rule, whereas the North, the South, a part of the West and the vast domain of Siberia have governments of their own.

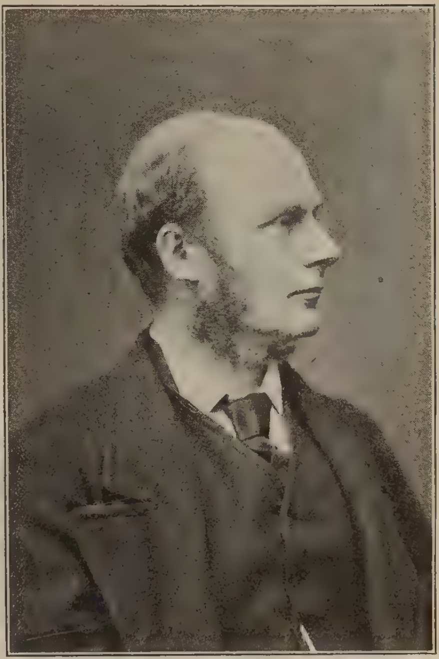
Rural Illiteracy

Eighty per cent of Russia's population are agriculturists and we hear that these are desirous of establishing representative government with rulers elected by universal suffrage. The reason why this rural population could not thus far assert themselves is that they are far behind in education. The population of the large cities could establish their communistic government and repress by fôrce of arms people holding views differing from theirs.

From statistics we know that only thirty per cent of Russia's population can read and write; the balance of the people cannot form an opinion of their own, as they have to rely upon the knowledge of that minority which can read and write. It is the wheat-growing population of Russia that will have to dictate their terms of self-government, not the councils of soldiers and sailors and not the communistic rule of industrial centers as was the case for the last two years. Only it will require time to educate this rural population and it will require time to supply them with the modern farming implements and to teach them their use.



A Russian Nobleman in National Costume —This Man Had to Flee from the Bolsheviks to the Caucasus



Lord Radstock—Russia's Evangelist in the Seventies of Last Century

Twenty years ago I heard English industrial men complaining that for a large country like Russia, only a small portion of land-owners had the means to buy modern machinery, while the poor peasants had not the means nor the education to purchase any such machinery and were cultivating the ground with the same primitive methods, as centuries ago. It must be remembered that the normal export of wheat from Russia is 100 million bushels per annum.

Who Is My Neighbor?

Now it took us centuries and may perhaps take still some more time to know the right answer to the question asked of our Lord by the Jewish scribe: "Who is my neighbor?" We were too much cherishing our ideal of isolation, as if on an island of our own, and the thought of possessing culture and prosperity for ourselves.

Would it not be a paying investment to start a campaign of education for the inhabitants of the wheat-growing belt of Russia in teaching them the improved methods of farming, in planning out a system of selling them all the necessary implements on easy terms of payment, and above all, in giving them the brotherly hand of a Christian teacher, whose object is not selfish moneymaking, but who is both an educator and technical man and a Christian missionary?

Church in Omsk, Russia, Near Main Station

This is what Christian America can do for the eastern part of Europe and thereby educate a generation of thankful, independent agriculturists who would not then be at the mercy of ruthless exploiters, eager to invest their capital, where there is cheap labor, quick returns and ignorant masses.

I believe that the safest returns of invested wealth, labor and knowledge are those that are slow but nevertheless sure in coming, and these are the returns promised to the follower of Jesus.

Present Reward of Investment

In saying this I do not mean only the reward promised us for the world to come, but I mean that the best investment that has been made in trade, has been the one that followed in the steps of the Christian missionary. I do not see why the ideal missionary and the ideal all-around civilized man should not always be represented by the same person.

In Europe the high schools and universities have sprung up from religious bodies. The higher schools were mostly attached to communities of religious men and religious institutions. It would seem that it was so in Russia, previous to the Tartar conquest.

After that however, the Church, in the East, lost her grip on the schools. In the sixteenth century there was little learning; even the clergy could not all read. They recited their prayers that they had learnt by heart. While in the West it was the Church that ruled over the secular leaders and dictated to them their conduct, in the East where the church was crippled by the Mohammedan conquest, it was in most cases the secular power that dictated to the bishops and priests their conduct.

The Influence of the Church

In Russia it was only the rich monasteries that had lands and received free labor from the serfs, who lived on those lands. The majority of priests had no fixed salary, but received a fee for each ritual or service they performed. Those that lived in villages often tilled their own ground as simple peasants.

Any impartial observer can see that the conquest of the East, by the Tartars in its northern part and by the Turks in its southern part crippled the life of the Eastern Church.

While in the West the prelates were eager to maintain power and to keep a measure of discipline over the flock, no such thing was possible in the East. There the church had through centuries to eke out her existence under the domination of the Mongolian race, had to compromise with the secular power, and that to such extent, that in Russia the church became even the obedient tool of the Czars.

The despotic domination of the Tartars paved the way to the domination of the Czar, and when, two centuries ago, Peter I saw the danger of an enlightened church becoming a rival to his power, he abolished the office of patriarch or chief

Mrs. de Sherbinin and one of her pupils, Mr. Yee-San bishop and established instead an executive board or synod, which was nothing but a department of the State under the full control of the secular power, exactly as we would have the department of marine, of war or of foreign affairs.

Thus what was left of the independent life of the church ceased to exist and became only an integral part of the bureaucratic machinery, or in other words, the national Church of Russia received a death-blow at the hands of the Czar.

Bolshevik Persecutions

A great change has recently taken place in the religious domain. The Russian priests are no more successful in suppressing the rise of Protestantism among the common people. Instead of betraying the evangelical Christians into the hand of the secular power, as was the universal custom under the Czars, they are now themselves being persecuted by the Bolshevik mob rule. Some of them have died the martyr's death, being cruelly beaten, shot and drowned. A Christian sister of renown in Moscow wrote recently that in talking of us, evangelicals, the Russian priests term us "their brethren," not sectarians as before.

Pride of the Educated Classes

In dealing with the Russian mind we must fully understand that it is only the educated classes that will meet the missionary with a receptive mind and who will be open to conviction. To gain the illiterate class and peasants will require time.

Illiterate men are extremely "gregarious" and unable to think for themselves. In other words the simple peasant is not able to get along without a leader. He is not self-dependent; he will go only where his leaders want.

On the other hand if the man of the intelligent class is converted to the truth of the gospel and wishes to have success in winning souls for Christ, he must get rid of his scholastic pride.

We hear that in the parts of Russia where the mob began to rule, the cultured classes of the population have endured persecution and ill-treatment at the hands of the mob. The intelligent classes are not understood by the masses and they have lived a life separate from them.

Bazaar in Omsk, Russia

A Railway Station in Siberia

That estrangement and that intellectual pride of the educated classes can be explained by the fact that the cradle of culture and science in Russia was not the Christian church, as in the West, and that therefore science was not arrayed in the garb of Christian humility.

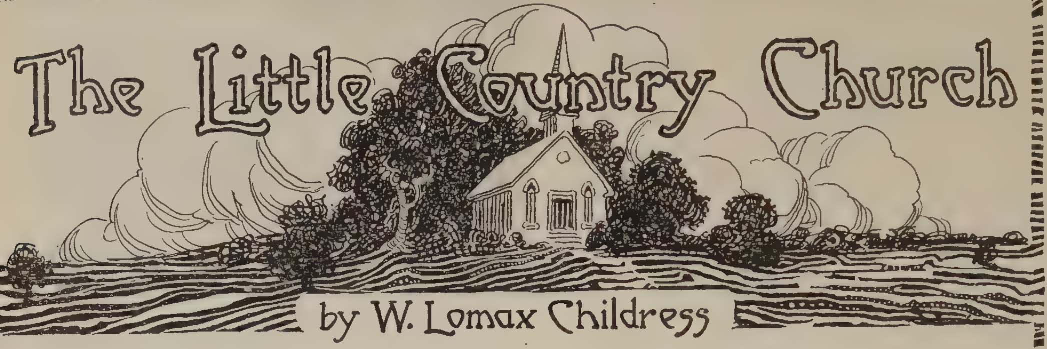
The Russian high-school then did not spring from a Christian source, that is from the teaching of the One who humbled Himself to the death of the cross to enlighten us, as in the West, but from a school called to life by a secular government and which, in spite of all her intellectual merits, was a copy of the western schools, minus Christianity, and which could not therefore meet the need of the crippled Eastern Church.

The Lord has great and blessed promises for two who will agree on earth, as touching anything that they shall ask from our Heavenly Father. May we agree, dear Christian reader, to ask that the Lord would not deprive us of our privilege of doing our part in His work of salvation and grace and, on hearing His call, may we worship Him in true devotion and obey His command.

ALL ABOARD FOR TOKIO

Three large ocean steamers have been engaged to carry delegates to the Convention of the World's Sunday-school Association in Tokio, Japan, October, 1920. The opening of the convention will be about October 5.

The world interest in Sunday-schools is reflected in the news from Brazil that state and regional conventions are being arranged. Palestine and Asia Minor, where Sunday-school work was practically destroyed during the war, are calling for some leaders to re-establish the schools in those lands. In China there is a demand for instruction in Sunday-school methods, and *The Sunday-school Journal*, issued in Chinese by the China Sunday-school Union, is calling for an increase in the study of phonetics in connection with the thirty-nine characters which are used, by which illiterate persons can learn to read in about three weeks.



The Little Country Church

by W. Lomax Childress

There's a road that I would take for an olden memory's sake;
  It leads across the valley's bowl by woods of oak and birch,
Where the trumpet flower is clinging, and the mocking bird is singing,
  To the story and the glory of the little country church.

It lies in peace a dreaming, with the sunlight o'er it streaming,
  And the neighbors sleep together where the "mossy marbles" be;
There the footsteps went in childhood by the tangled brake and wildwood,
  And the gentle hearts and tender that were very dear to me.

There the vows to God were given, there was mingled earth and heaven,
  When the Spirit came to glorify His saintly servant's word;
There the eager heart confessing found the richness of a blessing,
  And born of God a larger life to sudden rapture stirred.

There the plain old fashioned mothers, and the sisters and the brothers,
  And the toiling fathers, came to find communion fond and sweet;
With the week days' ended labor there was found the friend and neighbor
  To claim the gracious blessing where the faith and promise meet.

The blue skies bend above it and the gentle winds they love it,
  The little church, the brooding church, the church of long ago;
I can hear its bell a ringing and the well loved voices singing,
  That have joined the higher chorus where the living waters flow.

Some day the journey ended, the shine and shadow blended,
  It would be sweet to rest awhile by waving oak and birch,
Where God in mercy found me and put His love around me,
  In the olden golden glory of the little country church.

How God Heals Sickness

This contribution appeared in our contemporary years ago, but its essential value and unfailing timeliness call for its resurrection. We know of nothing better on the subject within the same space.—Editors.

SO MUCH fanatical teaching is prevalent in respect to direct answer to prayer in the case of the restoration of the sick, that we would call special attention to the following letter, written by Dr. C. I. Scofield to one who was in trouble and asked advice on the subject. As the letter already has been a blessing to others, we have secured permission to give it to our readers, in the hope that the concise presentation of the truth may prove more widely helpful.

All Healing Is of God

"If I understand either the broad teaching of the Scripture concerning the Father's minute providences in His watchful care over His own, or the special teachings concerning healing, I must testify that all healing is divine. Whether remedies are used, or only the prayer of faith, the healing is of God. There is great unbelief on this point. Many Christians seem to fancy that by resorting to remedies they can keep their dear ones whether it be God's will or not. It is not so. No remedy avails when God is calling one of His children home.

"The Bible testifies abundantly to the fact that God heals the sick by direct power, apart from remedies. It would be useless to quote passages to prove this; they abound, both in the Old Testament and in the Gospels. If we come this side of the personal ministry of Christ, we find the apostles healing by divine power. This also, is incontestable. No one disputes it.

The Prayer of Faith

"But when this dispensation fully opens, that is, when we reach the Epistles, that portion of the Scripture especially given for the instruction of the believer in this dispensation, the subject is scarcely mentioned. Healing is enumerated among the gifts of the Spirit, 1 Corinthians 12:9; John prays that Gaius may have temporal prosperity and health according as his spiritual life may be, 2 John 2; and James, writing to the twelve tribes scattered abroad, directs that if any are sick, they (the sick ones) shall send for the elders, and gives the general promise that the 'prayer of faith shall save the sick,' James 5:14,15.

"I do not, with some, limit that promise to the Jewish Christians, nor do I believe the anointing with oil to be medical—a mere oil bath—but symbolical. But what is the prayer of faith? Surely John defines it. 'And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us,' 1 John 5:14.

"But the Epistles have still more to say about sickness and bodily infirmity. Paul has a physical 'thorn,' physical as all agree. He prays thrice; then God stops him. The infirmity must remain. Whereupon Paul glories in it, 2 Corinthians 12:7-10. For Timothy's stomach trouble he prescribes wine, 1 Timothy 5:23. Trophimus he leaves at Miletum sick—without a hint that either Trophimus or himself ought to be in a bad conscience about it, 2 Timothy 4:20.

"It comes, then, to this. God heals. There is no other healing. Sometimes He heals by direct power, without remedies. He will always do this for those who, being sick, send for the elders, and are anointed with oil in the name of the Lord, provided the prayer of faith is among them. The result only can determine whether that prayer has been offered.

Faith Not a Means of Escaping God's Will

"But faith is not a means of escaping God's will, but of getting that will done. He could not give a faith by which something should be wrung from Him against His holy and perfect will; nor could any reverent and trustful child of God wish Him to do so.

"Our extreme divine healing friends insist that it is always God's will to heal. To which I answer: (1) They do not prove it by clear and express Scripture; and (2) if so, they are responsible for all death, since the prayer of faith will heal, and need not be that of the sick person.

"I regard, therefore, your attitude of entire surrender of your child to the will of the Father as the attitude of true faith. It might please Him to give to you, or to some one of us, the prayer of faith. In that case, how gladly we would wing it back to His gracious, loving heart. It may please Him to use climate, air, food, medicine for her healing. How glad we shall be if that be His loving will. It may please Him to take your little one to stay with her brother till He comes who 'will come and will not tarry.' Then we shall weep, but back of the tears we shall be glad in the perfect will of a perfect God.

God Provides Means

"I note some things. For instance, our friends ask us if God made the materia medica of the doctors. One might as well ask if God made woolen cloth or wheat bread.

"The answer is obvious. God made the wool, man makes the cloth. God made the wheat, man makes bread. So God makes cinchona bark, out of which man extracts quinine; God makes grapes, man makes wine, and Paul prescribes a little for Timothy. Such reasonings against remedies are childish.

"But there is something far worse. When any one tells you that God has made your child ill to chastise you and your family, because you do not hold a doctrine of divine healing which seems true to them, they misrepresent and slander our blessed heavenly Father. What! He lay suffering on your innocent child to flog you? Why, I would not do that; would you? And would our God? Oh, monstrous!

"But let us beware of unfaith. Let us beware of saying that tuberculosis or anything else is incurable. Nothing is too hard for God. Let us keep in unbroken and restful fellowship with Him 'watching daily at His gates, waiting at the posts of His doors;' swift to do what His Spirit or His providences may point out; ready to send up the glad prayer of faith, or ready to use means. No disease is too deadly for His healing; no medicine is powerful enough to overcome His will."—*Record of Christian Work.*

The Nortons in Brussels, Belgium

Letter from Mrs. Ralph C. Norton, just received.—Editors

AMERICAN friends have become fairly familiar with the story of the little Belgian soldier met on the Strand in London so many years ago, for how long a time has elapsed since those opening days of the war. I believe we all feel a life time has intervened but that little Belgian soldier to whom we gave a Gospel and with whom commenced our work amongst the Belgian soldiers was a very real prophecy of the greater things that were to be.

Opening Day in Brussels

I would like to have transported all you readers to a house in Brussels the last Sunday in June of this year. If you had been there around five o'clock in the afternoon you would have seen some agitated Christian workers—not really agitated, but very nearly so—for this was our opening day in Brussels and the first of our gospel services to be conducted in our own hall in the heart of that busy, bustling, strange city. For little Pierre de Wallens and fifteen thousand others like him who had joined La Ligue des Saintes Ecritures (The Scripture League), founded by one of their own number, had pled with us to come over into Belgium and help them, that is, to help their mothers, and wives, children, brothers and sisters. The unspeakable joy these soldiers had known through reading the Bible for themselves they wished to pass on to their beloved ones at home, not so fortunate. We, in America, have had the Bible all our lives and to some of us it becomes increasingly precious, and our thirsty souls cannot be fed at any other source, and no less have these Belgian soldiers literally eaten the Word of God those long years in the trenches.

Colporteurs of the Belgian Gospel Mission with Mrs. Norton. Peter at Right of Mrs. Norton, Arthur and Frank, Two of Peter's Converts, at Mrs. Norton's Left

And so, obeying the divine behest, we made our decision to follow Him into Belgium. Our committee was reorganized in the City of Philadelphia in November, 1918, shortly after the Armistice and the title chosen for our work the Belgian Gospel Mission; and the eighteenth of December found us actually in Belgium, such a short time after the Armistice that the city was very nearly as desolate and famine stricken as it had been during the last year of the war.

Seeing the appalling need of these people, we spent the first three or four months of our stay there in practical relief work for these unfortunates. The government, recognizing the value of our services, put military automobiles and motor trucks at our disposal, and also permitted us to buy from their government stores tons of food stuffs, such as Quaker oats, condensed milk and chocolate.

The Children and Chocolate

A picture rises before me of the Grande Place in Mons. I had several large boxes of chocolate in the car with me and I commenced to break off bits and hand them out to children who straggled around the car. In shorter time than I can relate, the car and myself were engulfed in a seething mass of humanity in which children were crushed and screaming. One poor little lad, with his arm scarcely larger than a broomstick, had thrust that same ragged arm through the opening in the door and as the crowd pressed upon him his arm was almost broken. But what were these ragged scarecrows of people calling out? "Chocolat pour mes enfants" ("Chocolate for my children, for the love of God"), they cried.

The Church at Rougy, Belgium, After a Service—Mrs. Norton Sitting in Foreground. German Shells Took the Roof Off, but Otherwise the Building Was Not Damaged. They Need Money for Repairs

At last, towards spring, food stuffs began to filter in from the outside, but even now the prices remain so high that while Antwerp and Brussels seem full of food, yet the poor are almost as needy as ever they were. Even bread is almost prohibitive in price.

By May we had found the fine hall building into which we moved late in that month. The building was well adapted to our needs, with large room for assemblies, one floor for offices and another floor for our own apartment, and still another floor for study rooms. At the back was ample space for a book room and for storing our merchandise, and all at a ridiculously low figure.

Pierre's Mother Saved

But to return to that first Sunday's meeting. Pierre de Wallens had been a visitor to our place soon after we moved in. As he was something of an artist, it was his own beautiful, framed motto that looked down upon us in that assembly room: "Crois au Seigneur Jesus Christ et tu scras sauve." ("Believe on the Lord Jesus Christ and thou shalt be saved.") And that was the subject of my husband's first sermon and faithfully did our helper Miss White translate it; and at the close literally scores told us they wanted to do that very thing for they wanted to receive the gift of eternal life. Amongst the number—can you dream of what joy this brought to our hearts?—was Pierre's own widowed mother; the mother of our first soldier brought to Christ the first day of our ministry in Brussels!

And so the months have slipped away until now it is October and as I left Belgium the ninth of this month to join my husband in America for a few weeks of deputation work, I left a work which was little short of a miracle. Some of our friends had said to us, "You will find people will not come to gospel meetings in Belgium which are interpreted." But the last Sunday before my departure our hall was crowded, no standing room, and soon we must search for a larger hall for assembly. How the Belgians can sing! No need to labor with them or to exhort them to sing the praises of God. The hymn is once played through and they know it and everybody sings. Then just as soon as the service is finished we slip out the back way to greet each one as they pass from the hall.

A Nurse's Shattered Nerves

What an interesting audience it is! Here is a

Some of the Workers of the Belgian Gospel Mission—There Are Now Twenty

Red Cross nurse, for five years associated with Miss Edith Cavell in her nursing home. She first heard me speak at a conference of Christian workers in Brussels and since that has been coming regularly to our services. She has thrilling stories to tell us of war days. Her nerves are badly shattered as a result of Miss Cavell's arrest and execution. But there is a humorous side to her experiences as she recounts them too. For example, as she told us of the first time the Germans came to investigate Miss Cavell's hospital, how all the English soldiers who were being treated there and who later were helped to escape, were hustled over an adjoining wall into a neighboring garden; and how she, Miss van T. had to sit on top of a soldier who was too ill to take his departure with the others, with teeth chattering so she could not have answered intelligently the German officer if he had spoken to her. And she says to me, "Mrs. Norton, the sad thing to me about it all is that I have stayed on in that hospital ever since the war was over just thinking that perhaps those soldiers whom we helped to escape would write back and thank us for what we had done along with Miss Cavell, but never a one has written us a word." And she says to me, "But Mrs. Norton, my nerves are shattered and my heart is empty. Tell me of the peace and joy which you and these others seem to have."

A Young Moody Institute in Belgium—First Class of Students in School Conducted by the Nortons

The Quiet Belgian Babies

And then you must know about the women's Bible class which I commenced last March on the invitation of several Christian women in the city. This class has grown and grown until the last Wednesday night's class found seventy present. Mothers bring their babies and their little ones, but there is never a peep from them, for those Belgian babies are certainly the quietest ones I have ever encountered. And the older children seem to enjoy the Bible study equally with their mothers.

Another Bible class conducted by our helper, Miss White, has also been going on for several months at Sart Moulin near to the historic battlefield of Waterloo and within sight of the great mound surmounted by a lion, which marks that spot. To this weekly class come several women from a neighboring village, walking five or six miles through the rain to be present.

A Correspondence Course Conducted

Then we were having insistent calls from Antwerp, and the last of this month is to be opened headquarters there, with weekly gospel services and Bible classes. Our chief objective in Belgium is to give these people the Word of God, and our first effort to get in personal touch with the fifteen thousand and more members of the Ligue des Saintes Ecritures, and to form little circles for Bible study in all the little villages. We have five colporteurs now with us, men who were won to Christ during the war, and these men, with others who we hope will join us, will visit personally these men and cultivate their interest in the Word of God which they have begun to read. A Bible school was opened in our headquarters in Brussels the ninth of September and a Bible correspondence course is being also conducted with some sixty members.

How are we finding these members of the Ligue des Saintes Ecritures? We are finding some who, returning home, have lost their first love and have gone back to the old ways. We do not cease to pray and work for these. Of many others we can find no trace. Some, we find, have paid the great price and have passed on. One such home was visited in Brussels by one of our men, and the widowed mother said, "My boy has gone. I am rejoicing to know that he was a member of such a league and, for my part, I shall come to the gospel services you have commenced here." And when I saw her at the close of one of our services she said, "You will always see me here every Sunday." So that boy, in death, is doing for his mother what little Pierre de Wallens, in life, is accomplishing.

And the story has reached us of two other boys who, coming back from the front, greeted their mother with their beloved Testaments and with the announcement that in the great war they had found Christ. A Protestant pastor, who knows the family, told us this, and told us of how that mother had prayed all through the war, not primarily for the safety of her boys, but for their salvation from sin.

Found Christ in a German Prison Camp

And then, last of all, a colporteur, who has been with the British and Foreign Bible Society for twenty-five years, came to tell us of a soldier he had met in Antwerp. Someone had asked him to call on this man, and he found him such a bright Christian with such a love for the Saviour, a love which expressed itself as only a lover's heart can. "How did you find Christ out there in Germany, in your prison camp," the colporteur inquired. "Was it through the offices of a German chaplain?" "No," came the answer, "It was through a box of food sent me from London by Mr. and Mrs. Norton. The food was soon eaten and the hunger returned, but I had another hunger those days, a hunger of heart, and a little book which was enclosed in that box, a copy of the New Testament, satisfied that hunger and revealed the face of the One who is altogether lovely, and today I know only Him, who is my Life and my Lord."

(Readers of *The Christian Workers Magazine* who may wish to contribute to the Nortons' work in Belgium may send remittances to the magazine office, or to the Treasurer, Mr. C. G. Trumbull, 1031 Walnut St., Philadelphia, Pa.)

PROPHETICAL SUBJECTS CONSIDERED

The Prophecy Investigation Society held a meeting in the hall of Sion College in London, November 20, the subject for consideration being "The Seven Vials and God's Wrath." The discussion was opened by Mr. W. Hoste and Rev. Charles Askwith; and "The Judgment of the Nations" was opened by the Rev. Canon F. J. Horsefield, D. D., and Rev. E. L. Langston.

Among correspondent members of this society are Rev. James M. Gray, D. D., Rev. A. C. Gaebelein, Rev. W. H. G. Thomas, D. D., and Rev. R. A. Torrey, D. D. Members of this society are confined to evangelical clergymen and laymen of the Church of England and other Protestant evangelical Bible students, who are agreed as to the divine inspiration, authority, and sufficiency of the Holy Scriptures; the unity of the Godhead, and the trinity of the persons therein; the utter depravity of human nature in consequence of the fall; the incarnation of our Lord Jesus Christ, the Son of God, and His work of atonement for all sinners of the human race; His future millennial reign, and His personal and premillennial advent; the justification of the sinner by faith in Christ Jesus alone; the work of the Holy Spirit in the regeneration and sanctification of the sinner; the immortality of the soul, the resurrection of the body, and the coming of the Lord Jesus Christ to judge the quick and the dead; the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"Man's Extremity and God's Opportunity"

The following double column editorial, under the title as given in our heading, appeared in the *Pittsburgh Leader*, the afternoon of October 31. The editor is an intelligent, wideawake and keen observer of current events, not only those of his own city, which is a center of great industrial activity and monetary influence, but of the conditions of the country at large and of the world. There cannot be any possible bias in the editorial because of the editor's affiliation with religious pessimism. We have the expression of the editor's best judgment as to conditions and as to the only remedy for them. Five hundred copies of this editorial were sent to members of Congress, and deeply impressed many of them. It is trusted that many, somewhat thoughtless of present conditions, may think more deeply, and that all of God's people may respond to the exhortation to earnest prayer for the country and the world.—Editors.

I

WE might as well admit the corn. Nearing the end of the rope, it is meet that like the chronic critic of the medics when sickness comes; heavens but how they do rush to the doctor's office! We have all read of death-bed repentances, and some have called them cowardly. There are countless millions who never pray save when trouble comes.

But "man's extremity is God's opportunity," says a proverb, and it is proving true; too true for cynicism.

Human management of the affairs of the universe is failing. Without divine intervention, the world and its people will plunge into chaos. Even our own dear America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disaster. No public man possesses power or influence sufficient to allay the turmoil.

Employer and employe cannot reach that mutual understanding, that necessary harmony, upon which the livelihood of all of the people is dependent. An industrial warfare is being waged behind whose lines lurks anarchy. Famine, destitution, bloodshed and misery fringe the battlefields.

American institutions, American traditions, American hopes, American aspirations are no longer respected by many Americans. Raucous voices rail at patriotism's plea. The American Republic is already in the twilight of its darkest hour. It would be folly to deny the desperate conditions that exist. It would be criminal to conceal the deadly peril of the nation.

II

The people of the United States must arouse themselves to a realization of the growing menace before they are annihilated by the powers of evil. The true Armageddon is at hand, and the eagle, flying in mid-heaven, is saying with a great voice, "woe, woe, woe, for them that dwell on the earth."

All that human power could do has been done. Man's extremity has arrived. It is now God's opportunity. God alone can save the world.

"In God we trust" is our national motto. And it is to God that we must now appeal. "Man's extremity is God's opportunity." Perhaps these trials are being thrust upon us to bring a wayward people back to the throne of grace. Our efforts, our thoughts, our labors, our progress have all been along material lines. There has been too little spirituality in our activities. Our bodies have grown while our souls have shrunk.

Now, as the clouds darken around us, as a nation and as individuals, our physical sight grows dim and our spiritual vision increases. "God help us," is our plea.

In prayer alone exists hope. The people of America must go down on their knees and ask for divine aid. Next Sunday, in all of our churches, of all sects and denominations, there should be humble, united confession of error and earnest, honest prayer to the Creator for mercy and help.

III

We must pray for our country that it may be exalted in righteousness, and for those who exercise authority, that they may be wise and just.

We must pray for all our citizens, that they may be faithful to duty and obedient to law, and that our land may be a land of liberty and peace and mutual service.

We must pray, believing that God hears our voices and supplications; that "gracious is the Lord, and righteous; yea, our God is merciful."

The labor strikes, existing and to come, are not ordinary labor disputes. The world has known nothing like them and their effect upon mankind may plunge the world into horrors that history has never recounted.

Clergymen, people to whom religion is a reality, all to whom God is an actuality, should make the coming Lord's day a day for appeal for divine aid for a world facing cataclysm.

Humanity has failed to preserve humanity. Man's extremity is God's opportunity. In the words of the Psalmist: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved; he that keepeth thee will not slumber."

Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

E. E., Mich.: How can a child of God find out the mind of God? Shall he ask a sign?

You will find a direct answer to this question in Romans 12:1, 2, where we are taught to present, or yield, our bodies unto God as our reasonable service, who will then see to it that our lives are no longer conformed to this world, but transformed by the renewing of our mind, through His Word, and by His Holy Spirit. Thus will we be able to prove, that is, to know, or experience, what is the good, and acceptable and perfect will of God. In other words, God does not lead us by signs commonly, but by giving us clean hearts and right spirits out of which right decisions and actions come. Under these circumstances, it is simply an act of faith on our part to believe that God is leading us day by day, and that we are in His will.

J. M. R., Salina, Kan. We do not believe that Elijah committed wrong in slaying the prophets of Baal. While he received no direct command to do it, he was not divinely rebuked for it. It seems to us that he was God's executioner of judgment. They had a still more serious judgment awaiting them in the next life.

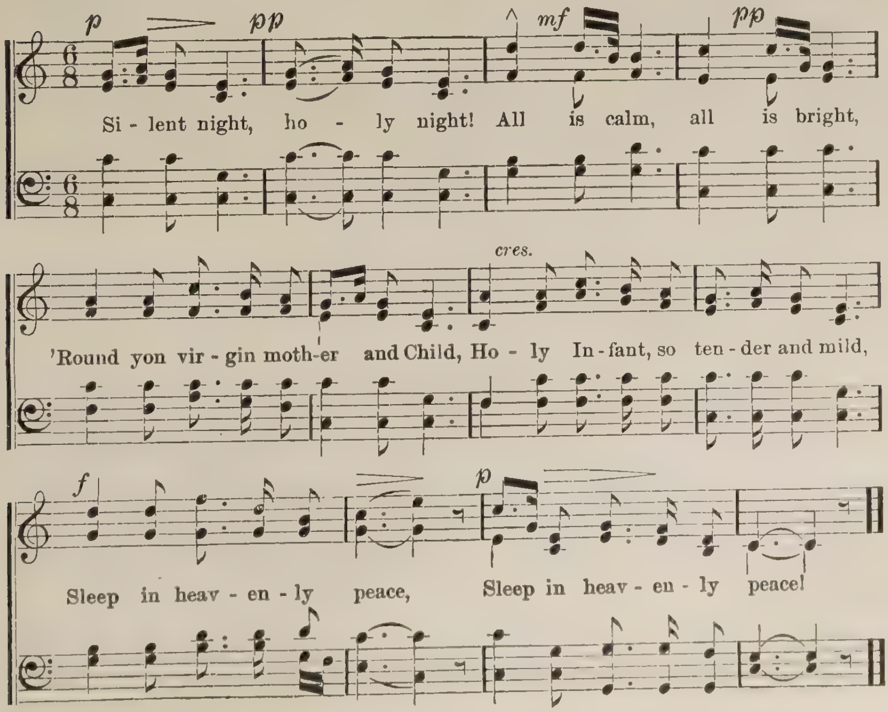
S. G., Des Moines, Ia. Please explain the imprecatory Psalms. How could David, a man after God's own heart, have such bitter feelings for his enemies?

They were not his enemies only, but God's enemies. Moreover he is speaking as a prophet of the end of this age with the Antichrist in mind, and the wicked and God-defying nations under his leadership. (See *Prophecy and the Lord's Return*, Gray, page 89 et seq.).

S. T. G., Cedral, Mexico. We fear we can hardly spare the space to fully answer your question concerning the root meaning and all derivatives of the Hebrew verb "replenish" in Genesis 1:28. The Hebrew dictionary gives more than a page and a half to the subject, with no richer result than that which is indicated in Young's *Concordance* from which you quote.

Silent Night, Holy Night!

Plate Used by Courtesy of The Sotarion Publishing Co. from The Christmas Song Book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Si - lent night, ho - ly night! All is calm, all is bright,
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'Round yon vir - gin moth-er and Child, Ho - ly In - fant, so ten - der and mild,
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Sleep in heav - en - ly peace, Sleep in heav - en - ly peace!

Young People's Society Topics

December 7
Truths That Jesus Taught
Matthew 5:3-12

The character of Kingdom citizens is the message of the Scripture lesson. They are first of all, "poor in spirit," not "poor spirited." They have no goodness of their own to make them presentable to God, and know no means of getting any. They are without spiritual resources of their own. Recognizing their spiritual need, they come to the King, saying from the heart,

"Nothing in my hand I bring,
Simply to Thy cross I cling."

"Theirs is the kingdom of heaven." This is the only and indispensable condition of entering the Kingdom. Blessed indeed are the "poor in spirit," for they qualify for entrance into the Kingdom.

Kingdom citizens "mourn," they mourn the sin that caused the spiritual poverty, they mourn the sin round about them, but they shall be comforted with the fact and consciousness of forgiveness, and with the promise of that time when sin shall be no more.

Kingdom citizens enter also into the blessing of the meek. Meekness is not weakness. On its active side it leads to obedience, on its passive side to endurance and suffering. "The meek shall inherit the earth;" they get it by giving it up.

Furthermore the Master taught that the citizens of the Kingdom would be righteous and merciful. Mercy without righteousness is moral indifference, mere sentiment; righteousness without mercy is cold and unattractive.

Purity of heart in verse 8 is suggestive of the heart that has one object before it, an undivided heart. It is that singleness of purpose which, next to yieldedness of the life to the divine will, is of all things most necessary. The pure in heart see God. They see Him here, as well as hereafter. Although the world is full of God, only a few see Him. Why? Because the heart is set on created things, rather than on the Creator, and seeks its satisfaction at the "broken cisterns which can hold no water."

Blessing is next pronounced upon the peacemakers. God is "the God of peace." "He made peace by the blood of the cross." The true peace-makers are everywhere recognized as the children of God. They have fellowship with Him in the work of peace-making.

The Master thus spoke a seven-fold blessing on the citizens of His Kingdom. Then he taught that such qualities as were emphasized in His words would not find favor on earth. The pathway of the true citizen of heaven will often be one of reproach, persecution and slander. Nevertheless, let not the life be embittered, but rather "rejoice and be exceeding glad." Steadfastness will win, and the future will bring the reward.

And now let us remember that the third chapter of John chronologically and logically precedes the fifth chapter of Matthew. Before any can enter into the blessings of the Kingdom life, they must be born from above. Adherence to the ethical teachings of Christ demands as a prerequisite an entrance into the heart of the resurrection life of Christ.

December 14
How to Use the Bible
Psalm 19:7-11; Matthew 4:1-4

According to the lesson Psalm, the Bible should be used for the purpose of conversion and for wisdom (v. 7), for the maintenance of joy and for enlightenment (v. 8), for cleansing (v. 9), for the sweetening of life (v. 10), and for warning against error and danger (v. 11). These are practical things, and their value as applied to life is obvious.

The New Testament verses show us the way in which our Lord used the Bible. It was to Him "the sword of the spirit," and it did its work as such. Humanly speaking our Lord conquered the adversary by the use of the Word.

We must use the Bible for defense against Satan. None is exempt from his attacks. "Your adversary the devil as a roaring lion walketh about seeking whom he may devour, whom resist steadfast in the faith." In order to stand fast against attack, we must read and make full use of the Bible. Store it away in the memory, at least "a verse a day to keep the tempter away." Then plan to read the Bible through. To be an intelligent Christian, you will need to do this. Three chapters a day for about fourteen months will suffice to take you through the Bible. Until you find a better plan, follow this one, and continue reading. You will make many rich discoveries, and your knowledge of God will continually increase. If read with faith and prayer, and with the purpose of putting into practice the truths of the Book as they are discovered, it will prove to be a most fruitful way of using your Bible.

Use it for the help of others. Read it to some who are "shut in" and perhaps cannot read it themselves. This would enrich with blessing many a call or visit to the sick.

Use it in Sunday-school and church. Get accustomed to handling it. Become familiar with it so that you can turn immediately to some desired text or passage. Get well acquainted with verses that are adapted to leading others to Christ, such verses as Isaiah 53:5,6, 1 Peter 2:24, John 1:12, 3:14-16, 5:24, 10:27, 28, Acts 4:12, Romans 9:9,10, 2 Timothy 1:12.

Know these verses by heart and cultivate the ability to turn to them in a moment.

Last but not least, get in touch with the courses of Bible study now available through correspondence. Write to The Moody Bible Institute, Chicago, Ill., for information concerning their correspondence courses. Plan to take at least one of the eight courses already provided. This may be for you what it has been for thousands of others, the beginning of a process whereby you may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

December 21

The Christmas Message and the Christmas Spirit

Luke 2:8-14; Matthew 2:9-11

The message of Christmas is the unchangeable message of Luke 2:11—"Unto you is born a Saviour."

First, it is a message of salvation. It concerns a Saviour, one who really saves. This Saviour is none other and none less than "Christ the Lord" who died for our sins, was raised again for our justification, and who lives in the power of an endless life, able to save to the uttermost all who come unto God by Him.

In his recent book on *The Christ Life and How to Live It*, published by the Bible Institute Colportage Association, Chicago, Dr. W. H. Griffith Thomas has this beautiful paragraph which bears upon this point: "Our defilement will be cleansed by the salvation of the gospel; our weakness made strong by its grace; our roughness made smooth by its power; our anxiety assured by its reality; our doubt removed by its truth; our tempest calmed by its peace; our darkness illuminated by its light; our sorrow alleviated by its comfort; our misery relieved by its joy; our defenselessness surrounded by its protection; our coldness warmed by its love; and our emptiness filled by its fulness. The whole circumference of our need will be forever met and perfectly satisfied in the treasures of the gospel of the living, present, divine, glorious Christ. And, therefore, comes now to each one of us the simple message, the old familiar invitation, 'O taste and see that the Lord is good; blessed is the man that trusteth in Him.'"

Again the Christmas message is one of sonship. It speaks of the Son of God who became the Son of Man that we might lift the sons of men to become the sons of God. None but the saved are the sons of God. They become such by faith in Christ Jesus (Gal. 3:26). In response to that faith they are begotten of God and are His sons (John 1:11-13; 1 John 5:1). "And because ye are sons God hath sent forth the spirit of his son into your hearts crying, Abba Father" (Gal. 4:6-7). The spirit of sonship alone brings the proper conception of sonship. Other men may become comrades in a common cause, but the brotherhood of sons exists by virtue of one common life derived from one common source.

Furthermore, the Christmas message is one of service. The spirit of Christ is the spirit of service. "I am among you as one that serveth." This is always true, and it is the essence of the Christian message for those who are sons through saving grace. This is the biblical and logical order, salvation, sonship, service. It cannot be changed. It is God's way. The distribution of emphasis may be debatable, but the order is not. From the salvation of the individual there has come the most sacrificial service the world has ever seen. This needs to be remembered in a time when individual salvation is declared to be selfish and self-centered. Such a charge is false and absurd. Dr. Andrew Gillies has well said, "Any message which summons a man to concern himself about his own soul is now declared to be selfish and self-centered."

The emphasis today is on the need of altered conditions, and not on the need of changed men, and these conditions are to be changed not by the voluntary action of Christ-filled men, but by coercion, by the collective action of great bodies of men battling for their rights. The thing which the pulpit and religious press everywhere ought to be making clear, is that, without the regeneration of individuals, the regeneration of the social order is the Utopian dream of unbelievers and idealists.

The Christian spirit expresses itself through adherence to the Christian message of salvation, sonship, service.

December 28

How to Make Next Year Better Than This

Psalm 90:1-17

The lesson Psalm consists of a meditation and a prayer, the latter based on the former. The subject for meditation is the greatness of God and the frailty of man. The greatness is seen in verses 1-4. God is "from everlasting to everlasting." A thousand years in His sight are but as yesterday when it is past and as a watch in the night, just a few hours along.

How different it is with human beings! They are the creatures of a day. "In the morning they are like grass which groweth up, in the morning it flourisheth and groweth up, in the evening it is cut down and withereth."

This frail man needs this great God; needs to

(*Continued on page 312*)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

December 14

At the Trial, Crucifixion and Resurrection of Jesus

John 18:15-27; 19:25-27; 20:1-10; 21:15-19

Golden Text:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Since the lessons of the quarter center in the lives of Peter and John it will be well to include in the day's lesson the incidents in their lives from the trial of Jesus to His resurrection. This will enable us to use the Committee's alternative lesson, The Prince of Peace, for a Christmas lesson, next Sunday.

I. Peter Denies the Lord (18:15-18, 25-27).

1. Before the Servant-Maid (vv. 15-18). Peter's first blunder was to attempt to follow Jesus at this time. Christ had told him that he could not follow now (13:36). Presumptuous boldness oftentimes places one in an embarrassing position. In such cases compromise or cowardly denial usually follows. Wisdom as to our weaknesses should move one to avoid unnecessary trials. John seeing Peter standing at the door introduces him to the house of the high priest. Here under the taunt of a Jewish maid he openly denies his Lord. Even after he was in the palace, he was under no obligation to answer her. Even after we have ventured too far in temptation, silence will many times save us from shame and confusion.

2. Before the Servants and Officers (v. 25). Peter had not only ventured where it was not necessary, but was warming himself at the enemies' fire. Having quailed before the sarcastic impudence of a servant-maid he openly denied his relationship with the Lord when questioned by the officers and servants at whose fire he was warming himself. As he was sharing the enemies' hospitality he found it hard to own his Lord before them. To have a clear and independent testimony, one should be separate from sinners (2 Cor. 6:14-18).

3. Before the Kinsman of Malchus (vv. 26, 27). This man had seen Peter (see v. 10) with Jesus in Gethsemane when Peter in his rashness smote off the ear of Malchus. Hearing Peter's denial, this servant of the high priest put the question, "Did I not see thee in the garden with him?" When Peter uttered the third denial the cock crew, bringing to his attention the warning words of Jesus (Mark 14:72). This is an example of what a disciple of Jesus may do in the hour of great temptation. "Let him that thinketh he standeth take heed lest he fall."

II. Jesus Commits His Mother to John (19:25-27). Though suffering the indescribable anguish of the cross He tenderly remembered His grief-stricken mother and charged John to care for her. Mary had other sons who should have cared for her, but they were unbelievers till after His resurrection. He knew that His mother would have better care at the hands of the beloved disciples than at the hands of her won children who did not believe in and love Jesus. Love to Jesus is stronger than human affection. "He that loveth father or mother or wife or children more than me is not worthy of me" (Matthew 10:37).

III. Peter and John at Jesus' Tomb (20:1-10).

When Mary came in breathless haste, announcing the fact of the empty tomb, Peter and John ran to investigate. When John came to the tomb he gazed into it, but when Peter came he went in. John with holy reverence hesitates to enter, but Peter through his impulsiveness enters at once. The difference does not lie in the fact that one loves more than the other, but in their different temperaments. One should not expect the same behavior from all. This investigation was convincing (v. 8). The removal of the stone from the sepulcher, and the arrangements of the grave-clothes convinced them that no enemy could have done it. Everything indicated the most tranquil behavior. He repeatedly told them that He was to arise from the dead. If they had believed His words they would not have needed this demonstration. This shows that good earnest people, though having an opportunity to know, are ignorant of many things.

IV. Peter's Restoration and Commission (21:15-19).

Peter had thrice denied the Lord, so before he again entered the service he must thrice confess his love for Jesus. In this commission to Peter is set forth the motive and nature of service which is incumbent upon all Christian ministers and teachers.

His Motive—Love to Christ. Love is the supreme qualification for service for Christ; it is the very spring from which all activity flows. It is not learning and eloquence, but love that makes a pastor. It is love to Christ, not mainly love to the sheep, that proves the shepherd.

(1) "Feed my lambs." The word for "feed" as well as "lambs" signifies that the work here is that of nurturing the babes in Christ. (2) "Feed my sheep." The word here means to feed, guide, correct, and lead the maturer class of Christians. It carries with it not only the responsibility of feeding, but correction and discipline. If this be attempted without love, failure will inevitably ensue. (3) "Feed my sheep." This relates to the care of the aged Christians. The word "feed" returns somewhat to the meaning in the first instance where He says "feed my lambs," so that the minister's responsibility to care for the aged is equivalent to that of the young. Peter was to express his devotion to Christ by the martyr's death (vv. 18, 19).

December 21

The Kingdom of the Prince of Peace

Isaiah 11

Golden Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." Matthew 1:21.

On this Christmas occasion let us take a forward look to the golden age which is ahead of us. It is the time of which the wise of all ages have spoken and their poets have sung. It will not be brought about through improved social conditions or even a league of nations, but by personal coming and reign of the Prince of Peace, the Lord Jesus Christ. It is the Kingdom which Daniel said the God of heaven would set up (Dan. 2:44, 45; 7:13, 14). We should take our thoughts from what man is trying to do and place them upon what God will do.

I. The Lineage of the King (v. 1).

He is of royal stock, the seed of David. His birth took place nearly 2,000 years ago. This Christmas season is a memorial of it. This prophecy looks across the age intervening between His coming in humiliation and His coming in power and glory to establish His Kingdom. Both comings are included in it. It is essential that the student have a grasp of the double perspective of prophecy—sometimes called the law of double reference.

II. The Gifts and Power of the King (v.2).

These result from the resting upon Him of the Spirit of the Lord. Because of this endowment He is equipped to administer the affairs of the Kingdom. A sevenfold characterization of the Spirit's gifts shows the completeness of the equipment.

1. The Spirit of the Lord. This title shows that He is to be qualified for His work by divine inspiration.

2. The Spirit of Wisdom. He is omniscient. Only a king of such wisdom can rule over the whole earth.

3. The Spirit of Understanding. This understanding coupled with wisdom gives discernment and discrimination.

4. The Spirit of Counsel. This means, doubtless, the gift of making decisions.

5. The Spirit of Might. This means the ability to execute His decisions. Decisions would be of little value without the ability to execute them. The men of our own time know well what is needed in many respects, but lack the ability to enforce their own judgments.

6. The Spirit of Knowledge. This refers to His profound insight into all truth. There is nothing too profound for Him; he cannot be deceived or taken unawares.

7. The Fear of the Lord. This refers to His reverent attitude toward God. All these gifts Jesus Christ had, and they shall come into manifestation when He comes to reign.

III. The Nature or Character of the King's Rule (vv.3-5).

1. A Quick Understanding in the Fear of the Lord. He has ability to quickly discern in the human heart godly fear.

2. An Unerring Judgment. He shall not judge after the appearance. No one will be able to deceive Him.

3. Ability to Render Decisions According to the Merits of the Case. His decisions are not based on hearsay, nor on plausibility, but on first-hand knowledge.

4. Impartial Judgment of the Poor. The time is coming when the poor shall get justice.

5. Reproof with Equity for the Meek. Jesus said that the meek shall inherit the earth. When the Prince of Peace shall reign the meek shall come into their own.

6. Shall Smite the Earth with the Rod of His Mouth. When He comes the earth will be utterly wicked. Apostasy will be manifest on every hand. His blessed reign will be ushered in by the judgment of the nations (Matt. 25:31-46). His girdle shall be righteousness and faithfulness. No discouragement can turn Him aside. His mediatory work embracing the prophetical, the priestly, and kingly, He will complete. Without His coming again and the establishment of His Kingdom, His work as Mediator remains incomplete.

IV. The Harmony and Peace of the Kingdom (vv. 6-9).

This harmony will prevail in the relationship of man and will be extended to the animal kingdom. War will be no more. This peace and harmony will prevail not only among men, but among animals. Each animal is coupled with its natural prey. The cow and the bear shall feed together; the lion shall eat straw, not flesh. The sucking child shall sport with the most deadly serpent. Paradise shall indeed be restored. This shall be made possible through the personal reign of the Messiah in Jerusalem (9). The knowledge of the Lord shall cover the earth as the waters cover the sea.

V. How the Kingdom Will Be Set Up (vv. 10-13).

1. The Elevation of the King (v. 10).

His elevation shall be a sign to the nations; to this sign they shall respond. We see here and there evidence of the workableness of this plan. Wherever Jesus Christ is exalted members of the various nations come together in unity. The only way to bring unity among the nations is to exalt Jesus Christ. He is the universal man. When the universal man is made king there will be national harmony and unity. The only brotherhood that will stand the test is the brotherhood in Christ. Through the incarnation He is gathering together all things to Himself (Eph. 1:10).

2. The Regathering of Israel (vv. 11, 12).

Out from the nations of the earth Israel shall be gathered. Israel and Judah shall unite under the one King in the city of Jerusalem.

3. Envy Shall Disappear from Ephraim and Judah (v. 13). When they shall see Him and be joined to Him the tribal antipathy shall disappear.

4. There Shall Be Physical Changes Which Shall Alter the Surface of the Earth (vv. 15, 16). Because of sin the whole creation has been disarranged. When redemption shall have been completed not only the spirits of men shall be in accord, but there shall be harmony in the animal world, and changes shall be brought about in the earth itself which shall make it fit for the conditions under which men shall then live.

December 28
Review—The Training of Peter and John
Selection for Reading—1 John 1:1-9

Golden Text: "Ye shall be my witnesses." Acts 1:8.

A good way to review the lessons of the six months course of study in the lives of Peter and John will be to arrange them under three heads—their call, their training, their service. The first half of the studies, the part we have now completed, have had to do with the calling and training of Peter and John. The last half, the lessons for the first quarter of 1920, will have to do with their service.

I. Their Call.

1. To Be Disciples (John 1:29-42), (Lesson 1).

Before Christ trains for service He calls to salvation. Salvation must be experienced before acceptable service can be rendered. Christ's urgent call to men and women everywhere is to come to Him for salvation. From those thus called He calls those whom He desires to render special service.

2. To Be Fishers of Men (Mark 1:14-20), (Lesson 2).

It would seem that after their conversion the disciples had gone back to their trade of fishing. Those who are called by Christ unto salvation should go back to their ordinary callings in life, if they be honorable, until He definitely calls them into special service.

II. Their Training.

1. Jesus in Peter's Home (Mark 1:29-39), (Lesson 3).

Christ's entry into Peter's home and the healing of his wife's mother showed to the disciples that He was a sympathizing Saviour, and possessed the power to heal the body as well as to save the soul. This was an important lesson for the disciples to learn in this early stage of their training. We need to keep this truth before us all the while, that Christ is not only willing, but able to save to the uttermost.

2. A Lesson in Trust (Matt. 14:22-33), (Lesson 4).

The pressing and abiding need of the disciples in their ministry was to trust the Lord. The degree of their trust would be the measure of their comprehension of Him as Lord. He revealed His divine power in a new and startling way by walking on the sea. They knew that such a feat was humanly impossible.

3. Peter's Great Confession (Matt. 16:13-24), (Lesson 6).

The Lord had been revealing Himself in various ways to the disciples. He now examines them to see what they know about Himself. Peter, as spokesman for the rest of the disciples, confessed both the messiahship and deity of Christ. This was a crucial point in their experience. After this they could never go back to their old ways of thinking and doing; life could never be the same again. It is so in the case of every one today. Every individual should have a personal knowledge of Jesus Christ, both as to His messiahship and His deity. Those who thus know Him can never go back to their old life.

4. Witnesses of Christ's Glory (Luke 9:28-36), (Lesson 7).

The disciples were offended at the revelation of the cross; their hopes were shattered because they could not see beyond the cross. The transfiguration convinced them not only of His essential glory, but gave them a foregleam of the triumph of Christ in His coming Kingdom (2 Pet. 1:16-18).

5. Jesus Corrects John's Narrowness (Luke 9:46-56), (Lesson 8).

The disciples needed to know that all who are really doing the Lord's work, casting out devils, and casting them out in Christ's name, should be received into fellowship and bidden Godspeed. Religious intolerance is displeasing to Jesus. It is impossible to be neutral in regard to Christ; those who are not for Him are against Him.

6. Jesus Teaches True Greatness (John 13:1-16), (Lesson 9).

They needed to know that the only way to have fellowship with Christ is to have our sins daily washed away in the blood of Jesus, and that the truly great are those who take the lowest place in service for others.

7. Peter and John Asleep in Gethsemane (Mark 14:32-42), (Lesson 10).

Though Christ was suffering the awful agony in the garden, His disciples were asleep. Because they did not watch and pray they failed in the hour of temptation.

8. At the Trial, Crucifixion, and Resurrection of Jesus (John 18:15-18; 19:25-27: 20:1-10; 21:15-19), (Lesson 11).

Peter's presumptuous self-confidence kept him from heeding the Lord's warning. He played the coward and even indulged in oaths. Note the steps in Peter's downfall: (1) Self-confidence (Mark 14:29). Jesus had just told them that all of them should be offended, but Peter was determined to show the Lord that He was mistaken in him. Beware of self-confidence! (2) Failure to watch (Mark 14:37). Self-confidence is always followed by unwatchfulness. One who thinks himself strong will go to sleep. (3) Failure to pray (Mark 14:38). It is the one who realizes his weakness who always seeks the communion of God in prayer. (4) Zeal without knowledge (Mark 14:47). Peter thought now to make up for his lack of watchfulness and prayer by outward acts. Many today are equally foolish. (5) Following afar off (Mark 14:54). Christ's rebuke of Peter for his ignorant zeal cut him to the quick. He is now ready to forsake Him, but is following afar off, no doubt wondering what will be the outcome. (6) Warming himself at the enemies' fire (Mark 14:54). (7) Open denial (Mark 14:66-72).

January 4

Peter Preaches at Pentecost

Acts 2

Golden Text: "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21.

I. The Day of Pentecost Fully Come (vv. 1-13).

1. Significance of the Day. Pentecost is from a Greek word meaning "fifty." It was the feast held fifty days after the wave-sheaf offering (Lev. 23:16). The wave sheaf typified the resurrection of Christ (1 Cor. 15:20-23). In the pentecostal feast two wave loaves were to be offered (Lev. 23:17), typifying the coming together of Jews and Gentiles into the one body.

2. The Gift—the Holy Spirit (vv. 2-4). On this day the Holy Spirit descended upon the disciples. This does not imply that the Spirit was not in the world before this, for throughout all the ages He has been in the world giving life and light to it. It means that from that time forward He would work on a new basis, having the crucified, risen and ascended Christ to present to the world. Indeed, He then formed the new body called the Church, through whom He could witness of Christ to the world. God hath ordained that the Church should be the agent to testify of His grace which is made available to the world through the cross. The Church which Jesus Christ announced He would build (Matt. 16:18) had its beginning at Pentecost. At Pentecost the Holy Spirit fused into one body of which Christ is the head, those that believed in Christ.

3. Upon Whom the Spirit Came (v. 1, cf. 1:13-15)—the twelve and others, both men and women to the number of one hundred and twenty, showing that the gift of the Holy Spirit was for all believers, not merely the apostles. It is the divine purpose that all saved people should be Christ's witnesses in this age. As soon as one's soul is touched with the Spirit's power, his impulse is to preach Christ to lost men. It is not merely a burst of enthusiasm, but a burning, persistent passion. The gift is absolutely essential to witnessing. It was for this "promise of the Father" that the disciples were to tarry at Jerusalem (Luke 24:49).

4. The Marks of the Spirit (vv. 2-4). These marks are external and internal.

(1) External. (a) The sound of a mighty wind (v. 2). This is suggestive of the mysterious, all-pervasive and powerful energy of the Spirit. (b) Tongues of flame (v. 3). Each of the one hundred and twenty was crowned with such a tongue. Tongues show the practical purpose of the Spirit's gift—witnessing; and the fire indicates His purifying energy burning up the dross, making effective witnessing for Christ. (c) Speaking in foreign tongues (v. 4). This was a temporary endowment for this special purpose. This miraculous gift characterized the apostolic age, but no authentic case has been reported in modern times.

(2) Internal. This is seen in the transformation wrought in the disciples. Though a little while ago they were trembling with fear, they now have great courage and self-possession. Peter, who shortly before this cowered before a Jewish maid, now with lion boldness stands before the chief rulers of the city, declaring that they had murdered their king, therefore were guilty before God.

5. The Effects (vv. 5-13). (1) The multitude were filled with amazement and wonder. The gift of the Spirit transforms common men into men of power and influence. Wherever you find men filled with the Spirit you will see the people flocking to hear, and filled with amazement. The disciples did not speak of themselves, but bore witness of the mighty works of God (v. 11). It is the Spirit's peculiar function to witness of Christ (John 16:13-15). (2) Some mocked and foolishly attempted to account for this remarkable occurrence. They accused the disciples of being intoxicated. The world today mocks men and women who testify in the power of the Holy Spirit, even accusing them of being insane. When Mr. Moody, in the energy of the Holy Spirit, was carrying on his great Sunday-school work in Chicago, they mocked, calling him "crazy Moody."

II. Peter's Sermon (vv. 14-47).

Peter's sermon is as wonderful as the gift of tongues—it demonstrates the presence and power of the Spirit, because he was but a Galilean fisherman without culture and literary training. His analysis is perfect. He begins with a brief defense and scriptural explanation of the phenomenon of tongues (vv. 14-21). This is followed by a threefold argument to prove the messiahship of Jesus (vv. 22-36). The conclusion is an appeal to repent and be baptized in the name of Jesus.

1. The Introduction (vv. 14-21). (1) Defense of the disciples against the charge of being drunk (v. 15). This he does by citing Jewish customs, showing that they would not be drunk at such an early hour of the day. (2) A scriptural explanation. He shows that it was a partial fulfilment of that which Joel predicted (vv. 16-21, cf. Joel 2:28-32) would come to pass before the messianic judgment, namely, an outpouring of the Holy Spirit and the salvation of all who call upon the name of the Lord. The behavior of the disciples under the influence of the Spirit was a sign that the prophecy was being fulfilled. In spite of all this Scripture being in process of fulfilment, he assures them that all who call upon the name of the Lord would be saved from the impending judgment.

2. The Proposition or Theme (v. 36)—the messiahship of Jesus. Peter showed great mastery of rhetorical skill in keeping the formal statement of His messiahship in the background until after he had marshalled his proofs. The argument which follows proves that Jesus was the Lord upon whom they were to call in order to be saved.

3. The Argument (vv. 22-36). It was threefold: (1) From Christ's works (v. 22). He was approved of God among the Jews by His miracles, wonders and signs which God did by Him in in their midst, with which they were familiar. These were so outstanding in their significance that a reference to them was sufficient. (2) From His resurrection (vv. 23-32). The Old Testament Scriptures had foretold the death and resurrection of Christ (Ps. 16:8-10). They had great respect for David, who had uttered this prophecy, and whose tomb was then with them as an evidence that he had once lived. Further, they knew quite well that God had made a royal covenant with David. The disciples were living witnesses of Christ's resurrection, for they had seen and talked with Him and handled Him since His resurrection (v. 32). (3) From His ascension to be on the right hand of God (v. 32). The proof that He had ascended on high was the wonderful miracle of the Spirit's operation in their midst; for He had said that upon His ascension into heaven He would send forth the Spirit. The conclusion is that Jesus of Nazareth is both Lord and Christ, the one of whom Joel prophesied (v. 36), and that the Jews are guilty of an awful crime in crucifying Him.

4. The Effect of the Sermon (vv. 37-42). Many people were convicted of their sins, some 3,000 of whom repented and were baptized. The daily life of these believers was a proof of the Spirit's gift. The reality of the Spirit's gift is as strikingly shown by the daily walk as in public speech. The evidence that the coming of the Spirit was real is that (1) they continued steadfastly in the apostolic teaching (v. 42), they turned away from their blind guides and followed new ones. (2) They continued in fellowship with the apostles (v. 42). This fellowship was in the Spirit, around Christ as the head; the one body being illustrated by the one loaf. (3) They continued in prayer (v. 42). The proof of the indwelling Spirit is the life of prayer.

Sunday-School News, Methods, Appliances and Questions

By Hugh Cork

FUNDAMENTAL PRINCIPLES OF CHURCH EFFICIENCY.

Rev. Otis G. Dale, D. D.

III. Worship:

In October we outlined a balanced program of church activity, exhibiting the primary functions of the church, worship, instruction, evangelism and service, in their proper relation. Whenever, in the history of the church, either locally, or of any section of the church general, this essential relationship has been lost, one-sided development and real perversion of purpose have resulted. When worship has received the chief emphasis, to the neglect of the other functions, it has run to formalism and ritualism; when instruction is considered the chief business of the church, as by some today, it tends to become simply ethical culture; when evangelism is given its undue emphasis, to the neglect of instruction and service, it becomes superficial and weak; and when service is overstressed and directed man-ward, it becomes merely social service, and the church becomes a philanthropic society, powerless to save men.

Worship: At one time the church was absorbed with its worship and neglected its work. The tendency of our day is in the opposite direction. The work is vital and must be done; that it is not better done may be due in large part to the neglect of the source of inspiration. "A church must plan *first of all* to bring men to God, and to fill them with a sense of God's presence and power, and if a church will do this, all else will be done by a "sacred sequence." What human spirits need above all things to equip for spiritual life, and service, is the intimate communion with God through the Spirit. This is obtained not by instruction, but through the experience of true worship.

True worship is only possible in the conscious presence of God. It is a matter more of the imagination and the emotions than of the intellect. It is the supreme thing in religious education, and yet its spirit is caught—it cannot be taught. Three elements are of prime importance: leadership, materials, program. As worship is the chief function of the church, so the highest and holiest function of the minister is his leadership of public worship. No other part of his ministry demands such diligent and careful preparation, both of head and heart. Too often, all before the sermon is lightly regarded as merely preliminary, or at best preparatory, to the message. It should be vastly more, it should bear its own message.

But the minister is not alone in his leadership of worship. *Those in charge of the music share the responsibility*, and upon them are the same demands for preparation of heart and life. It needs to be said very plainly, that only worshipers can lead worship, and that leadership at the organ or in the choir by others than sincere Christians is as far out of place as it would be in the pulpit. Moreover, in a vast number of churches the attitude of musicians and people toward the music is wholly wrong. The people want a "sacred" concert, and demand that the music shall entertain. The musicians strive to meet the demand, and usually the music, which should be a large factor in worship, really contributes nothing to it.

The cure of all this is to exalt the music work into a department and put it on the basis of *service* rendered for the purpose of *worship*. Secure a consecrated and competent director who has the vision. Make a canvas of the musical talent of the entire congregation of all ages. It will often be possible to organize three choruses —adult of mixed voices, intermediate of girls, junior of boys and girls. Use the adult chorus regularly in the morning, often supplemented by one of the others; use two and as often as possible, all three in the evening service. The director should be salaried to the extent of at least half, if not all, his time; if organist and director are one, all the better. The pastor should be in the closest co-operation. Where this plan has been worked out, it has transformed the life and work of the church. Where the musical department is not at once possible, at least a chorus choir should be attempted, and work begun with the children looking toward the ideal.

Whatever the leadership of worship, careful attention should be given to the *materials*, especially the music. Two common mistakes are made by organists and choirs; using music that is not essentially worshipful in character, and music which is unintelligible to all but a very small portion of the congregation. These wrongs have been so common and persistent that their real injury to the life of the church is not apparent until corrected. The evil results are attributed to some other cause and endured as incurable.

The purpose of all these remarks is to emphasize the tremendous importance of giving new attention to the matter of worship which is most vital to the spiritual life of the church.

A GREETING FROM JOHN WANAMAKER

Private Office
John Wanamaker
Philadelphia.

October, 27, 1919.

Mr. Hugh Cork, Chicago, Ill.:

My dear Mr. Cork:

Thank you for the kindness of your letter of the 23rd. I am glad to know of your connection with the great Moody Bible Institute and wish you great success in the work.

I am also glad to stand alongside of you, by this letter, and extend New Year's greetings to the Sunday-school workers of America. I know of no other work that begins to compare in results with that attained by the Sunday-school.

This statement is carefully made, from a life-time experience in local, state, national and international Sunday-school work, having been Superintendent of one school, continuously, for nearly sixty-two years, and never missing a session when it is possible to be present.

The modern Sunday-school is a wonderful advance over the old-fashioned methods, and its teacher training, Graded Lessons, Organized Adult Bible Classes, etc., have placed it on a basis of efficiency which makes the study of the Bible a systematic, instead of a rambling, hit-or-miss affair.

There never was a time when the steadying influence of the church of God and its Sunday-schools was so badly needed, and every true and loyal soldier of the Cross must faithfully serve the cause, which may actually mean the preservation of our institutions as well as hereafter wearing the Crown of Life.

Very sincerely yours,

John Wanamaker

RELIGION, OLD AND NEW

An Open Letter to Certain Religious Leaders Who, Out of Their War Experiences, Have Given the Church Advice

In common with many other plain pastors I have read your articles and you have succeeded in leaving me gloriously bewildered. You disagree in your diagnosis—you do not agree on the remedy.

Some of you say the church has failed; others say it has not failed. One says Christianity is defeated; another says it has not been tried. If it has not been tried after two thousand years of preaching it when is it to be tried? One article said the church was on the edge of a precipice and would soon topple over. Another said the church is winning great victories and will soon conquer the world. One of you mentioned a wonderful Christian European civilization. Some one else said, "Give the gospel to 30,000,000 blacks (in Africa) and thus protect them from the evils of an advancing European civilization." Do you mean that we must give them Christianity to save them from Christianity?

The Grand Mix Up

You have told us the time has come to drop all our differences and become one church and one religion. You pointed with pride to the battlefield communion services when Protestant, Catholic Hebrew, Greek, Free Thinker and everything else partook together. Do I understand that you want me to join in fellowship with people who deny the absolute deity of Jesus Christ? I cannot do that. If you insist on doing it you must get along without me. My Lord means too much to me for me to ever join hands with those who would make Him the bastard son of a fallen woman.

You would mould our religious creed according to the trenches. You assured us the men would come back with a knowledge of real religion they never gained in the church. Most of them are back. I admire and appreciate what they did for Old Glory, but I have not seen many signs of a deep religious experience. Many of them seem to know more about swearing and smoking cigarettes than they ever did before. Oh, I know you have told us those things were not against their religion. (Excuse me if this sounds too blunt. Conditions are too serious for mere sentiment.) You told us that to them the great sins are cowardice, selfishness, but I cannot help doubting any brand of religion that allows a man to misuse the name of Jesus Christ.

You have not had much to say about sin and redemption. Are all sinners dead? Was this generation saved at birth?

Scoffing at Old-time Religion

One of you scoffed at the religion of our forefathers as expressed by Jonathan Edwards and his kind. There is a great chasm between their style and ours, but—there were giants in those days—men who knew God, men who had an experience of God in the soul. I remember that Professor James in *Varieties of Religious Experience* says something about Christians today living at second hand upon tradition. I wonder if it is true.

Many of you would change our hymns. Anything that refers to the joy of seeing the face of Jesus in heaven displeases you. Some would cut out all references to the blood of the cross as being too vulgar. Would it please you if our hymns were given up to praise of humanity? If we are to be saved by "service" of course here is no praise due God.

A Mongrel Church

I might "bunch" up your advice and try to make my church attractive to the men back home, but if I followed your advice I would not have a church. It would be a mongrel—part poolroom and part dairy lunch, with a little bit of open forum thrown in. It sounds to me very much like a church described in Revelation, and it is said to be "lukewarm." Conservative is the modern word, but lukewarm is its meaning.

You tell us men are tired of our old-time emphasis on Christian doctrine. We are too narrow, you say. We must broaden out and not insist that every man needs salvation through Jesus Christ. We must admit that all men are religious and allow them to express it as they wish. They are to worship as they please and what they please. I had a little bit of camp experience—not much, certainly not enough to give advice, so I have none. I noticed on Sunday mornings we had scores in our Young Men's Christian Association services while the Catholics had hundreds at mass. We were broad; they were narrow. The Romanist has been saying the same thing for centuries. Protestant theology is growing, and most men are waiting until it reaches maturity. You have accused us of being narrow because we preach but one plan of salvation. According to some of you, if you believe anything definite, you are narrow. If you believe there is some truth in everything but not much truth in anything, you are broad. We have broadened. We are so broad we are flat. Your logic puzzles me. If there is one God, are you narrow to ask men to approach him in the one way he has provided? Is a man narrow who loves only one wife? God loves and asks for love in return. Love is intolerant and will not brook rivals. I have read—though not in your articles—that God is a jealous God. Many of you quoted Matthew 22:39, "Thou shalt love thy neighbor as thyself," without quoting the preceding injunction, "Thou shalt love the Lord thy God with all thy heart."

A Young Minister's Longing

I have heard the sound of the clapping of ands since your articles appeared. Most folks iked them. That does not mean much to me. remember Jesus Christ did not fit into the opular theology of His day. Quite frequently ince then it has been astray.

Whose advice shall I follow? I cannot follow t all. I wish I knew the circumstances surounding the writing of your article. Was it orn in prayer? Was the motive the glory of od or—something else? Forgive me if these uestions are too personal. I am just a young reacher and I do not know much, but I am ungry to know. I do want a fruitful ministry.

I am afraid your articles have only made ne realize how vain is man's wisdom. It is a elief after the confusion of tongues, effusion f ideas and profusion of words to turn to the Vord of God. Brethren, thank you for your dvice, but Jesus Christ is the Head of the hurch and I am going to look to Him for leaderhip.—W. H. Houghton in *The Watchman and xaminer.*

ARE THEY NARROW OR BROAD?

By Hugh Cork

There seems to be an impression abroad that he Moody Bible Institute is "narrow" in its pirit, methods, interpretations and activities. fter nearly twenty-five years of interdenomiational church work and fellowship all over orth America, and for the past nine months on he staff of The Moody Bibe Institute, feel that I am qualified to answer the above uestion.

Instead of finding this Institute "narrow," I nd it in at least seven particulars, broader than ny school of religious training I know:

1. Its belief in the contents of the Book is o broad that it covers every word the Bible ontains, and gives each word the force due it ince it was spoken by "holy men of old who pake (it) as they were moved by the Holy host."

2. It is so broad as to the doctrines taught the Bible that it covers every one. There are hools I have known whose narrowness leaves ut some of God's most precious truths.

3. It is so broad it makes even the university ained student not only learn his English Bible d how to use it, but learn also how to organize d undertake all lines of outdoor, as well as door, practical Christian work.

4. It is so broad that its teaching along the es of the development of child life insists that e child must be developed four square in full oportions as indicated in Luke 2:52, while me schools spend most of their time and give ost of their emphasis to the social and intelctual side of the growing child.

5. It is so broad that its present enrolled udent-body of over seven thousand, as found the day, evening and correspondence classes, vers every state in the Union, and almost as many foreign countries, and comes from almost every evangelical denomination.

6. It is so broad in its denominational fellowship that its graduates are urged by their instructors, as well as the Institute management to find channels of expression for the power resulting from their training among the organized activities of their own denomination. It is not therefore surprising to find nearly all the graduates finding avenues of expression with their own denominational Boards, and those at work abroad at work in thirty-two countries.

7. Its influence is as broad as the world, for not only does its student body come from far away lands, but its financial friends and supporters span the earth, and because of its broadening influence the mails frequently bring unexpected gifts from those who never have seen and some of whom never will see this training spot till He comes.

There are other reasons, but these will suffice to prove my claim that this Institute is not "narrow" but really broader in most of its work than the average religious training school.

QUESTION BOX

Can an officer or teacher use tobacco without lessening his influence among boys and young men?

Ask any class of boys or young men and they will soon tell you. I asked a soldier on the parade ground if I could get closer to his comrades if I learned to smoke cigarettes as he did.

"No," said he.

"Why not?" asked I, "for ninety-five per cent of you fellows smoke."

"But," said he, "we expect something better of you 'Y' men."

How can we secure more and better officers and teachers?

Since the fields are white unto the harvest and your question indicates that real laborers are few, our book of instructions answers the question in Matthew 9:38, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." How often have you called a special meeting for prayer in order to find out whom He, the Lord of the harvest, wants to send into His harvest? We usually take the first one willing to go and then, if at all, pray the Lord of the harvest to bless his efforts. How can He do that for one He did not choose? If we sincerely inquire of Him, He will make it very plain as to whom He has chosen.

Is it well to magnify the responsibility to be assumed by a teacher or officer while they are considering the call?

Always approach the person to whom the Spirit is pointing with a personal interview setting forth the solemn responsibilities of the work in question, reminding him that he must take a day or two for prayerful consideration of the proposition. Do not minimize the work.

Show that it will take time, vision and vim. But remind him he must not accept nor refuse without feeling the Lord has made it plain as to what he should do. Workers who are thus set at work, doing it as unto the Lord, bring results.

HOW TO REACH ALL THE FOLKS FOR THE SUNDAY-SCHOOL

Suggested by W. D. Hudgins

FIND 'EM—This requires a religious census. Get the name, age, church affiliation, in Sunday-school or not, of everyone who ought to be in your Sunday-school.

FIX 'EM—In your organization giving each one a place. It is almost useless to bring them in unless you have a place for them. This means you must grade your school and have due regard for age and sex if you expect to keep them.

FETCH 'EM—There must be a follow-up canvass by teachers, class officers, pastors and others. Use every means possible to enlist every one in the Sunday-school.

FASTEN 'EM—Make your program every Sunday so attractive every one will want to be present. This requires trained officers and teachers and a suitable and well equipped building.

FOLLOW 'EM—Do the best you can and many will be absent. Go after them. Have definite plans for looking after absentees.

FINISH 'EM—Your work is not done until every one has found Jesus as Saviour and is properly related to the activities of your church and trained for effective service.

POOR BUSINESS

We found a church not long since that spends $2,000 for its church music and then asks its Sunday-school to raise the $300 needed for its expenses. The choir is supplied with the very latest and down-to-date music, while the Sunday-school is denied the privilege of many things necessary to its attractiveness and efficiency. The choir, a quartet composed of trained singers who sing classical music, has never sung any one into church membership, as far as is known, while the Sunday-school has been a constant feeder to the membership of the church, contributing at least from sixty-five to eighty per cent of its enrolled members.

From the foregoing the reader can draw his own conclusions. Since the spirit and practice of the above mentioned church is the rule and not the exception, it should make us think and plan to act. Such management is poor business. A business man would spend his money most freely where he receives his largest returns. Let us in church work be sane and sensible and give matters that are of eternal interest at least the same thoughtful consideration that we give to things of a temporal nature.

"SIDE LIGHTS" FOR TEACHERS

The books named below are safe and inexpensive (20 cents each). They will prove particularly helpful to those teaching the International (Uniform) Lessons for December.

For December 14. *Calvary's Cross*, by Moody, Spurgeon, Talmage, Ryle, and others.

For December 21. *The Empty Tomb*, by Maclaren, Moody, Spurgeon, and others. Also (for the Christmas lesson) *Good Tidings*, by Joseph Parker, Talmage, McNeill, and others.

YOUNG PEOPLE'S TOPICS

(*Continued from page 303*).

know Him as He is revealed in Christ; needs to find him as the writer of this Psalm did, according to the first verse. God is the dwelling place of His people. He is the real home of the soul. The apprehension and appropriation of this truth will greatly help towards making next year better than this. The greatness of God must grip us powerfully so that we shall stand unafraid amid the storm and stress. The words of Sidney Lanier in his *Hymns of the Marshes* may well be appropriated by us as we enter a new year.

"As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies,
In the freedom that fills all the space twixt the earth and the skies.
By so many roots as the marsh grass sends in the sod,
I will heartily lay me ahold of the greatness of God."

Out of this meditation on the divine greatness and human need, there comes the prayer of verse 12—"Teach us to number our days that we may get us a heart of wisdom." A heart of wisdom is one which, conscious of its need, recognizes God's mighty provision in the gospel of His Son, and exults in it. This is the beginning of wisdom, for Christ is the wisdom of God (1 Cor. 1:30). "Wisdom crieth aloud in the street. * * * Turn you at my reproof, behold, I will pour out my spirit unto you, I will make known my words unto you. * * * Whoso hearkeneth unto me shall dwell safely and shall be quiet from fear of evil" (Prov. 1:20, 23,33).

The wise heart is one that sees things as they are, not as they appear, a heart in which there is faith that looks not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal (2 Cor. 4:18). For such a heart the glitter and glare have lost their power of attraction, and the glory of the coming day has already dawned.

Missionary Department

THE SITUATION IN KOREA

Reports from time to time trickle through the rigid Japanese censorship from Korea, and all of them are characterized by a unanimity of testimony concerning the measures of cruel repression resorted to by the military government to stifle the political aspirations of the Korean people. Authentic reports of eye-witnesses, and in numerous cases of victims themselves, tell one story of unbridled brutality and inhumanity to a defenceless helpless nation of 20,000,000 people. In return for the iron handed repressive measures visited upon them the Koreans have shown a heroism of passive resistance that is sublime, and a self-restraint that only the loftiest sentiments of patriotism could inspire. Korea's plea is worthy of a wider and more sympathetic hearing.

The passive revolution of March first, when thirty-three eminent Koreans affixed their signatures to a manifesto of national independence has swept the nation, enlisting Koreans of all classes, and measures of stern repression brought against them seem only to increase the intensity of their patriotism.

Instinctively the Japanese have felt that the strongest bulwark of Korea's national aspirations are to be found in the principles of Christianity, hence no class of the people has suffered like the Christians. We print the following from a correspondent of the *Japan Chronicle* as typical of numerous testimonies:

Party left Seoul about 9:30 a. m., April 16, by writer's auto and proceeded to Pal Tan by way of Suwon and Osan, a distance of slightly over forty-six miles in all. About two miles before reaching Pal Tan a large cloud of smoke was seen rising from behind a low hill beyond the market town. The car was stopped for lunch here and the writer strolled over to a near-by cluster of houses, and finding a farmer engaged him in conversation. After a little preliminary talk the conversation was as follows:

"What is that smoke?"

"That is the village that has been burned."

"When was it burned?"

"Yesterday."

"How was it burned?"

(Glancing around fearfully)—"By the soldiers."

"Why, did the people riot or shout for independence here?"

"No, but that was a Christian village."

"Has there been no cheering for independence here?"

"Some time ago there was in the market town on market day."

"But not in that village?"

"I do not think so. Why would they shout all by themselves without any gathering of people?"

"Have the soldiers been here to this village? Are you Christians?"

"Oh no, there are no Christians here."

"What is the name of that village?"

"Chay sum ni."

I then found another man in the same village, and the same questions brought the same answers, with the added information that there were few or no travelers and that it was difficult to know what was happening and the people had not been allowed to gather for market on the last market day.

After lunch we drove down to the town and left the car, as it was impossible to cross the stream at the entrance to the town. We walked past the police station, which is situated where the two main roads entering the town meet. A file of soldiers of the 78th regiment was standing outside the station. As we were passing a Japanese policeman came out and demanded where we were going and ordered us into the station. We entered as two Japanese soldiers got up and left. We all noticed their shoulder straps were red with three stars. This, I am told, is the badge of a first sergeant. The policeman who had called us into the station shouldered a carbine and followed the officers, and in a moment we saw them setting off on the road to Namyang with the policeman in the lead.

Mr. B. now presented his card to the officer and conversed with him in Japanese. I do not speak Japanese but know a little and followed a large part of the conversation. After chatting about the roads, bridges, mutual acquaintances in Seoul, etc., Mr. B. casually asked about the fire. The chief said that there had been a small fire, but that it was now out and did not amount to much. Asked about the disturbances, he said that there had been a little disturbance in that part.

After some more general information Mr. B. asked if rikishas could be procured in the town, as we would like to make a little excursion and see the fire. The chief asked "Which fire?" Mr. B. said the near-by one, but that we would probably like to ride a little for three or four miles in the country. The chief seemed a little surprised, but said "Yes" and sent a policeman with us to the rikisha stand, where we hired three rikishas, and set out. The village from which the smoke was rising was not more than a mile from the town, and after a short ride we left the rikishas and walked around the foot of the hill, on the sides of which was the village we had seen.

Our estimate and the statements of the Koreans agreed that the village had consisted of about forty houses. Only four or five were left standing. The rest were heaps of smoking ashes with flames still visible here and there. We saw groups of women, children and old men, sitting on the hill-side above the village watching the ruins, in dumb despair.

We walked the entire length of the village, and about half way up we saw the corpse of a young man, horribly burned, lying just outside of a building which we learned afterwards had been the church. This body was photographed as it lay. After going the length of the village, we came back along the hill-side and called to a man sitting in one of the groups mentioned. He came and I questioned him, but found that fear and shock had numbed him. He held his head in his hand and said that everything he had and all the results of years of hard work was gone. I condoled with him and asked when the fire had started. He said "About this time yesterday." (2 p. m.)

"How did it start?"

"Why, the soldiers."

"Were many people burned or hurt?"

"The soldiers killed all the Christians that were in the church."

"What were they in church on Tuesday afternoon for?"

"Why the soldiers came and ordered all the Christian men to gather in the church."

"Were there women in the church too?"

"No, the women were told not to come."

"Well, after the Christians gathered in the church what happened?"

"The soldiers fired on them and also used their knives (swords and bayonets); and then set fire to the church."

"How did the other houses catch fire?"

"Some caught from these, and others on the opposite side where the wind did not carry the flames, were set on fire by the soldiers."

"How is it that you are alive?

"I am not a Christian, and only the Christians were ordered to gather."

"Your house also was burnt?"

"Yes, there are the ruins."

"But there are a few houses left, how about those?"

"Those stood by themselves and after the fire had been set in several places if they did not catch they did not set the rest."

I then left this man and walked over to another group. Here there were several young women with babies at the breast, and old women and a boy about nineteen or twenty. These people were Christians and knew C. of the Methodist mission in whose district this church was. I asked the same or nearly the same questions and got the same answers as to time, method, number of killed, setting of the fire, etc. I asked the young man how he happened to be alive, and he replied that he had been away gathering wood on the hills and had returned at night to find all his friends and male relations dead and buried under the flaming ruins of the church. These people showed us where the church had stood, and we went down and found another corpse which was also photographed. The other bodies were still under the ruins of the church.

The people were absolutely destitute. Here and there a few household goods had been snatched from the flames, but none of the little groups seemed to have more than a small bowl of rice or grain for all the survivors. They said that most of them had lost their grain seed for the coming year, and everything, including domestic animals, upon which they are very dependent. We bid goodby to this group after taking their picture and walked through the village to one of the houses that was still standing. Here the owner was a very old man, who said that his house stood alone and had not caught and had not been set because he was not a Christian. His account of the event tallied in every way with that of the others. He did not know how many had been killed but put the number at about thirty. After taking a few more photos we returned to the rikishas and started back to town. The rikisha coolies offered to take us to another place about three miles further on, Suchone, where the same thing had happened a few days before. They volunteered that about fifteen places had been burnt, in most cases Christian centers. This tallied with other stories, and with reports brought up to Seoul to the missionaries in charge of the district. The soldiers had been brought in by auto about two weeks or ten days before and the first villages had been burnt at that time. The chief of police had reported that the trouble had been over some time, and we heard no accusations that there had been any violence on the part of the Koreans, in this city which we visited, though the police claim that violence had been committed in other places. We bade goodby to the police, and returned to Seoul by auto, as we had come, reaching Seoul about 5:30 p. m.

THE TRAGEDY OF THE RUPEE

Upon a situation which was already heavily burdened with new financial responsibilities the appreciation of the rupee has fallen, and will fall, upon missionary enterprise overseas with crushing effect. How many friends realize that owing to the exchange being against us we lose sixpence on every rupee? If our work necessitates the spending of twenty thousand pounds, and this money has to be sent from England, it means that we have to send twenty-seven thousand and five hundred pounds, for we drop seven ousand five hundred in the exchange, and this nount might just as well be thrown into the hames so far as gospel work and the Society e concerned.

Think what could be done with it! It would ıy thirty-seven new missionaries at two hundred ounds a year salary. It would build a new ospital or twenty dispensaries. If it were in-ested it would bring in over three hundred ounds a year for ever. Actually, it does nothing r us and is sheer, absolute, dead loss.

In order to carry out the responsibility which od's people lay upon us, for they give their oney for gospel missionary service, we are mpelled to go into debt, that is to say, in order discharge the trust which is committed to eir hands, the committee are obliged to go into ebt seven thousand five hundred pounds for ery twenty thousand pounds they send to dia. The seriousness of the position is clear d if the exchange does not alter the effect upon l missionary work in India will be disastrous.

The situation can only be remedied by *in-eased industry in production and more prayer.* e earnestly ask for direct, earnest, definite ayer on the matter of the currency, and once ain appeal to our friends to remember our rdens when they make their gifts.

—*The Zenena.*

THE IMMENSITY OF CHINA'S POPULATION

Figures are incomprehensible. One has to vell among this people to understand the im-ensity of the population. There are literally ople everywhere. "The ocean of humanity" no metaphor here. One cannot walk or sit stand anywhere without being entirely en-lfed by human beings within a few moments. ne only retreat from the inexhaustible tides of man life is the haven afforded by our own mes; and even there we are rarely free, for most always there are Chinese with us. I have often had the sensation of being in the midst a great ocean with the waves closing in around . And these limitless waves are without God d without hope, and often without the simple cessities of life.

At the base of China's awful misery is a wrong nception of God and worship. The unimagin-le poverty is due in the main to over-popula-n. Over-population is due to the abnormal sire for sons. This, in turn, is due to ancestral rship. So we see that the fundamental need this vast people is religion—a right conception God and the future life. Therefore China" st valuable helpers are the missionaries—the n and women who, by bringing to them the ht conception of God and the future, are rking at the deep underlying cause of all of ina's sorrow.—L. D. Patterson, Sungkiangs ina.

THE CALL OF THE WAITING WORLD

Two African chiefs came to James Chalmers and said: "We want Christian teachers. Will you send them?" Chalmers had no one to send and he said: "I have no one." These two chiefs came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country and arrived on Sunday morning. To his surprise he saw the whole nation on their knees in perfect silence.

Chalmers said to one of the chiefs: "What are you doing?"

"Why," said the chief, "we are praying."

"But," Chalmers said, "you are not saying anything."

"White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here, and for hours we have been on our knees, *But we do not know what to say.*" What a picture of the waiting nations! "That thou doest, do quickly."—D. M. Panton, in *Charlotte Chapel Record*, Edinburgh.

We cannot serve God and mammon; but we can serve God with mammon.—Robert E. Speer.

The prospects are as bright as the promises of God.—Adoniram Judson.

No man can accomplish great things unless he is an optimist. But what does that mean? There are some folks who call themselves by that name—although there is usually another "ism" attached to their belief,—who have adopted mottoes something like the following: "Forget it," "There is no evil," "Look happy and you will be happy," "God's in His Heaven, all's right with the world!"

Sounds rather pretty, doesn't it? There is a certain amount of truth in these little "sunshine" opiates, but what are the facts?

In the first place, there are some things which it would be criminal to forget, because there is evil. Looking happy and smiling is a very fine antidote, but we can't all be "Happy Hooligans," and most of us don't want to be. We'd rather be real men, leaving the tomato can and the scrubby beard to those who enjoy that sort of thing.

There is sin in the world. There is tragedy. There is suffering. Hundreds of thousands of children are in mills and factories who should be at home or in school. There are slums, with their hell-holes. There are saloons, with drunkenness and brutality. Will the rosy-posey doctrine of the long-haired man and the short-haired woman doctrinaire smile these away?

"God's in His Heaven"—yes, but all's not "right with the world." It's going to be right, and that's why we can well afford to be optimists—but not the kind that expect to usher in the millennium by a smile.—Rev. Charles Stelzle.

For Sermon and Scrap Book

PRAYER FOR CHRISTMAS EVE

O Lord, there sit apart in lonely places,
On this, the gladdest night of all the year,
Some stricken ones with sad and weary faces,
To whom the thought of Christmas brings no cheer.
For these, O Father, our petition hear,
And send the pitying Christ-child very near.

Lord, there be toiling ones, on whom life's burden
Presses so ceaselessly, they have no time
To snatch for a brief hour rest's blessed guerdon,
Or swell by one faint note our Christmas chime.
For these, O Father, our petition hear;
Send Thou the lowly Christ-child very near.

And there be tempted souls, this night, still waging
Such desperate warfare with all evil powers;
Anthems of peace, while the dread strife is raging,
Sound but as mockery through their midnight hours.
For these, O Father, our petition hear,
And send the tempted, sinless Christ-child very near.

O Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly love denied;
Who hear but dirges in the loud bell's throbbing,
For loved ones lost, who blessed last Christmastide.
For these, O Father, our petition hear,
And send the loving Christ-child very near.

For those who from disease of body languish,
For those who weep for children gone astray,
For those whose sore hearts hide in secret anguish
Some grief which shrinks from the clear light of day.
For all who suffer, our petition hear,
And send Thou Christ, the Comforter, most near.

—Selected.

PEACE ON EARTH

Happy the day when every war-horse shall be houghed, when every spear shall become a pruning-hook; and every sword shall be made to till the soil which once it stained with blood! This will be the last triumph of Christ. Before death itself shall be dead, death's great jackal, war, must die also; and then shall there be peace on earth, and the angel shall say, "I have gone up and down through the earth, and the earth sitteth still, and is at rest: I heard no tumult of war or noise or battle."—C. H. Spurgeon.

THE FIRST CHRISTMAS SERVICE
Luke 2:1-20

Introduction: Historical—contextual.

The birth of the Saviour was a fulfilment of prophecy (Micah 5:2). King Augustus did not plan, but God did.

I. The Audience—Shepherds (v. 8).

A wonderful privilege was theirs. While faithfully discharging their duty, the glory of God was made known to them. We should be prepared to see the glory of God anywhere—in the home, in the office, in the shop, on the farm.

II. The Preacher—the Angel of the Lord (v. 9).

The world was in darkness and could not comprehend the light (John 1:5). It was necessary for a messenger from heaven to direct their attention to Him who is the light of the world. Angels are God's ministers to those who are heirs of salvation (Heb. 1:14). May God give us eyes to behold the angels of the Lord about us!

III. The Message—Good Tidings (vv. 10-12).

1. A Saviour Born (v. 11). One of the most common experiences of life is the birth of babies. Among the many born that night there were none like this one, neither before nor since. It was "Wonderful," for it was God clothing Himself with humanity (Isa. 9:6, 7; cf. Luke 1:35).

2. Peace (v. 14). Peace with God (Rom. 5:1), peace of God (Phil. 4:7), peace of heart, peace with the world. How incongruous our times with that which is for everyone who accepts the Saviour!

3. Joy (v. 10). Why? Free from the guilt of sin. Free from the burdens of life.

4. Good-will to Men (v. 14). God is satisfied with the offering of the Saviour for sin. Through Christ His good-will is expressed to men.

IV. The Choir—The Heavenly Host (vv. 13,14).

Their message was "Glory to God in the highest!" These heavenly beings, with becoming reverence, cry: "Holy, holy, holy, Lord God Almighty!" (Rev. 4:8; cf. Isa. 6:3).

V. The Result (vv. 16:20).

1. The shepherds with haste came to see the Saviour (v. 16).

2. They made known abroad the message (v. 17).

3. They glorified and praised God (v. 20).

Conclusion: Application of the truth to the present day.—P. B. Fitzwater.

ALL THE YEAR THROUGH

Resting on His promise,
What have we to fear,
God is all-sufficient
For the coming year.
—F. R. Havergal.

A PROSPEROUS YEAR

Three essentials for enjoyment during the year—

1. "Cleave to the Lord." Acts 11:23.
2. "Love one another." 1 John 4:7.
3. "Always abounding in the work of the Lord," 1 Cor. 15:58.

—W. W. F.

THE PSALMIST'S NEW YEAR RESOLUTIONS

Psalm 119

1. A resolution to praise, v. 7.
2. A resolution to study, v. 15.
3. A resolution to obey, v. 32.
4. A resolution to serve, v. 46.
5. A resolution to give thanks, v. 62.
6. A resolution to remember, v. 93.
7. A resolution to be faithful, v. 117.

—D. van Dyke.

A HAPPY NEW YEAR!

God make your year a happy one—
Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes;
Not by making your path easy, but by making you sturdy enough to tread any path;
Not by taking hardship from you, but by taking all cowardship and fear from your heart as you meet hardship;
Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows;
Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help;
Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ, "who loves you."
God make your year a happy one!—Cleland B. McAfee.

The very fact that you have troubles is a proof of His faithfulness; for you have got one-half of His legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation:" you have got that. The next clause is: "In me ye shall have peace." You have that too. "Be of good cheer; I have overcome the world." That is yours also.
—Charles Spurgeon.

THE BLESSINGS OF GOD'S PEOPLE

1. The Purposes of God to His People. Ephesians 1 and 3.
2. The Position of God's People. "In Christ Jesus." Ephesians 2:6.
3. The Possessions of God's People. Riches of His grace. Ephesians 1:7.
4. The Practice of God's People. "Walk in love." Ephesians 5:2.
5. The Panoply of God's People. "Put on the whole armor of God." Ephesians 6:11.
6. The Prayer of God's People. "Praying always with all prayer and supplication for all the saints." Ephesians 6:18.
7. The Peace of God's People. "For He is our peace." Ephesians 2:14.

—Chas. Inglis.

SEVEN LOOKS

Salvation

Isa. 45:22: "Look unto me and be ye saved."
Illustration: Num. 21:9: "When he beheld * * he lived."

Safety

Gen. 19:17: "Look not behind thee."
Illustration: Phil. 3:13: "Forgetting those things * * behind."

Surrender

2 Cor. 4:18: "Look not at things seen."
Illustration: Luke 18:22: "Sell all that thou hast."

Service

1 Sam. 17:18: "Look how thy brethren fare."
Illustration: Gen. 4:9: "Am I my brother's keeper?"

Sacrifice

John 4:35: "Look upon the fields."
Illustration: Matt. 19:27: Luke 5:27. "Forsook all."

Success

Heb. 12:2: "Looking unto Jesus."
Illustration: Heb. 11:27: "Endured as seeing him * * invisible."

Satisfaction

Isa. 8:17: "I will look for him;" Luke 21:28: "Look up."
Illustration: 1 John 3:2: "We shall be like him."

—A. S. Reitz.

THREE FATAL MISTAKES IN PSALM 10

Or, Spiritual Heart Disease

1. "He hath said in his heart, I shall not be moved" (v. 6)—i. e., Sin is not seen.

2. "He hath said in his heart, God hath forgotten" (v. 11)—i. e., Sin is not remembered.

3. "He hath said in his heart, Thou wilt not require it" (v. 13)—i. e., Sin is not punished.

—B. B. Sutcliffe.

A SERMON TO THE SEATS

As announced for tonight, I am to speak to the seats. This has been on my mind for some time. We have special days set apart for old people, children, mothers, college, missionary, etc., but none for the seats. I shall divide my talk into two parts: Things Praiseworthy, and Things Blameworthy.

1. **Praiseworthy Things.** (Some things which can not be said of all men). You are always present. No matter what the weather is. It is never too cold, warm, wet, or dry for you. No matter what is going on in the other churches, you are always here. I can depend on you. You do not attend the theater, do not dance or play cards, do not go to Sunday baseball or Sunday picnics, nor even go visiting. You show by your presence that you are always on the side of righteousness and truth. You never miss preaching, prayer-meeting, Sunday-school, K. L. C. E., or the missionary meetings. I notice that there are two kinds of seats: full and empty. I appreciate your presence, but would rather there were less empty ones and more full ones. I must praise you empty ones for this one thing: you are always here and right up here in front. I wish the full ones would crowd you out so there would be none in the service.

Your deportment is good. You never disturb the service by coming in late. You are always on time, especially you empty ones. We did think of giving you a coat of oil last spring. Perhaps if you had a new dress you would come late so that all could see it. You never look around when any one comes in late. You never whisper or read books or papers, to let the preacher know that ouy are not interested in what he has to say. You never go to sleep during the sermon. You never find fault with the preacher nor his sermon.

You are a peaceable set. You never quarrel among yourselves. You never get mad and stay away from church because you don't like each other. You are quiet, loving seats. I commend you for it. You are established, firm, stable. You are not like the moon, which changes every quarter. You are not chasing after something new all the time. You are loyal. I can depend on you. Nevertheless, I have some things against you.

2. **Blameworthy Things.**—The service is of no help to you. My efforts are all a failure. You are no better than a year ago. You are hard, unsympathetic. You have no feeling. You are not moved by anything I say. You do not seem to appreciate my efforts nor the sacrifice I make for you. You pay no attention to what I say. It only goes to the surface. You are no help to me in my work. You never invite any one to church, visit the sick, bring me flowers, nor speak to souls. You are so hard, so indifferent, so inactive. People ought to sit on you.

You never pray. You are always at prayer-meeting but never take part. Neither do you pay. God loves a cheerful giver, but you never give a cent. You would let the preacher starve. A preacher complained that his people did not support him except with wormy apples. "By their fruits ye shall know them."

You seats are not sociable. You never speak to each other, nor to strangers. You never visit each other nor the newcomers. You are no inspiration to the preacher. You are so cold and stiff and formal that a preacher may study and be filled with the Spirit and preach with power, but you would cool off the furnace of the three Hebrews. The preacher can dust you and clean you up, but you do not appreciate it. You never say: "Thank you."

You empty seats do not help your pastor fill you. Rather you discourage those who do come. I heard some say they came to church but saw so many empty seats that they went out and would not come back. Your emptiness says: "Stay away." When people see so many of you empty seats here, they lose confidence in your preacher and some get the idea that there should be a change.

Your message to the world is not good. You empty seats speak louder than unbelief that religion is a failure. The world, Satan and all unbelievers, know you are here and they rejoice. I wish I might stop your mouths and fill every seat and thus cause the church of Jesus Christ to triumph.

Now, in conclusion, my dear seats, let me say to those of you who are always here but empty: I hope you will see your responsibility and try not only to be present but to be filled. To those who are always present and filled: Don't get discouraged, but be faithful, and some day those who sit in you will sit in the seats of the Church Triumphant, where there will be no empty seats.—J. E. Stauffacher, in *The Evangelical.*

The secret of self-knowledge is to be searched by God.

The secret of purity is to be cleansed by God.

The secret of continuance is to be kept by God.

The secret of a full life is to walk with God.

The secret of an overflowing life is to be filled with the Spirit of God.—G. H. C. McGregor.

An interesting Bible study may be found in noting where God has used the foolish and weak things to accomplish great ends. Moses led the children of Israel out of Egypt with no other visible power than a dry stick; Gideon routed an army with the rattle of broken pitchers and candles and Joshua destroyed a city with rams horns. The same is true in regard to the men whom God has used and it may be truly said that the Lord has always a great place for a man who is willing to do small things.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

J. H. Leonard is at Fenwick, Ont., where the Methodist and Presbyterian churches have united for a revival meeting.

J. Roy Weakland writes: "My campaign at Carthage, N. Y., was a success in every way: I am now at Black River, N. Y.

Rev. Jack Cardiff and wife opened a meeting at Mansfield, O. on November 2. They report great interest and are looking for great things, with the help of God.

G. A. De Flon, evangelist, writes as follows: "I am still in the battle. Since I sent in my last report I have been working in Colorado. From here I go to Sedan, Kan."

Dr. H. P. Dunlop reports this is the busiest season of their years of evangelism with dates from Houston, Tex. to New York. They solicit the prayers of God's people.

There were some hopeful conversions in the meetings of Evangelist Fred Geisenheiner, at the Jordan Presbyterian Church, near Chatfield, Minn., held about the first of October.

James A. Armstrong just closed a three months tent campaign at Worth, Eolia and Cyrene, Mo. The meetings were successful, large crowds attended and many souls were converted.

Mr. and Mrs. H. J. Bray closed a meeting in the Onward Presbyterian Church of Chicago, resulting in 46 conversions. Mr. and Mrs. Bray begin a meeting in Summer Hill, Ill., December 21.

Evangelist G. Raymond Powell closed a successful meeting at Hartford City, Ind., resulting in 85 conversions and 13 accessions to the church. From there Mr. Powell went to Jennings, La.

The Lingren-Erwin Party report as follows: "The work in Estherville, Ia., is opening up nicely. This makes our twenty-second meeting in northwest Iowa within the past three years. With but two exceptions the series has been consecutive."

Melvyn M. Lawton writes: "Permit me to report a gracious meeting in Onancock, Va. I go next to Chestertown, Md., to assist in a union campaign, the date, November 9 to 30. I will be engaged at Snow Hill, Md., in January."

Rev. A. A. Haggard writes: "We have just closed a wonderful revival in New Brookland, S. C., resulting in 665 conversions. The meeting lasted seven weeks. We have a large tent and are holding union meetings. Just began a promising meeting in Columbia, S. C."

The Toronto Jewish Mission reports as follows: "The work has been carried forward without a break throughout the summer, and the Lord has granted blessing upon the efforts put forth. The Bible women, Misses Kreick and Lauber visited many Jewish homes with the message of the gospel."

Dr. J. C. Massee has received a call from the Baptist Temple, Brooklyn, N. Y., to succeed Dr. George Caleb Moor in the pastorate. Dr. Massee is well known to our readers, having been a prominent speaker in the conferences held at The Moody Bible Institute, and also in the conferences on fundamentals.

The Vom Bruch Party are in a two months effort under the auspices of the Los Angeles County Christian Endeavor Union, holding eight meetings in the county, one week at each place. They just closed at Santa Monica, Calif., with 41 people at the altar the closing service and are now at Redonda Beach.

Rev. A. C. Dixon, D. D., formerly pastor of Spurgeon's Tabernacle, London, England, has agreed to help his old friend, Rev. Dr. David J. Burrell of the Marble Collegiate Reformed Church, New York, for five months, the object being to carry on evangelistic work in the old conservative Dutch church.

J. Gordon McPherson reports as follows: "I am here in the midst of a glorious revival with New Bethel Baptist Church. The Lord is honoring His Word, backsliders are being reclaimed, sinners converted and saints edified. We shall go from here to Tyler, Tex. I ask the saints everywhere to pray for us."

Mr. and Mrs. John Imrie, singing evangelists, closed a meeting at Dighton, Kan. with Evangelist W. A. Burch. From there they went to Ingalls, Kan., where they are conducting a meeting in a union church. They will join Evangelist Griffin after the Ingalls meeting and will be busy until the Christmas holidays.

S. E. Lewis writes: "God wonderfully blessed our work at Hinsdale, N. Y. Thirty-six came forward at the first invitation and many others followed as the meeting continued. The pastor baptized 26 the day the campaign closed. We go from here to Gasport, N. Y., for our next meeting. I am assisted by Mr. E. G. Angevine."

H. C. Steens is assisting in an evangelistic meeting at Petaluma, Calif., and writes as follows: "Two weeks of a three weeks evangelistic campaign have gone. About fifty conversions. Interest is growing and we believe that conviction is going to sweep this whole coast for good and for God. Three in party, Evangelist Jerry Jeter, Mrs. Jeter and myself."

Evangelist Charles F. Raach, assisted by Professor and Mrs. G. E. Vinaroff, closed a four weeks evangelistic campaign at Green Mountain, Ia. There were 45 conversions and 60 accessions to the church. Besides the souls won the community was greatly uplifted and the Christian people were made to realize their obligations to Christ and the church.

The Night Church, 22 Quincy St., Chicago, reports as follows:

"We are maintaining our testimony now in the very heart of the Loop, in front of the Federal Building. A finer site for open-air evangelism scarcely exists in the world —beside the human river, where from 2,000 to 5,000 people pass every hour."

Evangelist W. S. Colegrove and party conducted a three weeks meeting in the Congregational church at Saranac, Mich., of which W. S. Ross, '15, is pastor. A newspaper clipping states, "Never has our city been so stirred by the gospel of Christ and never has such interest been shown in religious things as was witnessed during this series of meetings." Evangelist Colegrove is now at Pottersville, Mich.

S. D. Goodale writes: "We closed a splendid meeting in Osborn, Mo., last Sunday night. Among the converts were some of the most prominent men of the place. Everything seemed to take on new life. We began at Fairmount, Neb., last night. There seems to be a great need of a revival in this place. We had a very small attendance to begin with, yet there is a membership of about 350."

The Franklin Evangelistic Party, consisting of Rev. T. D. Franklin, evangelist, W. E. Moon, director and soloist and Elsie R. Franklin, pianist, closed a most successful and blessed campaign at Bloomfield, Ia., in which many unsaved were turned to God, His children greatly blessed, and twenty-four homes establishing the family altar. From there the party went to Ollie, Ia., where they began on Oct. 28. The permanent address of this party changes from Pella, Ia., to 909 12th St., Eldora, Ia.

P. H. McCarthy, Superintendent of the Morning Star Mission, Joliet, Ill., says: "We have just celebrated our tenth anniversary of the founding of the Mission. The report for the past year shows four hundred forty-seven conversions. Poverty and misery produces crime, and I find it is easy to reach the soul through the stomach. It matters not what a man loses if he saves his soul, but if he loses his soul, it matters not what he saves, so we reach hundreds through the fourteenth chapter of St. Luke; and if you have empty seats, try a little bread in your sermons. It fills our mission to overflowing."

The Wells-Loes Party conducted one of the most successful meetings of their experience at Burlington, N. Dak., last month. The services were held in the Presbyterian Church, the only church in the town. The meetings brought four Institute graduates together: Rev. Fred W. Christ, '11; pastor; Rev. W. M. Weibel, '11, S. S. missionary, Minot Presbytery; Harry Dixon Loes, '15, director of music; Miss Birdie C. Loes, '19, pianist. The evangelist was Paris E. Wells, D. D., of Fargo.

In past years Burlington had had a hard name, "bootlegging" and other vices having full sway in the town. Being a mining community, the

Birdie C. Loes, Harry Dixon Loes, D. E. Wells, W. M. Weibel, F. W. Christ

transient population was infested with undesirable elements. But the leading banker testified on the closing night that Burlington was a new town as a result of the meeting, and that it was worth more to them than the acquisition of the state mill, which is being sought by the cities.

Another convert, who had been one of the leaders in wickedness, confessed that he had maintained a "blind pig" with a standing order of 20 barrels of beer a week from a St. Paul brewery. With a smile of joy on his face he added "But, thanks to Jesus Christ and Dr. Wells, now I have an order in for Bibles!" Other testimonies of striking character were given, showing that the old gospel has the same old power.

Mr. Christ is doing a splendid work in this neglected part of the Northwest. Out of the 115 professions, he received over 90 into the church. A promising Young People's Society and a strong Men's Club were organized to conserve the results of the meetings. From Burlington the evangelists went to Walhalla, N. D.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

William Asher—Jan. 4, Nashua, N. H.

H. J. Bray and wife—Dec. 21-Jan. 4, Summer Hill, Ill.

Carl Bassett—Until Dec. 7, Oakland, Calif.

Berge Sisters—Dec. 1, Milton, Del.; Dec. 28, Johnstown, Pa.; Jan. 18, Camden, N. J.; Feb. 8, Frostburg, Md.; Feb. 29, Irvington, N. J.

W. E. Bilyeu—Y. M. C. A., Fort Sill, Okla.

Chester Birch—Until Dec. 10, Cambridge, O.

W. A. Bodell—Nov. 23, Rockford, Ill.

C. B. Brooks—Nov. 30, Adrian, N. Dak.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

W. S. Colegrove party—Nov.-Dec., Battle Creek, Mich.; Dec.-Jan., Clarksville, Mich.

The Conners—Until Dec. 7, Mt. Pleasant, Ia.; Dec. 8-28, Barnes City, Ia.

H. T. Crossley and J. H. Leonard—Nov. 23, St. Thomas, Ont.; Dec. 28, Watford, Ont.; Jan. 25, Walkerton, Ont.

Ira L. Deal—Until Dec. 7, Fairbanks, Ia.; Dec. 8-22, Glenvil, Neb.

John M. Dean Party—Until Dec. 14, Monte Vista, Colo.

H. P. Dunlop and wife—Until Dec. 13, Vandalia, Mo.; Dec. 28-Jan. 18, Savannah, N. Y.; Jan. 25-Feb. 15, Upper Sandusky, Ohio; March 15-April 5, Moberly, Mo.

J. W. Erskine—Jan. 25-Feb. 9, Ashtabula, O.

E. A. Fernlund—Dec., Milaca, Minn.

Clyde Lee Fife—Dec., Fremont, Neb.

E. J Forsythe Party—Dec., Cornwall, Ont.; Jan.-Feb., Detroit, Mich.

J. Walter Gibson—Jan.-Feb., Daleville and McCown, Ind.

S. D. Goodale—Until Nov. 23, Ashland, Kan.; Nov. 25-Dec. 21, Protection, Kan.

Roy Gourley—Y. M. C. A., Erie, Pa.

John Greenfield—Nov.-Dec., Alice and Casselton, N. Dak.

R. A. Hadden—Y. M. C. A., Camp Kearney, Calif.

Joseph W. Hakes—Dec. 2, Brooklyn, N. Y.

John S. Hamilton Party—Until Dec. 14, Bedford, Ia.

I. E. Honeywell Party—Until Dec. 15, Toronto, Canada; Jan., Red Bluff, Calif.; Feb., Corning, Calif.; March, Redding, Calif.

Viola Belle Kachel—Nov., Catasauqua, Pa.; Dec., Lavelle, Pa.; Jan., Allentown, Pa.

P. H. Kadey Party—Nov.-Dec., Middleton, Mich.

Kendall and Parker—Nov. 28-Dec. 21, Ottawa, Kan.; Dec. 28-Jan. 12, Hepler, Kan.; Jan. 15, Emporia, Kan.

Carl E. Kircher party—Nov. 27, Elgin, Neb.

Walter Klingler—Jan., Elyria, O.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and W. S. Dixon Party—Nov. 26-Dec. 14, Eldorado Springs, Mo.; Dec. 31, Brookfield, Mo.

Lindgren and Erwin—Dec., Clear Lake, Ia; Jan., Sibley; Mar., Algona, Ia.; June, Sioux Rapids, Ia.

Richard Low—Dec., Webster, Kans.

A. S. Magann—Salvation Army Campaign.

H. J. Magonigal—Until Dec. 7, Elverson, Pa.; Dec. 8-21, Savage, Md.; Jan. 4-16, Gibbstown, N. J.; Jan. 18-30, Kingston, N. J.; Feb. 1-22, Worcester, N. Y.

J. W. Mahood and daughter—Until Nov. 25, Parsons, Kan. Nov. 27-Dec. 20, Laramie, Wyo.; Jan.-June, Oregon.

Mathis-Vessey Party—Dec., Coats, Kan.; Jan., Coffeyville, Kan.

Harry L. Maxwell—Until Dec. 7, Monticello, Ind.; Dec. 11-Jan. 1, Terre Haute, Ind.; Jan., Clarksburg, W. Va.; Feb., Shelbyville, Ind.

McCombe-Clase Party—Dec., Geneva, N. Y.; Jan., Camden, N. J.

H. Evan McKinley—Until Dec. 21, Fulton, Ind.

L. J. Mitchell Party—Until Dec. 21, Auburn, Ill.; Jan. 4-Feb. 1, Flat Rock, Ill.

T. LeRoy Muir—Nov. 30, Port Ewen, N. Y.; Jan. 4, Salona, Pa.

Earle Naftzger Party—Dec. 28, Fort Wayne, Ind.; Feb. 1, Bourbon, Ind.

P. C. Nelson—Dec., Milwaukee, Wis.

O. A. Newlin Party,—Nov.-Dec., Three Rivers, Mich.

George E. Nhare and wife—Feb., Rochester, N. Y.

William P. Nicholson—Dec., Casa Grande, Ariz.; Jan., Maricopa, Calif.; Feb., San Bernardino, Calif.; March, Santa Paula, Calif.; April, Sonora, Calif.

David F. Nygren and Mrs. Nygren—Dec., Topeka, Kan.; Jan., Berwyn, Ill., Feb., Ravenswood, Chicago, Ill.

Emma Paige—Until Nov. 30, Chariton, Ia; Dec. 2-21, Aurora, Neb.

Sara C. Palmer Party—Nov.-Dec., Hastings, Pa.; Jan., Virginia, Minn.; Feb., Louisville, Ky.

Grace Sutton Powell—Y. W. C. A. California.

The Prestons—Until Dec. 25, Toronto, Can.

Charles F. Raach—Dec., Norway, Kan.; Jan., Beatrice, Neb.

Rayburn-Wickland Party—Dec., Pratt, Kan.

C. Fenwick Reed—Dec. 1-14, Sac City, Ia.

George D. Reep—Until Dec. 21, Niles, Mich.; Dec. 28-Jan. 18, South Bend, Ind.; Jan. 25-Feb. 15, Elkhart, Ind.; Feb. 22-March 14, Lawndale, O.; March 21-April 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

A. P. Renn and H. A. Backemeyer—Dec. 3-21, Paris, Ill.

Richer Brothers—Dec., Sidney, Ind.; Jan., Galveston, Ind.,

Myrtle M. Saylor and Suzanne Gardner—Until Dec. 21, Williamsburg, Ia.

Charles Reign Scoville Party—Nov.-Dec., Deming, N. M.; Jan., Kearney, Neb.

Annie Agnes Smith—Until Dec. 14, Philadelphia, Pa.

Chas. Cullen Smith—Nov., Chamberlain, S. Dak.; Dec., Armour, S. Dak.; Jan., Trenton, O.

Gipsy Smith, Jr., and Charles F. Allen—Nov.-Dec., Norwich, Conn.; Jan., Knoxville, Tenn.

Reuben S. Smith—Nov. 25-Dec. 7, Fairview, Mass.; Dec. 9-21, Lochmere, N. H.; Dec. 30-Jan. 11, Chicopee Falls, Mass; Jan. 13-25, East Sumner, Me.; Jan. 27-Feb. 8, Ogunquit, Me.

Morgan Lee Starke—Until Dec. 14, Laurel, Md.

George T. Stephens and Party—Nov.-Dec., Trenton, Ont., Can.

Strathern Evangelistic Party—Dec., Afton, N. Y.; Jan. Parsons, Pa.; Scranton, Pa.; Feb., Dickson City, Pa.

E. S. Stucker and Foster Jones—Dec. 1-14, Eau Claire, Wis.; Jan. 1-18, Wichita, Kan.

William A. Sunday Party—Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.

The Taylor-Fleming Party—Nov. 23-Dec. 21, Lancaster, Wis.; Dec. 28-Jan. 25, Menomonie, Wis.; Feb. 1-29, Monroe, Wis.

John W. Troy—Nov.-Dec., Walla Walla, Wash.; Jan., Salem, Ore.

Thomas P. Ullom—Y. M. C. A., Camp Gordon, Ga.

Ray G. Upson—Y. M. C. A., Dayton, O.

Vom Bruch Evangelistic Party—Dec., Hammond, Ind.; Jan., Naperville, Ill.; Feb., Philadelphia, Pa.; Mar., Ohio and Michigan; April, Wisconsin.

J. Roy Weakland—Dec., Three Mile Bay, N. Y.

W. W. Weaver—Until Dec. 17, Bridgeport, N. S., Canada.

Charles F. Weigle—Jan., Altoona, Pa.

Owen O. Wiard—Dec. 4-10, Haxtun, Colo.; Dec. 12-18, Belleville, Kan.; Dec. 19-25, Lovewell, Kan.; Dec. 28-Jan. 3, Pottstown, Pa.; Jan. 6-7, Nokesville, Va.; Jan. 8-9, Daleville, Va.; Jan. 11, Louisville, Ky.; Aug. 8-16, Sister Bay, Wis.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

E. L. Wolslagel—Beginning Jan. 1, Durham, N. C., Auburn, Ala., Fort Myers, Fla., Danville, Ky., Nashville, Tenn., Louisburg, N. C.

Wm. Malcolm Young—Dec., Avilla, Ind.

J. E. Zoller Party—Dec., Vanderbilt, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Student Volunteer Movement, Eighth International Convention, Des Moines, Ia., Dec. 31-Jan. 4, 1920.

World's Sunday-school Convention, Tokyo, Japan, Oct. 1920.

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Unfoldings in Romans, by Robert Thomson.

This is a thought-stimulating little book which will strengthen the faith of those who meditate upon God's righteousness which faith makes real.

136 pages. 7½ x 5 inches. Morgan & Scott, 12 Paternoster Buildings, London, E. C. 3s., net. P. B. F.

"At Hand," by Walter Scott.

This is a wholesome book on prophecy. It is well suited to the busy man who wishes the teachings of the blessed hope set forth in a succint form with the Scripture references cited.

213 pages. 7½ x 5 inches. Morgan & Scott, 12 Paternoster Buildings, London, E. C. 2s. 6d., net. P. B. F.

Select Notes on the International Sunday School Lessons, by Rev. F. N. Peloubet, D. D., and Amos R. Wells, Litt. D., LL. D.

This is the forty-sixth annual volume of this well known lesson help. This volume is every whit up to the standard of the former ones. While one cannot endorse everything said in the book, especially when dealing with dispensational matters, it is perhaps the best volume published on the lessons.

384 pages. 9 x 6 inches. W. A. Wilde Company, Boston, Mass. $1.50, net. P. B. F.

The Gist of the Lessons for 1920, by Rev. R. A. Torrey, D. D.

This is the twenty-first of the small vest-pocket booklets containing Dr. Torrey's notes on the International Sunday-school Lessons. It is surprising what a mass of helpful comments there is in this small publication.

153 pages. 2½ x 6 inches. Fleming H. Revell Company, New York and Chicago. 30 cents, net. J. H. R.

The Modern Conflict Over the Bible, by Rev. G. W. McPherson, D. D., second edition, revised and enlarged.

We have not yet been able to read this edition, but four new chapters have been added and the personal element of the earlier edition eliminated for the most part. The author believes it to be a stronger presentation of the truth in many ways, and we commend it for its plainness of speech and its courage.

213 pages. 7½ x 5 inches. Rev. G. W. McPherson, D. D., 34 St. Andrew's Place, Yonkers, N. Y. $1.25, net. J. M. G.

The Hope of Glory, by Rev. Edwin Charles Dargan, D. D.

The twelve sermons in this volume are easily understood by the uneducated, and will hold the attention of the most scholarly and exacting. The author is a great teacher of homiletics and here offers an impressive clinic in that branch of the preacher's work. The subjects are varied, ranging all the way from "Children at Play" to "Sovereignty in Salvation." The book is a good one for the young preacher and also for the family center table.

153 pages. 5 x 7½ inches. Fleming H. Revell Company, New York and Chicago. $1.00, net. J. H. R.

The Foundations of Mormonism, by William Earl Larue, B. D.

Here is a book different from others on the same subject. It appeals to the mind of those who desire first-hand knowledge. Mormonism, the "Islam of America," is an organization which imperils the religious and political liberty of America. The author has done well in bringing to the attention of the American public, at this time, the political ambitions of these people. May it cause the lovers of the Lord and America to awaken!

243 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.25, net. P. B. F.

The Unthrown Stone, by Rev. Alexander Marlowe, D. D.

This is a poem in blank verse, something after the style of Pollock's "Course of Time" or Young's "Night Thoughts." In meter the reader is carried from Gethsemane and Golgotha to the battle of Armageddon, the standpoint of the writer being premillennial, as the unique title of the poem would suggest. The loyalty of the author to evangelical truth cannot be questioned. Although the book was written apparently just before the close of the recent war, it anticipates the issue and fairly presents what is likely to take place in the years to come.

158 pages. 5 x 7½ inches. The Gorham Press, Boston. J. H. R.

The Christian Life and How to Live It, by Rev. W. H. Griffith Thomas, D. D.

Whenever one, who is acquainted with the writings of Dr. Thomas, picks up a book of his, he feels instinctively, "Here is a writer who speaks with authority." Dr. Thomas is both scholarly and thoroughly biblical, a combination which is highly desirable. He knows his Bible as few men of his generation know it, and he also has the rare gift of knowing how to treat profound truths with simplicity. Some of the chapter titles of the present book are, "What is Christianity?" "What We Believe," "What Is a Christian?" "The Fulness of God," and "Peace, Perfect Peace." None of these are novel, but the originality of the gifted author is seen in the treatment of them. This little book satisfies both soul and mind. The simplicity and sufficiency of the gospel for daily living are graciously unfolded from page to page. There is not a dull paragraph for the soul that seeks the best that God has to give for the present life.

127 pages. 7¼ x 4¾ inches. The Bible Institute Colportage Association, Chicago. 75 cents, net. G. S.

The Canons and Decrees of the Council of Trent, by the Rev. J. Waterworth.

This book is a translation from the Latin of the most important of the general councils of the Roman Catholic Church. This council convened in Trent, Austria, in 1545 and continued, with intermissions, until 1563. The book is an official record of the canons and decrees which are authoritative for the Roman Catholic Church of today. As such it is of general interest, but valuable in particular to Christian thinkers and educators. The purpose of the original doubtless was to counteract the growing influence of the Reformation. We are informed that the council was called in troubled times and under many embarrassments; when the Christian community was afflicted by evils which needed to be remedied, being torn by inward dissensions, schisms, and heresies; while from without the church was being attacked by infidels, in particular the impious Turk. War, strife and perplexity marked those times, which in some aspects were not unlike our own. As a reference work this book fills an important place, while for students of dogma and theology it is valuable indeed.

304 pages. 7½ x 5¼ inches. The Christian Symbol Publication Society, Chicago. $1.50, net. G. S.

Jesus and the Problem of Human Life, by Dwight Goddard.

The claim made by the author is that when man begins to consider the place he occupies in the universe he is confronted by emphatic contradictions. The problem of human life is to explain these contradictions. Such a theoretical conception of the problem of human life demands a rather abstract and metaphysical treatment, which the author proceeds to give in his three possible solutions; namely, the scientific or naturalistic, the idealistic, and the spiritualistic. Each explanation of the problem is clearly stated and treated, but one can not resist asking whether *the* problem of human life is such as the author conceives? Certainly the problem which most of us have to face is much more fundamental and practical. Many also will not be able to agree with the author when he states that Jesus, in His solution of the problem of human life, brushed aside the Jewish conceptions of God and of His Kingdom as contained in the Old Testament. Concerning this Kingdom the author says, "The Kingdom of God is the spiritual realm, and is not any state of society upon earth, however ideal it may be." Such a definition of the Kingdom of God is much too narrow and too ethereal, falling short of the full teaching of the Scriptures. But one is loath to criticize a book in which there is so much that is excellent.

104 pages 7½ x 4¾ inches. Fleming H. Revell Company, New York and Chicago. 50 cents, net. G. S.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1920, by Martha Tarbell, Ph. D.

It is to be regretted that this well known and popular treatise should be marred by the author's introduction of modern, liberal views of the Bible. A few examples only can be given.

Page 27—"It is an interesting supposition that the book (of Ruth) was written in the time of Ezra as a protest against his rigorous measures demanding the divorce of all foreign wives." The introduction of this supposition indicates Miss Tarbell's loose views of the inspiration of the Bible. The implication is that Ezra carried his reforms too far. It is reasonable to suppose that if such had been the case, the correction would have been made without leaving it to the assumption that another book was written setting forth an instance which would give balance to the first.

Page 143—"The Bible begins and ends with an allegory." This statement betrays the fact that the author believes that the Creation story is a parable or a fable.

Page 147—"It is wasted learning to interpret the message of the Book of Revelation in any specific way. But it has a meaning for us, if we can take it as it was written, in a time of great stress, to uphold God's people and keep them steadfast in their faith." This view would make the Revelation a weather vane, which adjusts its position to the direction of the wind. Instead of being a book to steady one's life while being tossed to and fro on the sea of life, it is merely a means of comfort while being tossed.

It is to be deplored that the author continues to makes these blunders. If the aim in this publication is to provide a guide to teachers of evangelical faith, then these features should be omitted.

489 pages. 9x6 inches. Fleming H. Revell Company, New York and Chicago. $1.50, net. P. B. F.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Addresses on the Christian fundamentals to unions of churches at Portland, Newberg, Salem, Albany, Roseburg, Eugene and Ashland, Ore.; and Berkeley, Calif.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Winnetka Sunday Evening Club; Sunday Bible Exposition, Moody Bible Institute Auditorium; and Second U. P. Church, Chicago.

Dr. Fitzwater: Addressed reunions of former students at St. Louis and Kansas City, Mo., and Des Moines and Waterloo, Ia.

Dr. Ralston: Jewish Conference, Cleveland, O.

Mr. Page: Preached at Community Hall, Oak Park, Ill.

Mr. Cork: New Era Conference, Crown Point, Ind.; Berrien County S. S. Convention, Benton Harbor, Mich.; McHenry County S. S. Convention, Hebron, Ill.; Grace M. E. Sunday-school Rally, Chicago.

Dr. Dale: First Presbyterian Church, Menominee, Mich.; Pioneer Presbyterian Church, Marinette, Wis.; Zion United Evangelical Church, Chicago; addressed Officers' Club of S. S. Association, Central Y. M. C. A., Chicago.

Mr. Pace: Weaver Memorial U. B. Church; Swedish Free Church, Missionary Rally; Humboldt Park Swedish Baptist Church; Morton Park Congregational Church, and Chicago Boys' Club, Chicago; Y. M. C. A. and Grace Evangelical Church, Naperville, Ill.

Mr- Ketchum: Opening Address, Bible School of Fundamentals, Evansville, Ind.; Morton Park Congregational Church, Cicero, Ill.; Christian Companionship Club, Moody Church; Ook Park Mission Church.

RECENT SPECIAL SPEAKERS

Oct. 3—Rev. W. C. Wilcox, A. B. C. F. M. Natal, Africa.

Oct. 7—Mrs. W. C. Wilcox, A. B. C. F. M., Natal, Africa.

Oct. 9—Rev. A. J. Ramsey, New York City.

Oct. 10—Mr. W. H. Dinwiddie, Philadelphia, Pa.

Oct. 16—Rev. Parley E. Zartmann, D. D., Secretary Interdenominational Association of Evangelists.

Oct. 16—Mr. Edward Amundson, Missionary from China.

Oct. 23—Rev. W. O. Carrier, D. D., Chicago.

Oct. 23—Miss Ida M. Worth, Missionary from Japan.

Oct. 26—Mrs. W. O. Carrier, Chicago.

Oct. 29—Dr. W. H. Griffith Thomas, Philadelphia, Pa.

Nov. 1—Rev. Kenneth MacLeod, China Inland Mission.

DR. GRAY'S PACIFIC COAST CONFERENCES

A recent letter from Dr. Gray stated that his itinerary in Oregon (noted under "Recent Faculty Engagements") was going well, and that it was being conducted by the Rev. W. P. White, D. D., of the United Presbyterian Church, of Albany, Ore., also that he was constantly meeting former students and renewing old associations. "I regret," he added, "that I must cancel the engagement with Dr. Briegleb, '04, and the ministers of Los Angeles because of the pressure of work at Chicago."

His closing conference, held at Berkeley, Calif., November 9-14, was arranged by the Northern California Alumni Association, of which the Rev. J. A. Sutherland, '10, San Jose, is president, and Mr. C. H. Coultes, '99, Oakland, is secretary.

A letter to Northern California clergymen announcing the conference was signed by Dr. C. H. Denman, Rev. Lapsley A. McAfee, First Presbyterian Church; and Dr. Warren C. Sherman, of Berkeley; Dr. R. S. Donaldson, Executive Secretary Presbyterian Church Extension Board, Mr. John Hunter Stearns, Director National Bible Institute, and Miss May N. Blodgett, '99, of San Francisco; Dr. Francis J. Van Horn, First Congregational Church, Dr. J. A. Batchelor, District Superintendent, South M. E. Church, and Dr. Herbert Dyke, Christian and Missionary Alliance, of Oakland; and Rev. J. A. Sutherland, Grace Baptist Church, of San Jose.

THE MEMORIAL SERVICE FOR DR. TOWNER

A large audience gathered in the Auditorium on the evening of October 20 for the memorial service in honor of Dr. D. B. Towner.

Before introducing the speakers, Dr. Gray, who presided, read a letter from Mr. George C. Stebbins, and a telegram from Mr. Homer Rodeheaver. The first said in part:

"Dr. Towner's loss will be keenly felt by the forces of evangelism in which he has for a generation been one of the most prominent factors in the ministry of song, both as leader and singer, composer and teacher, and it will be impossible to fill the place he now leaves vacant.

"He was the youngest, by some years, of the leaders who were very much associated with Mr. Moody in his evangelistic work and it would seem that by reason of his strong constitution and vigorous health he might long outlive any of them. His death, therefore, at a comparative early age is a shock that is well-nigh staggering to his friends. Instead of my being the last one among the singers, most intimately associated with Mr. Moody, to survive, I had thought Dr. Towner would certainly be."

Mr. Rodeheaver said, "His death is a great loss to all of us who appreciate the gospel in song. No one can take his place. His memory will be an inspiration to all of us to try to measure up to the splendid standards he has set."

The speakers were Mr. Charles H. Gabriel, Mr. Peter P. Bilhorn, Prof. Warren C. Coffin, Mr. E. S. Lorenz and Dr. Gray. Mr. E. O. Excell was prevented from attending by an engagement in another city.

Mr. Gabriel, who added a touching tribute in song to his address, had maintained a cordial friendship by correspondence with Dr. Towner for more than forty years. He said: "As we sing his songs, we feel his presence although we cannot see his face. We listen and from the great ocean of silence, borne on the flood-tide of memory, come the tones of his marvelously sweet voice. He was a blessing to us as he will be a benediction to the ages yet unborn, for I believe that as long as the church doors swing open to worship, some of his songs will be sung, and while earth has lost one of its sweetest singers, the music of heaven is enriched by a voice tuned to service to the praise of the God whom he served."

Mr. Bilhorn also spoke and sang. He related an interesting experience of his first meeting with Dr. Towner at Northfield, when the latter tested him as a singer at Mr. Moody's request. "There," he said, "was where I got my first voice lesson. I learned to love and esteem Dr. Towner as one of the finest Christian gentlemen. I am sure his songs will roll on as the ages last."

Prof. Coffin said: "I have been interested very much in looking up a long list of gospel hymns written and sung by Dr. Towner and used very largely in the work of the Institute and the Moody Church. His hymns have a touch of the Christ life in them and his strong personality is very noticeable in them all. I never heard him sing one of his songs without getting some deep impression from it."

Mr. Lorenz, who was long associated in a business way with Dr. Towner, sketched graphically the development of the modern gospel song movement, which began with Moody and Sankey, in which he said, "Dr. Towner played no insignificant part. In England and America he sang with Mr. Moody, he sang with Major Whittle, and a host of others, and everywhere he went he had his devoted wife.

"Dr. Towner's father was a convention song leader and his grandfather a pioneer Methodist preacher who was known as 'the singing parson.' Dr. Towner's life was affected by the fact that that dead grandfather of his was a singing parson.

"The influence of Moody and the impulses of evangelism made D. B. Towner a nation-wide, yea, a world-wide power for the redemption of men.

"Students taught by Dr. Towner have gone out from this place to the uttermost parts of the earth. The other great singers that stood out in the public eye did not, after all, have as wide a sweep of influence as Dr. Towner had from this platform."

Dr. Gray, who had not expected to speak, made a brief closing address, with an unction and power which moved his hearers to the depths and gave a fitting climax to the preceding addresses.

Telling of the first time he saw Dr. Towner and heard him sing, thirty years ago in Boston, he said:

"I see Dr. Towner tonight standing on that platform, I see his wife seated by his side at the little organ, that majestic looking man, with that majestic voice. Oh, how beautifully, how impressively, how inspiringly that husband and wife sang!

"We talk about Dr. Towner as a great song writer, and a great song writer he was. But how many of you present tonight ever heard Dr. Towner sing in his prime? Who could surpass him? It is a memory to have heard Dr. Towner sing in those days. He and I went out many times together in the conducting of evangelistic meetings, and I have sat by his side or behind him as he sang the gospel and watched him, as his mighty frame trembled from the sole of his feet to the crown of his head as he sang the gospel.

"Think of the souls that have been won to Jesus Christ through the singing ministry of that man! Many a time after Dr. Towner had sung a solo when I was to do the preaching, have I drawn the net before I ever uttered a word, and with the result that souls came forward and confessed the name of the Lord Jesus Christ.

"A great song writer, a great singer! Oh, I wish you could have heard him sing! When his daughter sometimes played the accompaniment of that wonderful song, 'I am Traveling Toward the Sunset Gate,' oh, how the tears rolled down the cheeks of men and women as they listened!

"I would that I could tell you, I would that I could express to you the wonder of his ministry in song, but I stand here tonight especially to say this, that while he was a great song writer, he was a great singer, he was, in my judgment, first and before all, a great teacher. As the result of my long experience in teaching I think I know a teacher when I hear one. That man was born of God a teacher! His loss in that respect, and I say it after fifteen years of association with him on the Faculty of this Institute, his loss in that respect is simply irreparable. I do not see how it ever can be made up."

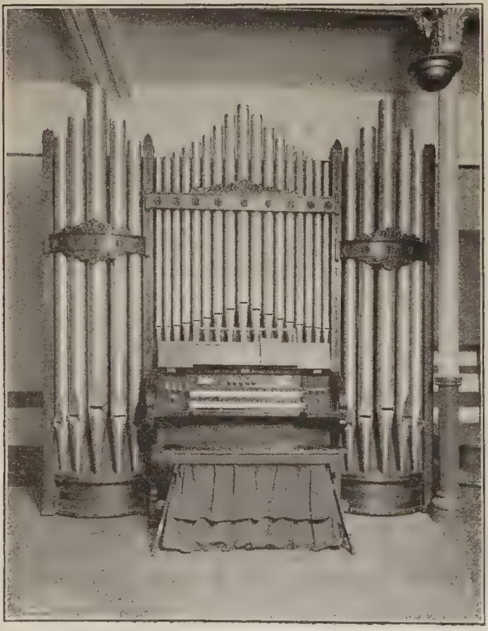
Only Dr. Towner's songs were sung. These were "The Lord Jehovah Reigns," "What Will It Be When We See Him," "My Anchor Holds" and "Trust and Obey."

SUNDAY AFTERNOON BIBLE EXPOSITIONS

Many expressions of thanksgiving are heard about the four o'clock seasons of worship, praise and opening of the Scriptures in the Institute Auditorium. The speakers thus far have been Dr. Gray, Mr. Gosnell and Dr. W. H. Griffith-Thomas, and the attendance has been gratifyingly large.

THE NEW PIPE ORGAN

An addition to the equipment of the Institute that is highly appreciated, especially by the music students, is the recently installed pipe organ, which occupies a place at the left of the platform in Keith Hall. It is a complete two manual and pedal organ, with seven stops and two couplers, tubular pneumatic action, and electric motor and blower. Woodwork of golden oak encloses the 396 pipes. It was installed by the W. W. Kimball Company, and is used by the organ students for practice purposes, and at various services held in Keith Hall.



New Organ in Keith Hall

FORMER STUDENTS AT GERMAN BAPTIST CONFERENCE

The following resolution was adopted at a meeting of the accompanying group who attended the German Baptist Conference held at the Institute in August:

"We, the undersigned, former students of Moody Bible Institute, rejoice in the fact that on the occasion of the Triennial Conference of our denomination we were once more privileged to meet in its sacred halls. We are thankful to God that in this age of declension of faith Moody Bible Institute stands as a bulwark of the faith once for all delivered unto the saints; we share its loyalty to the Bible; we affirm our adherence to the doctrines taught here; we rejoice in its prosperity; and we pray, that until the Lord comes, it may be used of God to prepare men and women for the work of soul-winning around the globe, if possible in even larger measure than heretofore.

"God bless the school which D. L. Moody founded."

M. B. I. Students at German Baptist Conference

Upper row, left to right—C. F. Lehr, '16, G. O. Heide, '01, H. F. Hoops, '95, G. E. Lohr, '99, G. Bleibtreu, '18, C. A. Gruhm, '95, Wm. Graf, '06.

Lower row, left to right—Elizabeth Tessling, '19, Emma Siegwart, '17, Minna Weder, '16, Margaret Wagner, '13, Bertha Martin, '17, Elizabeth Sprock, '13, Edith Bauersfield, '14.

A CORRECTION

A paragraph in the November issue on "Some Changes and Promotions" stated incorrectly that Mr. John R. Riebe had been made Assistant Secretary of the Correspondence Department. Instead of Correspondence Department it should have read Extension Department.

MISSIONARY ORGANIZATION OF WIVES OF COUNCIL MEMBERS

The Women's Missionary and Prayer Circle, which was organized three years ago by the wives of members of the Institute Council, holds its meetings at noon on the first Thursday of the months October to May inclusive. Its program of study and discussion this year includes evangelistic, industrial, educational and medical missions, Mohammedanism, Mormons, and unoccupied fields. The Circle supports a missionary in Africa. Mrs. A. F. Gaylord is president.

EVENING CLASSES ALUMNI BANQUET

By Lucy L. Whitney, Chairman Publicity Committee

The Alumni Association of the Evening Classes held their annual banquet at the Women's Building, October 4. Notwithstanding the storm forty members were present, and a very enjoyable evening was spent. Dr. J. S. Ladd Thomas gave an interesting and instructive talk, followed by W. W. Ketchum, Director of the Evening Classes, whom it was a delight to have present. Music, both vocal and instrumental, and short talks from several members of the Association, together with the election of officers, closed the evening's entertainment.

More of the graduates of the Evening Classes should come out to the Alumni gatherings and show their appreciation and interest in the Evening Classes.

A HALLOWE'EN PARTY

Four hundred students and a number of Faculty members enjoyed a Hallowe'en party given by the Recreation Club in Keith Hall, Monday evening, November 3. The natural resources of Canada were represented in tableaux by students from the Dominion. Southerners in the Institute enacted a bit of life from a schoolhouse in the Tennessee mountain region and western students gave a similar act in which the scene was laid in the Rockies. A "kangaroo court" which occasioned gales of merriment was the offering of students from the East. Readings by Miss Edith V. Imhoff and Miss Edna Johnson met with cordial reception. Arrangements were in the hands of Howard A. Keithley and a committee composed of Miss Mina Pletcher, Miss Sarah Lackey, Miss Marie Ward, Henry Tweed and Henry Moser.

EXTENSION DEPARTMENT NOTES

During October at Blacksburg, S. C., in a conference uniting all churches, Rev. George E. Guille taught the fundamentals of the faith with great blessing upon the believers and the salvation of about half a dozen others. Representatives of all the churches met the last night and arranged for Mr. Guille's return next May.

At Cape Charles, Va., later in the month, also in a conference of all churches, including the Episcopal, Mr. Guille taught Romans, Hebrews and prophetical subjects. The local editor said the conference was the greatest thing that ever came to the town; and he led in organizing a permanent Bible conference committee which asked Mr. Guille to return to Cape Charles next year. Many lives were wonderfully transformed and several were saved.

During November he was with the Second Presbyterian Church of Petersburg, Va.; Bible Conference, Zeeland, Mich.; and North Avenue Presbyterian Church, Atlanta, Ga.

Rev. B. B. Sutcliffe is teaching Union Bible Classes as follows, giving his popular series "Through the Bible in Ten Weeks": Mondays, at Youngstown, O.; and in Pennsylvania, Tuesdays, at DuBois; Wednesdays, at Brookville; Thursdays, at New Castle; Fridays, at Pittsburgh; and Sunday afternoons, at Pitcairn. He writes: "The classes all show increased interest and attendance. I could wish I had twice as many days in the week to meet the demand for others." At both Youngstown and New Castle they were crowded out of the mission halls and the Pittsburgh class found it necessary to go upstairs into the auditorium of the Smithfield Street M. E. Church. At Brookville over 400 were present. At all sessions the Lord gave liberty and blessing.

Mr. C. E. Putnam conducted Bible conferences in October at Berrien Springs, Mich., and Rochester, Ind. The editor of the *Berrien Springs Era* said: "Mr. Putnam spoke on twenty-eight different occasions. His manner of presenting biblical truths is intensely interesting and convincing. It is believed by those who followed his lectures that Berrien Springs people had the opportunity of hearing and learning from one of the greatest Bible students of the day." At Rochester, where he assisted the local pastors in a union evangelistic campaign, his work was similarly appreciated. From there he went to the City Rescue Mission, Racine, Wis., to fill a return engagement.

Mrs. Margaret T. Russell's November meetings were held at Houston, Gonzales and Beeville, Tex., and Lake Charles, La., cities where she had founded Bible Classes on former occasions. She taught Ruth, Philippians, 1 and 2 Peter, and gave a number of studies on "Christ and the Scriptures."

Dr. Henry Ostrom's inspirational addresses at the Boston and Minneapolis conferences on "The Jew and Prophecy," held under the auspices of the Williamsburg Mission to the Jews, made a deep impression. A Minneapolis pastor writes: "The conference was the greatest feast we have ever experienced. I have known Dr. Ostrom a number of years but have never known of his being used of God as he has been here during the past days." His November engagements were in a union evangelistic effort at Woodbine, Pa., a Bible conference at Zeeland, Mich. (associated with Mr. Guille), and a conference on Christian fundamentals at St. Louis, Mo.

Miss Elinor Stafford Millar concluded her work with The Union Mission at Wheeling, W. Va., and then spent a week each with the Young Women's Christian Associations at Lancaster, Pa., and Savannah, Ga. At Wheeling she addressed a mass meeting of about 3,000 striking steel workers on Sunday, November 2, following Rev. L. W. Cory, the mission superintendent. The *Wheeling Register* said it was the largest strikers' meeting ever held in Wheeling and one of the most unique, and that from the street one would have thought a great revival was in progress.

Rev. Rollin T. Chafer of Atlanta, Ga., the latest addition to our staff, conducted a conference at New Castle, Pa., during October, giving a study on the New Testament mysteries.

THE MARRIED WOMEN'S GUILD

The work of the Married Women's Guild is a very quiet part of the activities of the Institute and touches a smaller number of lives than any other department, but it is none the less positive and deep in its influence. Its purpose is to give to the wives of the married students as nearly as possible the same training as is given in the regular classes, which they are unable to attend because of home duties.

Advantages Provided

It affords also a social center for those who have come here, strangers to each other in a strange city, giving them a common meeting place where friendliness and cheer are found.

Here they find in the Bible classes the teaching that will enable them to study and work with their husbands later on when they enter pastorates, the mission fields or other forms of Christian service.

In the Home Management course they receive the practical instruction that means better homes; and the opportunities for learning to play and sing and lead meetings they find invaluable as a means of development.

Provision for the Children

At present there are some thirty women enrolled in the Guild, and since many of them must bring their children to the meetings, the Junior Guild has become a very important branch of the work.

The older boys and girls are taught various kinds of the manual arts, the younger children are in charge of a trained kindergartner, and the babies are cared for in a comfortably appointed nursery.

An hour spent in the pleasant parlors during the fellowship meeting held each Tuesday afternoon at 2:30 takes one at once into the center of the Guild's life and work, and shows what a place it holds in the hearts of the women who have learned to turn to it for help at every point in the life of a wife and mother.

Many instances are known which show what these rooms have held for the women who gather here on Tuesdays and Wednesdays from week to week, with eager minds and open hearts, bringing their problems, difficulties and needs, and finding in this fellowship one of the richest blessings that the Guild gives to them.

One Wife's Experience

A young married couple came from a small town in western Pennsylvania intending to take together the regular two years' course at the Institute. The wife soon found that she would not be able to do the class work and care for the home and little child. In her first disappointment, and in the loneliness that assailed her, a stranger in a large city, she grew bitter, and often regretted having given up so much and come so far from home and friends. The first invitations to the Guild meetings were refused "because she did not want to go to any women's meetings if she could not be a part of the Institute as she had planned."

In telling of those first days she says that her husband finally "just shoved me out to one of the Bible Synthesis hours," where she heard Mrs. Sutcliffe teach.

She began to go to other meetings and became acquainted with the women she met there, finding them situated as she was, knowing the same loneliness, facing the same questions, and with hearts holding the same purposes and ambitions as her own. At these meetings she heard talks on home nursing, home management, discipline of children, etc., which she found most helpful, and later, at the fellowship meetings she found that she not only had something to praise God for, but in the desire to express her new-found joy forgot her natural timidity.

She says: "I cannot tell what the Married Women's Guild has meant to me, for it means everything. It has changed my life. Most of the married students come for the two years' course, but any woman here for even one year would gain not only material for meetings and for teaching the Bible for months to come, but would have learned how to study it for herself."

Another Wife's Experience

Another had come to Chicago with her husband, much against her will. It had meant leaving a pleasant home and friends and living among strangers, under circumstances different from any she had known before. She would go only occasionally to the Guild, and did not want even to listen to the hymns she heard sung about the buildings. After a time she went to her mother's home, but that change did not bring happiness to her and she returned to Chicago, feeling that she should be here to make a home for her husband.

She began to attend the meetings of the Guild regularly, and then began the change in her spirit. The life of the Guild was entered into heartily and her entire attitude toward life was altered. Even the sewing class, work she had previously disliked and neglected, was enjoyed.

Her testimony was among the brightest and most joyful given, as she spoke of her Lord's patience with her during those months of bitterness and neglect, and of her indebtedness for all that the Guild had done for her in preparing her for a life of service.

Guild's Origin and Needs

The Guild had its inception in the heart of Mrs. James M. Gray seven years ago, and under her wise guidance and oversight developed steadily until its present quarters on the first and second floors of the building on Chicago Avenue just west of the Institute Auditorium, now known as Guild House, are no longer adequate for its requirements.

The need is felt for larger parlors; for class rooms; a sleeping room for the babies; a spacious nursery; separate rooms for the children of kindergarten age and the older boys and girls; lavatory accommodations especially planned for the little ones, with low wash bowls; adults' and children's cloak rooms; and a place for storing the baby carriages.

New Building in View

Plans are being laid and large hopes entertained for their realization in the near future—nothing less than a new building, of which two entire floors will be devoted exclusively to the Guild activities.

It is planned to fit up one of these floors for the use of the children, with a kindergarten in daily session in charge of a regularly employed kindergartner. A number of the mothers have expressed their willingness to help meet the expense of this work, so much do they wish to see it begun.

Instead of the parlors being open but two afternoons each week, as at present, they will always be available, affording the women a social center that will fill a long felt want.

With a kitchen and serving-room where the cooking classes could meet, and refreshments be prepared for social gatherings, all the requisites of a true community center would be found.

The committee having in charge the work of the Guild is composed of Mrs. B. B. Sutcliffe, chairman, Mrs. A. F. Gaylord, secretary, Mrs. J. B. Bowles, Mrs. P. B. Fitzwater, Mrs. F. L. Fellers.

PERSONALIA

G. A. Swanson, '07, writes that he has accepted a call to the Presbyterian church at El Reno, Okla.

C. R. Moser, '16, reports closing a revival meeting near Portland, Ind., with 27 conversions.

The Brandon Conservatory of Music, Basic, Va., has conferred on Harry Dixon Loes, '15, the degree of Bachelor of Music.

Miss Mary R. Phinney, '05, spent a few days at the Institute in October, en route to Miami, Fla., where she will pass the winter.

Elizabeth Mevaldt, '18, is teaching in a mission school at Quigillingok, Alaska, a station three days journey by dog team from the nearest post-office. In writing of her joy in the work she speaks of the "one hard thing," the lack of Christian companionship. Last year no mail was received from August until Christmas.

Miss Elizabeth Mevaldt, '18, at Onigillingon, Alaska

Geo. E. Bostrom, '19, was ordained at Denver, Colo., in August and is pastor of the Swedish Free Mission Church at Pueblo, Colo.

Viola B. Kachel, '18, evangelist, reports a revival with much blessing at Trappe, Pa., in October. She requests prayer for her work.

W. A. Pugsley, '08, who has been engaged in evangelistic work, has accepted the pastorate of the Baptist church at New Brighton, Pa.

Miss Kate Davis, '18, for several months one of the matrons of the Women's Department, is engaged in mission work in Springfield, Ill.

Mr. Ambert G. Moody, a nephew of D. L. Moody, and for many years business manager of the Northfield Schools, was a recent visitor at the Institute.

Lee W. Ames, '12, formerly pastor of the Baptist church at Fairbury, Ill., is now in charge of the book department of the Chicago Hebrew Mission.

L. Jack Clark, '17, is connected with the Houston Bible Institute, Houston, Tex., where he is Director of Personal Work and of Young People's Work.

William Parker, '11, resigned the pastorate of the Congregational church at Kitchener, Ont., and is now pastor of the Presbyterian church at Markesville, Ont.

C. V. Graham, '17, has been transferred from his charge at Platea, Pa., to the Methodist church at Fairview, Pa., which has a membership of over three hundred.

Alvena C. Hannig, '18, conducted a Daily Vacation Bible School at Gary, Ind., with an enrolment of 70 children, of whom 41 were Catholics.

Fanny B. Mills, '15, is connected with Cottage Hospital, Dixon, N. M., and reports very encouraging results from the work there among the Spanish-speaking Americans.

Ernest Christie, '19, is assistant pastor of the First Methodist Church, Houston, Tex. During evangelistic services conducted by the pastor, Rev. H. D. Knickerbocker, Mr. Christie had charge of the personal work.

Norman V. Anderson, a correspondence student of '14, was lately presented with a Scofield Bible Correspondence Course by the Berean Bible class of the Methodist church, Webster City, Ia., of which he is the teacher.

William Caldwell, '17, who has supplied for the Presbyterian churches of Arpin and Sherry in Wood County, Wis., the past year, sailed for Ahoghill, County Antrim, Ireland, Oct. 8. He hopes to return in September, 1920, and enter McCormick Theological Seminary.

Colin Bain, '94, who is moderator of the S. E. Association of Congregational churches in Minn., writes: "I am more than ever proud of the M. B. I and believe it to be the only solution for meeting the great demand for pastors and evangelists today. I ask an interest in its prayers."

Rev. Archibald R. Wright, Field Secretary of the Ceylon and India General Mission, and Mrs. Wright, '16, sailed for India, Oct. 8. They stopped off in Ireland to visit Mr. Wright's mother, recently bereaved through the death of his father, Rev. Dr. William Wright, of Belfast.

Frieda Wittlig, '17, a correspondence student in the Practical Christian Work course, had a place on the program at the annual Convention of the Women's Missionary Society of the United Lutheran Church held at Marietta, O., Oct. 15, her subject being the Baptism of the Holy Spirit.

Earl W. Clark, '03, left his pastoral work in Glendive, Mont., Nov. 1, to enter upon field work as Conference Evangelist of the Montana Conference. The first meeting was held in Dakota. He writes of hindrances to the work because of crop failures, and asks for prayers for Mrs. Clark, '02, and himself.

Jacob Gartenhaus, '19, is continuing his studies in the Southern Baptist Theological Seminary, Louisville, Ky. During the summer he led a group of students organized "Moody style," in work among the 40,000 Jews, with good results. He asks for prayer for this work and says "I shall never cease to thank God for The Moody Bible Institute."

John Calvin Leonard, '12, pastor of the First Presbyterian Church, Morrisonville, Ill., has organized the young people for Bible study under the name of Geneva College. They meet Sunday evenings and study Bible doctrine, personal work, church history, missions and teacher training. The interest is such that the attendance has more than doubled.

J. P. Carter, '18, working under the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., was one of the singers at a series of city-wide campaigns held during the fall in Newport News, Va., Mobile, Ala., and Spartanburg, S. C. His permanent address is Hendersonville, N. C. William H. Work, '17, recently became associated with the work.

Myrtle L. Wilson, '17, has charge of the Women and Girls' School at Dungu, Congo Belge, Africa, under the A. I. M. Last Easter there were ten boys and one woman baptized. She says, "These villages are hotbeds of sin and superstition, and we covet the prayers of the Institute for this corner of the Master's vineyard."

In a letter to Miss Cary, Alice G. Burnham, '15, writes: "I had been longing for one of the good old Moody fellowship meetings, so when I found there were a number of new missionaries who had been students at the Institute I got up a picnic. We had a most helpful time as we talked over our life and experiences during our student days, and then after our picnic lunch, we had a splendid testimony meeting." Her address is Zafarwal, Punjab, India.

Carl A. Montanus, '96, resigned his pastorate at Perry, Ia., in October and is now secretary of the Extension Department of the Northwestern Bible and Missionary Training School at Minneaplois, Minn., and Mrs. Montanus is superintendent of the Women's Department. While in Perry, Mr. Montanus arranged for the Iowa conferences on Christian fundamentals, conducted under the direction of Rev. W. B. Riley, D. D., president of this school.

Among recent visitors at the Institute were Mr. G. A. Fink, '98, pastor Christian church at Carthage, S. Dak.; Mr. E. F. Rice, '04, missionary under the Sudan Interior Mission; Mrs. A. B. Carr, '11, from Africa, under the Presbyterian Board; W. R. Marshall, '98, pastor first Congregational Church, Bellingham, Wash.; J. M. MacInnis, '01, pastor South Presbyterian Church, Syracuse, N. Y., O. A. Barnes, '97, pastor Congregational church, Winthrop, Minn.; and W. H. Sargent, '93, Owen, Wis.

Grace L. Enright, '01, after eighteen years in India, writes that "all over India the religion of Christ is steadily replacing the religions of the East. High caste people who once never entered our compound, now go to and fro constantly and are on friendly terms with the missionaries. At present I have in addition to my usual work, the supervision of thirteen village primary schools, all in Christian communities. I am always glad for news from the Institute." Her address is Sangli, India.

Harry B. Ferrel, '16, is located at Vevay, Ind., as pastor of the Baptist church. During the summer he conducted revival services in southern Indiana under the auspices of the State Convention. Several requests for prayer were sent to the fellowship meeting and he writes that over a hundred conversions were the answer. He baptized 41 at one service, 24 of them men and boys. He was ill with typhoid fever at the time of writing and asked the prayers of the Institute family.

A FACULTY WEDDING

A wedding of special interest to the Institute family was that of Professor Talmage J. Bittikofer and Miss Edyth Evelyn Carlson, both of the Music Faculty, on the evening of November 8, at the residence of Professor and Mrs. Guy C. Latchaw, Chicago. The officiating clergyman was the Rev. S. A. McCollam, pastor of the First United Presbyterian Church of Chicago, which Prof. Bittikofer has served the past year as choir director. Mr. Albert Hjerpe, a McCormick Seminary student, was best man and Miss Lillian Maxwell, '18, bridesmaid. Professor Foss L. Fellers played the wedding march.

Greatly to the regret of all, Professor and Mrs. Bittikofer will leave the Institute at the close of the fall term to go into evangelistic work with Rev. George H. Stephens. They will spend the Christmas holidays at Sulphur Springs, O.

BORN

To R. L., '15, and Mrs. Moyer, (nee Effie Rock, '14), at Mound, Minn., a son, Samuel Robert, Oct. 4.

To David B., '15, and Mrs Bulkley, '17, at 624 Walnut St., Leavenworth, Kan., a daughter, Ruth Awbrey, Oct. 10.

To Talmage W. and Mrs. Wilson (nee Opal Hedrick, '18), at Colon, Canal zone, twin daughters, Mae Elizabeth and Marjorie Louise, May 29.

To W. E., '07, and Mrs. Brierly, at Chicago, Ill., a son, Oct. 28.

To R. W., '11, and Mrs. Weibel, at Minot, N. Dak., a daughter, Esther Elizabeth, Oct. 31.

MARRIED

George D. Enns, '17, and Helen Suderman, Oct. 8, at Reedley, Calif.

George Clifton Crockatt, '13, and Agnes Mabel Milne, Oct. 13, at Kelvin Grove, Lockport, Ill. At home after Nov. 1, 215 Arizona Ave., Joliet, Ill.

Charles F. Hummel, '12, and Charlotte Burgess in November, '18, at Naraguti, Northern Nigeria, W. Africa. Mr. and Mrs. Hummel are working under the Sudan Interior Mission.

Charles Murry King, '16, and Ruby Lillian Woodworth, Oct. 28, at Brooklyn, N. Y.

Allen E. Groeneveld, '14, and Lula Lockwood, '14, in October at Chicago, Ill.

Waldo Emerson DeWolfe and Carrie L. Few, '14, Oct. 18, at Arlington, Mass.

Norman W. D. Davis, '09, and Esther Victoria Erickson, '18, Oct. 27, at Chicago, Ill.

Ralph Godfrey Leonard, and Charlotte Elizabeth Wands, '07, Sept. 25, at Immanual Presbyterian Church, Los Angeles, Calif.

DIED

Verna E. Vaught, '19, Sept. 28, at St. Joseph, Mo.

Rose Sturman, '15, working under the Central American Mission, Sept. 25, at Guatemala City, Guatemala, C. A.

Lina Shennum, '19, at Medora, Ky., in November. Miss Shennum had recently left the Institute to teach school in Medora, and with a companion, while on the way to school was struck by a train.

OPEN AIR WORK AMONG THE JEWS

The injunction of our Lord, "Go out into the highways," has been obeyed this summer by The Chicago Hebrew Mission in its open air campaign among the Jewish people. With its gospel auto, ably assisted by the students of The Moody Bible Institute, its workers have held meetings in the three large Jewish districts of Chicago nearly every night, except Monday, and often on Sunday afternoons. Since May 25, when the campaign began, until September 1, 106 meetings were held, and approximately 29,000 people reached with the gospel message. The audiences generally numbered from 200 to 500. On several occasions there were as many as 800 to 1,000 present.

This ministry has been supplemented by the distribution of large numbers of tracts and Gospels, and by personal conversations with those thus met in the "market places."

Varied experiences have been encountered by the workers during the summer. On the one hand many were anxious to listen to the preaching and the testimonies, and good order was maintained with the assistance of the police. At other times there were those who endeavored to hinder the work by hostile demonstrations, but even in such cases God graciously turned them "unto the furtherance of the gospel." The Lord has wonderfully answered prayer in delivering the workers from any serious harm, but rather causing them to rejoice "that they were counted worthy to suffer shame for his name."

The Mission continued its open air work during September. Those specially interested in the evangelization of the Jews can obtain information regarding the ten-fold ministry of the Mission by writing the superintendent, Rev. Norman H. Camp, 1311 S. Kedzie Ave., Chicago.

God alone can give spiritual life at first, and keep it up in the soul afterwards.—Selected.

The Gospel in Print

"I'LL TELL THE WORLD"

"I'll tell the world" is a bit of slang that is sometimes heard, and is most boastful. Think of all that is involved in telling the world something—the millions of people, the hundreds of languages, the miles of distance.

A message meant for the world must be simple, must be one that the world needs to hear, must be so tremendously important to those who receive it, that they will go forth to tell others, regardless of cost, for no one person can tell the world anything.

The gospel is a message, and the only one, that fills these requirements; and Jesus Christ is the only person able to say, "I'll tell the world."

The gospel is as simple as John 3:16; as simple as the look and live message of Moses as he lifted the serpent in the wilderness.

Those who receive this message know that it means the forgiveness of sins, eternal life, a personal acquaintance with God, even God Himself. What can be more startling, shall we say, certainly blessed and tremendously important?

Whoever receives this burning truth has a message to give; a missionary is born; it cannot be otherwise.

AN IDEAL COLPORTEUR

The following is John G. Paton's testimony to his father's faithfulness in the cause of the greatest of messages to the world. It is a picture of an ideal colporteur—or of a true Christian in fact.

"For the last twelve years or so of his life, he became by appointment a sort of rural missionary for the four contiguous parishes, and spent the autumn of his life in literally sowing the good seed of the Kingdom as a colporteur of the Tract and Bible Society. His success in this work for a rural locality was beyond all belief. Within a radius of five miles, he was known in every home, welcomed by the children, respected by the servants, longed for eagerly by the sick and aged. He gloried in showing off the beautiful Bibles and other precious books, which he sold in amazing numbers. He sang sweet psalms beside the sick, and prayed like the voice of God at their dying beds. He went cheerily from farm to farm, from cot to cot; and when he wearied on the moorland roads, he refreshed his soul by reciting aloud one of Ralph Erskine's *Sonnets*; or, crooning to the birds, one of David's *Psalms*."

MR. MOODY'S BOOK FUNDS

The following contributions have been received from October 1 to 31, 1919, inclusive:

Alaska Book Fund:	2 contributions	$ 3.00
Army and Navy Book Fund:	2 contributions	3.58
Fire Station Book Fund:	2 contributions	5.20
Hospital Book Fund:	2 contributions	6.00
Lumber Camp Book Fund:	2 contributions	2.00
Life-Saving Station Book Fund:	1 contribution	390.00
Miners' Book Fund:	3 contributions	11.00
Mountain Book Fund:	99 contributions	389.92
Prison Book Fund:	18 contributions	150.33
Seamen's Book Fund:	1 contribution	2.00
Spanish "Way to God" Book Fund:	1 contribution	.89
Free Tract Fund:	1 contribution	2.00

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from October 1 to 31, 1919, inclusive:

Prison Book Fund:
- Illinois, 548 books, 200 Pocket Treasury, 100 Gospels.
- Louisiana, 15 books, 15 Pocket Treasury.
- Nebraska, 4 books, 1 Pocket Treasury, 4 Gospels.
- Colorado, 28 books, 25 Gospels.
- New Jersey, 100 Gospels.
- Kentucky, 35 books, 35 Pocket Treasury, 35 Gospels.
- California, 60 books, 35 Pocket Treasury, 25 Gospels.
- Delaware, 100 books, 150 Pocket Treasury.
- Texas, 150 books, 150 Pocket Treasury.
- Florida, 100 books, 100 Gospels.
- Arizona, 100 books, 100 Gospels.
- Oregon, 75 Gospels.
- Connecticut, 4 books, 500 Pocket Treasury.
- Mississippi, 25 books, 25 Gospels.
- Alabama, 200 books, 100 Pocket Treasury, 100 Gospels.
- Arkansas, 295 books, 300 Pocket Treasury, 10 Gospels.
- Ohio, 50 books, 50 Pocket Treasury.
- Minnesota, 50 books, 50 Gospels.

Army and Navy Book Fund:
- Maine, 75 Gospels.
- New Mexico, 13 books, 12 Pocket Treasury, 12 Gospels.
- Arizona, 12 books, 12 Pocket Treasury.
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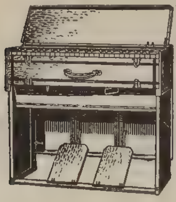

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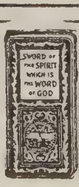
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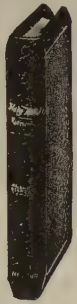

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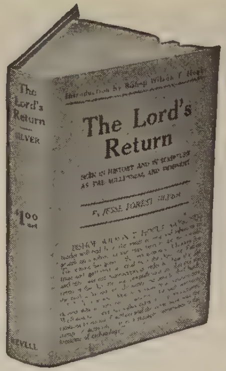

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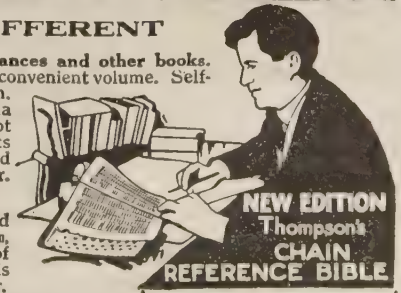

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carried by the Spirit into the desert,
2 to be tried under the Devil for forty
days. And He ate nothing during
that time; but on their completion He
at last was hungry.
3 The Devil then said to Him, "If
You are a Son of God, command this
stone, so that it may become a loaf."
4 In reply to him, however, Jesus
said, IT IS WRITTEN, MAN SHALL

Jesus then returned to Galilee with 14
the power of the Spirit; and His
reputation spread throughout the
whole of the neighbourhood.
And He taught in their synagogues 15
with the approval of all. He after- 16
wards came to Nazareth, where He
had been brought up; and, as His
custom was, He entered the synagogue
on the day of rest. And standing up
to read, there was handed to Him the 17
roll of the prophet Isaiah. And open-
ing out the roll, He found the place
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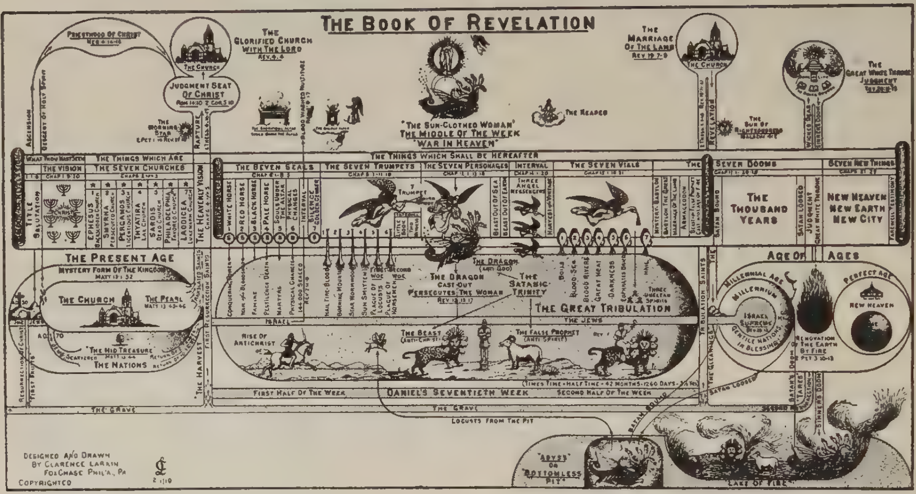

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THE publishing agent rarely finds time to write attractive looking advertisements, and resorts to that well-known method, "circular letters," to keep up interest in The Christian Workers Magazine. Now the editor has suggested that I gather up such thoughts as come to me and put them in the advertising pages as "Publisher's Stuff."

How It Happened

When printing the November magazine there was a small space to fill on page 200. I wanted to do the printers a good turn. A notice was therefore inserted giving their name and praising their good work. The editor was not consulted—the statement appeared as editorial matter. I gave him a good excuse of course, for using his space. He said, "When it is necessary to print such notices, please let them appear as from the publisher, etc." I accepted his offer and he said,

"Dear Woodruff:

"Take all the space you wish. You deserve it, and are welcome to it; but don't let it appear as editorial except in the editorial columns. Let it appear as publisher's 'stuff.' "

What Will "Publisher's Stuff" Be?

It will have to be made up of the various items of interest to the editors, publishing agent and subscribers—things that would not otherwise be treated editorially in the magazine. Here is a sample: Dr. Gray sent me the following note:

"Nov. 19, 1919.

"Dear Mr. Woodruff:

"A good 'premium' book, if you have never used it, is Stroh's 'When God Comes Down to Earth.' It is well written, thoroughly sound and clear from a dispensational point of view, and I can endorse every word of it.

"J. M. G."

I replied to Dr. Gray as follows:

"I agree with you and have had it on all my lists for the past two years, or more, but it does not go well—the title does not seem to be attractive. If a new edition is contemplated I believe it would go well under a new title.

"S. A. W."

He said:

"Give us a title.

"J. M. G."

Mr. Norton, of the Bible Institute Colportage Association, reports to me he has only 200 copies in stock. Before I suggest a new title I am taking this way of presenting to our subscribers this good book. It is divided in sections as follows: A—A Preview of the Epochal Crises. B—The Crises Already Past. C—The Premillennial Crisis. D—The Postmillennial Crisis. It is a study of Eschatology from a new angle. (Reader please look up eschatology in your dictionary.)

Now note this: Mr. Stroh has six sections of his book devoted to the "Approaching Epochal Crisis" or the next one in order. He deals with the subjects: "Will the church prevent the world's corruption?" "The failure of education;" "Civilization sitting upon a volcano." "The approaching descent of God." Then come "The wrath of Satan;" "The wrath of The Lamb;" "The world-wide extent of the approaching crisis;" "The brevity of the premillennial crisis;" "Mercy in the midst of wrath."

One has to get right into the book to appreciate it. The price is $1.25. I will send a copy free to anyone who will send me two new subscriptions for one year to The Christian Workers Magazine, or a one year subscription and the book for $2.25. Now watch those 200 books go. If you want one don't wait. It takes some weeks to print a new edition. So much for this book.

Subscribers' Complaints

"It never rains, but it pours." That's the way it seemed to us with complaints in December. If you want to know how much our subscribers think of this magazine, come into the office as we get our mail when an issue is three or four days late. Letters, post cards, telephone calls, "Where's my December magazine?" "You sent me two copies of November and none for December;" "About the middle of last month I sent in my subscription but have not received the December number;" etc., etc. Somebody made mistakes in enclosing wrong copies in the wrappers; we were ten days to two weeks behind in filling orders; everybody seemed to be interested at the same time in The Christian Workers Magazine; for three months we received twice as many subscriptions as in the corresponding months a year ago.

Save Coal

Then came the order to work only six hours a day; lights out. This accounts for my writing this copy in an office getting colder and colder with the steam turned off—one candle three fourths burned down and the other half way down—and hurrying to send the copy to the printer tonight so you can have your January magazine on time—maybe.

Save Paper

Also our printer says we have only 25,000 sheets of paper for January and not to order too large a magazine or we won't have enough paper. Our next shipment is at the mill and with a curtailment in railroad service the outlook is not favorable. Say, if the February number is late, you will wait until you count ten (days) won't you, before you write?

What Will I Say Next?

The candles are getting lower—it's getting colder. Big, busy day coming tomorrow—circular letters to be sent to prospective subscribers, delinquent subscribers—good, paid-up subscribers, asking everybody to help make The Christian Workers Magazine the best it has ever been for 1920. I told the editor the other night it is a big job to get all you people to subscribe regularly and pay up on time. What do you think he said?

"Just see who you have to help you make it a good magazine—Ralston, Page, Fitzwater, Cork, Pace, Norton, Bowles."

Sure, but what good is a good magazine if folks don't buy it? See the point? I've almost educated over two thousand folks to subscribe regularly and on time by giving them a copy of "How to Memorize" by Evans. Some of them are developing fine memories—one man said today, who got a circular letter not intended for him, "I am sure my subscription is paid up until February but I will renew anyway and let you look it up." Another subscriber got a circular letter by mistake, and although he gets the magazine regularly, didn't take any chances and paid again so it now runs to September, 1921. Only a few hundred copies of "How to Memorize," by Evans are left. Want one? 75 cents. Or a copy free for a new yearly subscription, $1.50.

Advertisement

"Publisher's Stuff" coming for February—a picture of a "post peon"—a man who delivers The Christian Workers Magazine to missionaries in India; some information about the missionary fund; some new premium book announcement; tit for tat if the editors criticize this new department; good poem wanted—intended for this department; all subject to change when we write the copy.

My Last Point

I must not close without thanking every one who has helped by sending in names of friends, ordering subscriptions as Christmas presents, speaking a good word for us to a friend, etc. All these have helped to cheer us on our way. It is all for Jesus and His shall be the glory. A happy new year to all.

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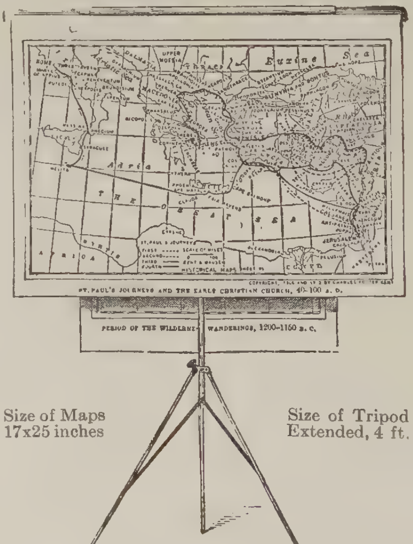
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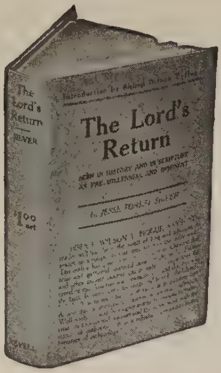

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I was out of change last night, so could only give a few cents to your worthy cause. I am a sailor in the U. S. Naval Reserve Force from Detroit, Mich. I don't get much salary myself, but I am enclosing a dollar, which I hope will give some poor soul a full stomach and a night's rest. I only wish I had a million to give to the Mission.

May the Lord's blessing be with your work. Always,

A SAILOR.

Uncle Sam's Lad is writing about

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Think it over. For some day you too will join this blessed caravan, and you too will say, "I want to preach God's Gospel in God's way—to the Jew first." And while you think it over, just bear in mind that there are today nearly two million Jewish souls in New York City who have never even been given the Gospel "to the Jew *last!*"

What say you? Our literature is sent to all contributors. The Chosen People, our monthly paper, will be unusually interesting this winter. Price 50c a year.

Williamsburg Mission to the Jews

STATION A, BROOKLYN, N. Y.

THE
Christian Workers Magazine
January, 1920

Editorial Notes

WE GREET THEE, NEW YEAR

By Fred Scott Shepard

With gladness we greet thee, New Year!
With high hopes me meet thee, New Year!
Thy days, all untried,
Before us stretch forth—
Whatever betide,
Of ill or of worth,
Are all in God's hands
And wait His commands,
So bravely we greet thee, New Year!

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Our New Year Issue

We are treating our readers to a great variety this month. Bishop Nicholson's sermon on "Business is Business," is not only rich in its evangelical flavor, but has an exceptional value for what Mr. Spurgeon used to denominate, "Village Preachers," and to whom he addressed his "Hints," in the *Treasury of David*.

"My Times Are in Thy Hands" is just the kind of a meditation with which to begin the New Year.

And what could be more beautiful and true than Rector McKim's homily on the love of Christ?

We thought it very fitting to follow it by the "Two Baptist Homilies," the sentiments of which are in such harmony with it.

Then we find ourselves in a different stratum of thinking, altogether. Indeed we were not thinking before, we were just feeling, enjoying the pleasurable emotions of the spiritual life; but with Mr. Huston's communication on "Science and the Bible," we begin to gather up the loins of our mind.

And we are glad to have another Christian business man stir up our pure minds to service in the wise hints of President Tawney, of the First National Bank, of McKeesport, Pa.

All this prepares us gradually and finely for Dr. Sheldon's blast against the dangerous cult of Spiritualism, and Will Houghton's true picture of the revolutionary times in which we live, and Mr. Dunkin's inquiry about the theological seminaries, which ought to equip men better than some of them do, to put an end to these revolutions by right teaching, and then kindly Dr. Ostrom's criticisms about good songs sung in a bad way.

We all ought to be cleaner, sweeter, stronger, kinder and more efficient Christians after reading this issue. God grant it for His name's sake.

The article on "Theosophy and Spiritualism" promised for this month, has been postponed in order to find space for one on "The Proposed World Church Union."

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A. B. Simpson

When we learned that this great man of God had been called home, our December issue had already gone to press, postponing necessarily, this expression of our love, and admiration of his name and work. We first knew him back in 1880, when he was pastor of the Thirteenth Street Presbyterian Church, New York, and when he reached that spiritual crisis which led him to believe in God as the healer of the body as well as the soul, and which eventuated in the inauguration of the Christian and Missionary Alliance.

This movement has proven epochal in the current history of the church, and deserves mention with that still greater achievement of God through J. Hudson Taylor, the China Inland Mission.

Dr. Simpson was often judged by, and interpreted through some of his professed followers, and suffered by it in the public estimate. But those who knew him, recognized in him one of the wisest, sanest and most judicious of men. We knew him on the public platform, we knew him in business relations, we knew him socially, we knew him in the closest fellowship of worship and brotherly confidence in Christ, and we place him on the highest eminence of our earthly friendships. Heaven is so much richer to us for his presence there.

Dr. Simpson was a great preacher, a great writer, a great educator, a great organizer, a great leader of men, and an indefatigable worker in every sphere of his many-sided endeavors.

And with it all, he was still human. He was no ascetic. He was no crank. Lovable, approachable, sympathetic, practical, tactful, humorous, wholesome, he was a fine all round Christian whom it was a delight to know, and who honored his God and Saviour always.

The movement he founded, in the human sense, has met with a great loss. Who can measure it? But the life of God is in it, and it will go on and prosper and bring forth still more fruit to be his hope, and joy and crown of rejoicing "in the presence of our Lord Jesus Christ at His coming."

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Is Christianity Important?

The attention of many has been called to the report of the Japanese Commission on the influence of Christianity upon the American people. Education, commerce and industry have been developed to a wonderful degree, they said, but "there is little evidence that the Christian religion is regarded as important by most of the people."

Was the Commission right? Who will venture to say otherwise?

But why is it that the Christian religion is not regarded as important by most Americans? Because the Christian religion is not preached to them. Surely the Bible doctrines of God and Christ, of sin and holiness, of death and life, of judgment and reward, of hell and heaven, of hate and love, of woe and happiness, are important.

If these were impressed upon the people by their religious teachers to the exclusion of some other things—in season and out of season, by press and pulpit, by precept and example, who shall say that they would not be felt to be important?

We believe in foreign missions, but their impact on the heathen world depends primarily on the propulsion they receive from the home land. And that propulsion is generated primarily, not by conventions and committees, not by boastful talk, not by "drives" for money, not by a multiplication of paid secretaries, not by spectacular pageants, but by steady, faithful, plain, quiet, earnest, heaven-endued teaching of the Bible.

"This one thing I do," is what the church needs to learn and act upon, if Christianity is to be regarded as important by the people.

If it did that, it would recall some of the men and women it has sent abroad who misrepresent Christianity, and who are causing nations like Japan to be less tolerant towards it than they used to be.

The Christianity of Carey and Paton, of Judson and David Brainerd, of Hudson Taylor and Mary Slessor of Calabar, was always regarded as important and so it still remains.

Childless Marriages

"Courts say that divorces are due to cruelty, drunkenness and half a dozen other things, but they are all wrong. The three fundamental reasons for divorce are:

"1. The natural vanity of both sexes.

"2. Psychological incompatibility.

"3. Lack of children."

Thus saith a professor of Columbia University, and we believe he is nearer right than some other professors when they deliver themselves of similar oracular observations.

This professor (William J. Durant) in addressing a social center in New York recently, added that the happiness of man and woman is only a secondary affair in marriage, the prime purpose of which is to produce healthy children. Right again, and biblical, as can be clearly established, we believe.

"Where there are no children, there is no marriage," he went on to say, but this requires qualification. It depends much upon the reason why there are no children. If the man and woman's selfishness is to blame, then he is again right, only he did not go far enough in his excoriation. In such cases there is a sad day awaiting the guilty pair.

But there are others. There are married couples whom we all know, the greatest sorrow of whose life is that they have no children. How we pity them. And how we admire them when they adopt the orphaned children of other people. But the other day we were introduced to a couple who not only had several children of their own, but adopted two or three more! Talk about monuments! Who wouldn't subscribe for a statue in their honor?

But divorce. Some people marry with the full intent of divorce when it becomes convenient, but when professing Christians get divorced it can only be because they did not marry in the Lord, as the Scriptures direct.

There is a strain that comes sometimes in the clashing of two human wills bound together by the marriage tie, which nothing can keep from breaking but the grace of God administered to each, but that is sufficient.

"Earth has no sorrow
That heaven can not heal."

There is no natural vanity, no psychological incompatibility, no mistake or wrong of which either of the pair has been guilty, that the grace of God cannot overcome, or rectify in some way.

Believe it, young people, and do not marry a sweetheart who is not in Christ. And when you marry, remember the responsibility to God and to the race that goes with it, and do not flinch in the face of it. Sorrow may come, misunderstanding, trial, pain, worry, disappointment, contention, loss, but "God is, and he is the rewarder of them that diligently seek him."

Go to Him with your difficulty. Confess your fault. Seek His forgiveness. Ask Him for patience, or for the aid of His Holy Spirit to repair the breach that you yourself have made, and you will live to praise Him "who is the health of your countenance and your God."

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Feminine Pride

The present laudable effort to persuade women to become clothed and seated in their right mind has gained encouragement from a writer in an English journal. The writer is a woman, Mrs. Elinor Glynn. No man would have dared the consequences she must face.

"It is all very cheap and vulgar when one comes to examine it," she says. "I do not wonder that the men are wearied and bored, and that respectful manners are gone by.

"Imagined form is 99 per cent better than the realization, hence how foolish women are to throw aside the back drapings. When stared at boldly, the eye is forced to realize that five women out of ten are ugly, misshapen creatures, often with coarse skins."

Pretty plain, rough talk, Mrs. Glynn, but if only it accomplishes its end, your name will go down to posterity with that of Mrs. Pankhurst or Mrs. Catt.

When we began this note we entitled it "Feminine Modesty," but changed "Modesty" to "Pride." Modesty is gone, but pride is left, and wielded by the doughty hand of this crusader, it may be a weapon to accomplish much.

We are thinking of mothers, professedly Christian mothers, who are permitting their young and unsophisticated daughters to go out before the public thus exposed, never having taught them even to keep their feet upon the floor in company.

Of course, as Mrs. Glynn admits, the standard of decency in such matters has always been geographical, but just now we are thinking of people of our own latitude, and not of Africans and Asiatics.

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Lady Astor's Sense

When Lady Astor emerged from the Guildhall after being declared victor in her fight for a seat in Parliament, some laborites approached and said the Astors represented the capitalist class and not the people.

"You're wrong, friend," she replied, "it's the heart which makes class. If you're greedy at heart you belong to the profiteer class. I wish the Labor party would have let me address them once. I'd have given them a good talking to. You've got more loons in it than we conservatives, and that's saying a lot."

There is a lot of sense in that and some gospel also, for Christ taught us that it was out of the heart such things proceed. Where grace exists in the heart, the rich and the poor meet together because the Lord is the maker of them all.

A greedy laborite, and there are plenty of them, is as truly a profiteer as a greedy capitalist, and what both want is the regeneration of the Holy Spirit. In other words, the panacea for our present ills, and the only one, is preaching Christ.

And when it comes to loons, her Ladyship is still on solid ground, for no party and no class monopolizes them. If we could only remember that all the time, it would make us all conservatives of the right kind.

From Out the Dark

By Vernon W. Patterson

A Prayer For the New Year

I do not know, I cannot see;
The way ahead is dark to me,
  And fears appall—and fears appall.
My understanding gives no light,
But cold, thick blackness of the night
  Envelopes all—envelopes all.

I cannot see, I do not know;
Yet I must choose and on must go
  In paths unseen—in paths unseen.
Oh, what if I should miss the way
And stumble into miry clay
  Or deep ravine—or deep ravine?

From out the dark I cry to Thee,
O God, my Father, come to me
  And fears dispell—and fears dispell.
Bend low to me and hear my cry,
And lead—I know not where nor why,
  But know 'tis well—but know 'tis well

O Father, let me hold Thy hand
And, though I cannot understand,
  Yet know Thee near—yet know Thee near.
Yes, speak to me in whispers low,
So, though 'tis dark, I'll know I know,
  And I'll not fear—and I'll not fear.

The Proposed World Church Union

By Rev James M. Gray, D. D.

THE writer gave an address last year on the above stated theme before a graduating class of The Moody Bible Institute, which was subsequently published in these pages and, at the request of church leaders, put in pamphlet form for more general distribution.

It raised questions and met with criticism in some quarters, which, when learned, caused its further circulation to be stopped until more light had been obtained.

As part of this light, two letters are here presented, the first from an official of the Interchurch World Movement, and the second from an official of a denominational board who is much interested in that movement.

I

Letter No. 1

"My Dear Doctor Gray:

"Your recent letter makes us feel that you have our Movement mixed up with several others.

"Last fall, the Presbyterian Church, U. S. A., called a conference at Philadelphia to see what could be done in the way of organic union. This is the organization which has appointed the Ad Interim Committee. There is no relationship between this Ad Interim Committee and the Interchurch World Movement.

"The Protestant Episcopal Church has a Commission on Faith and Order, which has as one of its objectives some form of church union. The Interchurch World Movement is not in any way connected with this commission.

"What the Interchurch World Movement plans to do is to have the evangelical denominations promote together those things which are of a promotional nature, * * * to put on a world program of Christian education and evangelism which will hasten the coming of the Great King.

"I am taking the liberty of sending you three pieces of literature. The first shows the origin, purposes and plans of the Movement; the other entitled "What It Is" explains briefly four or five ways in which united action is to be planned and gives a list of those organizations which have to date endorsed the Movement. The third is a report of the Committee appointed at a conference held at Cleveland, April 30-May 1. * * * * * * It tells what they thought the Interchurch World Movement was and ought to be.

"In justice to yourself and to the task, we would ask that you glance through this literature and get the Interchurch World Movement placed correctly. We feel that if you will do this, you will find that we are wholly in accordance with your views and you will wish to co-operate with us in our effort for a more efficient world program for Christianity.

"Yours sincerely,"

* * *

Letter No. 2

"Dear Dr. Gray:

"The leaflet, 'The Proposed World Church Union—Is It of God or Man?' which gives a report of an address you gave before the graduating class of The Moody Bible Institute, has been sent me and I have read it through.

"I think there is much valuable information in this leaflet, but having been closely associated with the Interchurch World Movement from its beginning, I am certain that you have given a one-sided view of the situation.

"I regret that you have published this article and sent it broadcast before you had an opportunity to study the fundamental principles of the Interchurch World Movement. I regret also that you have coupled it up with other Movements which have been seeking organic church union with which it has no association whatever.

"The Interchurch World Movement is in reality a forward movement of all the denominations, by their representative boards, co-operating in a united effort to put great emphasis on

"First, the development of the spiritual life of our present church membership.

"Second, the enlistment of an army of intercessors.

"Third, the calling out, through prayer, of an adequate force of young men and women to become ministers and missionaries for the new day ahead.

"Fourth, by the study on the part of the whole membership, of the principles of Christian stewardship and the enrolment of millions who will agree to become Christian stewards, giving as a minimum, the tithe.

"Fifth, to make a survey of America and the non-Christian lands with a view to fully occupying these fields and to secure the most thorough co-operation possible.

"Sixth, to present to the church the stewardship of the gospel—to have every one that is won be a winner of others.

"Seventh, to apply the principles of Christ in civic affairs and national and international relationships.

"I am personally acquainted with the movements in a number of communions and know the foregoing is a faithful statement of their aims. Not all of these things can or should be emphasized at the same time, but they will all be emphasized in different periods as the Movement develops.

"I recognize that the Interchurch World Movement may be exposed to some of the dangers you mention in your address and hence what you have said may serve a good purpose, but I believe The Moody Bible Institute ought to take a constructive, forward view of these movements in the various denominations, and of the Interchurch World Movement which is formed by the representatives from the various denominational boards and movements. If these movements succeed there will be a demand for training of new recruits at The Moody Bible Institute such as you have never witnessed.

"With an earnest desire for a spiritual quickening of the present church membership, and the relating of every Christian to Christ our living Lord, to carry out His program for the world, I am,
Sincerely,"

* * * *

"P. S. The Interchurch World Movement is but a *temporary plan of co-operation* to bring the combined appeal of the claims of God and the needy world to this generation of professing Christians."

These letters are published out of respect to their authors and in justice to the movement they represent, as well as in justice to the present writer who cordially appreciates them. The sentiments in the second letter especially awaken a warm reponse in his heart, more so than anything on the subject which he has seen, although he has read all the literature which he was requested to read in the first letter.

But after saying this, it remains that there is little, if anything, in the original address which a spirit of fairness and truth requires to be withdrawn.

It grew out of a regional conference in Chicago, purporting to be held in the interest of the Interchurch World Movement, where distinguished men spoke on successive days, whose speeches were reported in the press.

These reports gave rise to comment among the large body of students, representing about every evangelical denomination, who were in training for Christian service in The Moody Bible Institute. If those utterances were right, much of their instruction had been wrong, and, indeed, the Bible itself would appear to be wrong.

It was a challenge to their preceptor to meet the issue on the appropriate occasion of the graduation which presented itself.

But in so doing, he took pains to say that he was not reviewing or criticising the conference, but only the published reports of its proceedings. These might be incorrect, but there was a harmony and consistency among them from day to day which gave a sufficient semblance of truth to impress the public.

As a matter of fact, now that the fundamental principles of the Movement have been published and are known to the writer, the same reason for the address would exist that existed then.

That reason was to counteract utterances that seemed to "contradict the Scriptures, to weaken Christian testimony and dishonor God." Those utterances were, in substance, these:

> "A world league of churches is to be the result of the war. The day is at hand for a tremendous new movement, nothing can stop it. It is the greatest religious movement in four centuries.
>
> "The spirit of co-operation is in the air, and that sectarianism, and the accompanying bigotry which it engenders, will not be tolerated.
>
> "Churches must work together to give expression on questions of civic reform, law enforcement, local moral questions, international morality and world peace."

It seemed to the local press at the time, that these and kindred utterances meant a world church union, and it so characterized the Movement in its headlines, and it is believed with some justification. Certainly that would be likely to be the impression of the average reader. The modification now made in the literature of the Movement, to the effect that only co-operation is intended, and not organic union, was not made clear in the published reports. Though the word "co-operation" was used as above, yet the connection seemed to nullify its meaning.

II

The authors of these letters are kind enough to say that the address mixed up the Interchurch World Movement with several others, and they mention two, the Ad Interim Committee of the Presbyterian Church, U. S. A., and the Commission on Faith and Order of the Protestant Episcopal Church, both of which are supposed to be aimed toward organic union.

This reference to the address, however, is an error on the part of those authors. In its preparation and delivery the Ad Interim Committee did not come into mind, and while the action of certain Protestant Episcopal bishops was mentioned, it was expressly said to be only as an illustration, and care was taken to separate it from the objectives of the regional conference under consideration.

The reference to these two other movements, nevertheless, helps to make clear why the Christian public, including the present writer, associated the idea of organic church union with the purpose of the conference, for these two movements do not stand alone. Quoting Dr. Rowland in the *Baptist Quarterly*, "efforts are being made in various quarters to obliterate denominational lines, and to induce, if not compel, the formation of a general organization which will include all the Protestant bodies, and also, it is hoped, eventually Roman and Greek Catholics, Swedenborgians, and all other communities which profess allegiance to Christ."

Going into detail, Dr. Rowland says:

> "The Lambeth quadrilateral is still offered by the Church of England and the Protestant Episcopal Church of America.
>
> "Some of the Non-Conformists of England under the lead, or with the co-operation, of Rev. J. H. Shakespeare, the Secretary of the Baptist Union of Great Britain, have gone so far, apparently, as to admit the validity of the Historic Episcopate and their willingness to submit to a modified form of ordination on the part of their ministry by official representatives of the Church of England.
>
> "Recently the Presbyterian Church of the United States, by an act of its General Assembly, has made overtures for the organic union of evangelical Christians, and has taken preliminary steps for the formation of such a union.
>
> "Lutheran bodies long separated have come together under pressure of present needs.
>
> "In Canada, Methodists, Presbyterians, and Congregationalists have adopted a plan of union.
>
> "In not a few instances local churches in the United States have given up their separate denominational existence and have united with other churches on a union basis. The close of a war, which has thrown men of all faiths side by side in suffering and death, is felt to be a good time for a supreme effort to effect the external and visible union of all the followers of our Lord."

Dr. Rowland admits the cogency of certain reasons urged for the obliteration of denominational lines in the formation of an organic union, especially of the evangelical churches, but he points out the objections which outweigh all that can be said in its favor.

These are its impractibility, the fact that it would weaken the spiritual life and activities of the churches, that it would tend to sacramentalism and ecclesiastic autocracy, that it would not promote real unity, and that so far as the Baptists are concerned it would sacrifice the principles for which they have been long contending, and which are as vital today as at any time in the past.

III

In the light of the above, it is respectfully asked whether there was not some reason for supposing the Interchurch World Movement to be in the direction of organic union? Is it surprising, indeed, that fear should have arisen that it was the preliminary step to ultimately effect that result? As some expressed it, Did it seem likely that representatives of the churches so earnestly desiring organic union would set up a counter-movement in favor of co-operation only?

Happily the publications of the Interchurch Movement set these apprehensions at rest for the present, but it may be said without the slightest reflection upon the integrity of some of its present leaders, that caution may still be needed for the future. There are among these leaders those who are not distinguished as advocates of evangelical principles, and whenever they are in power a danger signal is called for.

The writer asks permission to again refer to letter No. 2, in order to express once more his hearty appreciation of the things on which it places emphasis, the spiritual life of our church membership, an army of intercessors, an adequate force of young men and women to become ministers and missionaries, the principles of Christian stewardship, the winning of souls—here indeed are the factors of a true revival! It is regrettable that these things could not have been kept to the fore, or at least mentioned, in the descriptive literature of the movement.

The author of the letter is correct in saying that The Moody Bible Institute ought to take a constructive, forward view of these things in the various denominations. It not only ought to do so, but thank God, it has always done so, and it is doing so today with results unprecedented in its history.

The Moody Bible Institute is not undenominational, but interdenominational. It believes in the denominations as necessary agents for the promotion of the gospel of Christ in this age, and would regret their merging into any form of organic union other than that mystical one of true believers in Jesus Christ. It would beware of the seductive slogan that the horizon of

Christian vision has extended today beyond the narrow limits of denominationalism, believing that those limits are much broader than any organic union possibly could be.

The Moody Bible Institute stands for the unity made once for all by the Holy Spirit, and of this unity it is a happy demonstration in the personnel of its board of trustees, its faculty, and its student body.

In this respect it meets the demand made by some of the advocates of the other kind of union, in that it is "a visible unity," "one that the world can see" as a witness that the Father sent His Son Jesus Christ into the world.

The Moody Bible Institute is deeply sympathetic with the warm spiritual tone of this letter and stirred by its buoyant outlook. And it feels assured of the truth of its prophecy that if the spiritual life of the churches is quickened, if intercessors are multiplied, if young men and women hear the call of God to Christian service, and if Christian stewardship is developed, there will be a demand for the training of new recruits at its hands such as it has never witnessed.

Our prayer is that this may speedily become true.

Business Is Business

Or, Laying Up Treasure In Heaven

By the Late Bishop William R. Nicholson, D. D.

A New Year Message

> "LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.
>
> "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
>
> "For where your treasure is, there will your heart be also."
>
> Matthew 6:19-21.

"Business is business." So have I heard it said, and the meaning is that business is master, and all other interests must fall into the rear. Well, the sentiment is good, provided the business is entitled to this pre-eminence.

The motive of all businesses is amassing of treasure. Except we are gaining something we cannot be content. Man is an intelligent, self-conscious locomotive; evermore he must be going forward—getting on, arriving, starting again, enriching, or he does not fulfill his nature. Wherefore, that any business is supreme depends on the kind of treasure it seeks to lay up.

What Is Your Treasure?

Of multitudes of hard workers the treasure is money. Of the politician the treasure is reputation and influence, or in some instances the good of one's country. Of the scientist the treasure is the fascination of studying nature's forces and the pleasure of applying them to the economies of society. Of the mass of mankind the treasure is the getting somewhat to eat and drink and wherewith to be clothed.

But of such treasures none is of supreme importance, because none of them can satisfy the soul and be its chief good; and therefore such businesses are only inferiorly important.

On the other hand, the Christian's treasure is peace with God, the tasting of His gracious personal presence, and the assured certainty of blooming and fruiting in sympathetic oneness with God through endless ages. This is the treasure supreme; it does satisfy the soul; it is the good without which all else is but a mockery of good and beyond which there is no higher good.

With the Christian also then, business is business; it dominates all other businesses and marshals them at its word of command.

This business is what Jesus speaks of in the text. He calls it the laying up of treasure in heaven. And what we are concerned with is the process of the laying up. How may we amass treasures in heaven?

I

What the Laying Up Means

The laying up of treasure on earth is not the laying up of treasure in heaven. The two things are discriminated strongly and sternly. "Lay not up," but "Lay up." The one is not the other. On this point it is needful to be positive and urgent because men are apt to think differently.

Let a man have gathered some considerable amount of treasure, be it money or reputation or what not, especially if he has not been unmindful of benefiting others with it, and even though he may have done nothing toward laying up treasure in heaven, the thought common to him and others is that somehow he will not be without treasure there. Against this conclusion the Lord Jesus is clear and overwhelming. The laying up of treasure on earth is not the laying up of treasure in heaven.

But is the one the total exclusion of the other? May not the two go on side by side? If not, how shall the Christian be enabled to eat and be clothed, and do his share in the work of human society? Of necessity every one is concerned to have something of treasure on earth. Nor does the Lord mean to say otherwise. "The workman is worthy of his hire."

Why then, does he seem to shut off all earthly gains? Why does He say, "Lay not up treasures on earth"? For emphasis he says it, just as we do at times. "Don't laugh," you say to some one, "but attend to what I am telling you." You do not mean that he must not laugh at all, but only that he must not let his laughter divert him from the urgency of what you are saying.

Are Any Earthly Treasures Permissible?

So the Lord says to us, "Lay not up treasures on earth, but lay up treasures in the fruity clusters of heaven: let not the affairs of this life absorb you unduly; work at your callings, make money, get reputation, get influence, get pleasure, for all these things are in your path, and climb over them you must; but do not give them your chief attention, look beyond, leap the stone walls with the fleet foot of heavenly pursuit, and disdain to be caught in the fallen rubbish around you."

The great truth is that the laying up of treasure here is not the laying up of treasure there. Let us not forget it. No one whose horizon is the getting enough to eat and drink, or the making of money, or the spending of it upon his own gratifications, or the gaining of reputation and influence, or the enjoying of intellectual pursuits, or the helping of the poor, or the diffusing of knowledge, or the advancing of the community in comforts of living,—no one, the measure of whose aim is simply this, or whose controlling personal interests go not beyond this can by any possibility be laying up treasure in heaven. He puts the cart before the horse, he turns things upside down The five-cent piece of earth's attractions he holds so close to his eye, the great luminary of heaven is shut off from view. And while having no riches in heaven, his riches on earth moth and rust shall corrupt, and thieves break through and steal. Jesus says it.

II

Its Starting Point

The starting point of the laying up of treasure in heaven is the being already in possession of treasure there—you cannot make riches in heaven except you are already an owner of riches there. Being an owner, you can then go on to become a larger owner.

We know how it is in the affairs of this world. A man works out a fortune by reason of having at the start some money on hand, a very little it may be, still something to begin with; a nest-egg he calls it. With that he trades, and on and on, he lays up thousands and tens of thousands.

There are those, indeed, who started with nothing, and made for themselves their first dime; but no such exceptions are possible in the working out of a heavenly fortune. We are by nature sinners, we are guilty, we are condemned; we can no more, by exertions of our own, lay the foundation of enlarged wealth in heaven than we can wield the prerogative of God and pronounce our own pardon. We must have possessions in heaven to begin with, else no possessions can we lay up there.

You will say then, where is the opportunity for me? Spiritually without a penny, having no treasure to begin with, am I not hopeless?

What We Begin With

Now consider this, that the treasure in heaven which each one of us must have to begin with is an inheritance. An inheritance belongs to a child. Only become a child of God, and at once you have riches in heaven: you have inherited eternal life. "The God and Father of our Lord Jesus Christ, according to his abundant mercy, hath begotten us again unto an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven."

They that are begotten of God, the children of God. Who are they? They that have believed on the Lord Jesus Christ, who was wounded for our transgressions, who shed His blood for the remission of sins, with whose stripes we are healed. Every such believer, born of the Holy Ghost, is a child of God, and heir of God, and a joint-heir with Jesus Christ. He has inherited heaven itself. His is the tree of life in the midst of the paradise of God. His the hidden manna and the white stone. His the white raiment. His the New Jerusalem. His a seat with Jesus Himself on His throne. All this is the gift of God for Jesus' sake the moment one becomes a child of God. Already a millionaire in the riches of heaven, the way is now open for him to become a billionaire.

Then, believe on Christ, cast away self-righteousness, embrace the Saviour as your atonement and righteousness; at once you are born of God, and therewith you have the inheritance, and are equipped for your gospel work as a spiritual merchant. In no other way can you begin to lay up treasure in heaven.

III

The Process Explained

We may now observe the actual laying up of the heavenly treasure.

The process is this: Being at peace with God, the Christian's every good work, defective though it be, is accepted in the merits of Christ, and set down to his account. It is not that his good works are rewardable in their own right, for good as they may be, they have many imperfections; but his person having been accepted in Christ, the imperfections of his good works, in honor of his personal redemption, are forgiven, and in infinite grace the works are accredited to him in the book of life and so goes on increasing his estate in heaven.

Thus you see how it is, that except you already have treasure in heaven, you cannot lay up any there.

Now, some works of a Christian may not be good, works that are not done for the honoring of God in Christ, works that are as "wood, hay, stubble," and the fire shall burn them up. Such works bring no reward, contribute nothing to his wealth in heaven; in fact, are a loss to him, although himself, as a true believer shall be saved.

But every work of a Christian done for honoring God in Christ, works that are as "gold, silver, precious stones," shall abide the scrutiny of the day of the Lord, and all their imperfections, being forgiven in Christ, shall bring special rewards.

A cup of water to a disciple in the name of a disciple shall have its reward. Our very confidence in God, if sustained amid surrounding distractions, "hath great recompense of reward."

What Good Works Are

"Give to the poor," said Jesus, "and thou shalt have treasure in heaven," but instantly adding, "And come and follow me," the almsgiving availing nothing if you are personally severed from Christ, even though you "should give all your goods to the poor."

If you lead souls to Christ, you "shall shine as the stars forever and ever."

If all manner of evil is said against you falsely for Jesus' sake, "great is your reward in heaven."

And if, giving all diligence, you "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love," these things shall enlarge your store in heaven by a vast percentage of your present wealth there.

How rich, in the great day of the Lord, shall be Paul, and Peter, and John, and Luther, and Calvin, and Knox, and Wesley, and a multitude of our missionaries, and many a poor unnoticed saint, and many a devoted worker, man or woman, in the membership of the churches!

But are *we* sure that our comparative poverty even in heaven shall not be a sight to behold?

IV

The Urgent Motive

Finally, our text closes with the words, "For where your treasure is, there will your heart be also." This is said for enforcing the command to lay up treasure in heaven, "for where your treasure is, there will your heart be also."

The expression "where your treasure is" implies that, if it is anywhere, you know it to be there. A treasure unknown, or, what is the same thing practically unthought of, is as though it were not, so far as any influence of it is concerned. But if you know of it, if you realize it, your heart will be enlisted, the impulsive powers of your soul will be stimulated.

What is here taught then, is, that if the Christian would do his best in laying up treasure in heaven, he must keep in mind the fact of his already having treasure there, he must cultivate the scriptural assurance on this point.

"We know that we have a building from God, a house not made with hands, eternal in the heavens." This assurance rouses to action. The heart clings to its treasures and is wide awake to all means of increasing them. Then the soul is more intent on resisting the world, overcoming selfishness, repelling temptation, pleasing God.

If we really believe that we are rich in heaven and are growing richer, we become more than conquerors through Him that loved us; for, to reverse the common adage that seeing is believing, the gospel truth is that believing is seeing and seeing is feeling and feeling is the victory.

As Christians, we need to have our treasures habitually in mind, to think of them vividly, to count them over, and, as well as we may, sum them up. This is heavenly-mindedness, the spirit and power of divine service.

Think of What You Have

Some Christians think only of sheer duty, and are lost in the mazes of mere duty questions; as if a man lost in the woods should keep his eyes on the ground to find his way out, instead of also looking up at the sun whose refulgent movement blazons the way homeward. Duty is good, but God would illumine duty with the sunshine of the glory.

Oh, ye Christians, claim your inheritance, and claim your grace-given privilege of enlarging the inheritance, and you shall have but little perplexity as regards the what and the where of duty.

Some Christians feel that, in their unworthiness, it were presumptuous to think of themselves as possessors of such wealth in heaven. "If I can only squeeze in at the gate," they say, "and sit down in an obscure corner, I shall be content!"

That is mock humility. So says not God. So says not the redemption in Christ Jesus. So say not the promises. Christ Himself is our worthiness, and our very business as Christians is to be laying up treasures in heaven.

The Christian Is Not a Machine

Some philosophers tell us that we should serve God without regard to the gain it may bring us. But who is a philosopher like Jesus? And He says, "Lay up treasure in heaven."

A regard to the will of God perfectly consists with a view to the recompense of the reward. If not, the Christian is nothing better than an intelligent machine, grinding out the corn in the hopper, but with no taste of the bread he is producing, no sense of accumulating good.

Not only does Jesus use the idea of treasure as a motive, He enforces it with power. "Moth and rust," He says, "corrupt the treasures of earth, and thieves break through and steal, but moth and rust do not corrupt the treasure of heaven, nor thieves break through and steal." Behold the superiority of these latter; therefore lay up treasure in heaven! Do it with all your might, do it heartily.

And to this end recognize your present wealth there and also the wealth-making character of your Christian life; for then, "forgetting those things which are behind, and reaching forth unto those things which are before," you will "press toward the mark for the prize of the high calling of God in Christ Jesus."

Now of all that we have said this is the sum: Dream not of heaven except you have come to Christ. Only there can your treasure begin. But come now.

And ye that have come, and already have treasure in heaven, and are charged with the gracious privilege of realizing a great percentage on that treasure, ring out amid the world, ring out in answer to the flesh, ring out in repulse of the devil, clear and high above the surrounding din, the decisive words, "Business is business!"

"My Times Are in Thy Hands"

By J. L. Love, Toronto, Canada

I

"MY TIMES are in thy hands."

That means my future. The elevator I use daily has a card with this inscription on it, "Visit Our Safety Deposit Vaults." Far down in the basement is a steel-clad room where I may deposit my will, securities and other valuables where they will be safe from the fingers of thieves and fires. Hundreds of citizens use that room to guard their possessions. There lies much of their future.

The psalmist had a safety deposit. His future was in God's hands. The treasure of his days was laid up where moth and rust could not corrupt nor thieves break through and steal. Each morning the Keeper of the treasure vaults handed the depositor a sealed package—the new day. In it he found God's plan for him for that day. He never worried over imagined calamities. No tremors shook him because of premonitions of coming disasters. He slept soundly at night secure in the knowledge that the morrow and its issues were safely locked away in the vault of God's keeping. In the morning he visited in prayer the safety deposit vaults and received the gift of a new day from the Keeper. That it was a good day he knew, for it had been stored away for him by One who made all things well. It might not suit another, but it was framed by a loving mind and heart to meet his particular needs. In it nothing was lacking for body, mind or soul. He had tasted and seen how gracious the Lord was and he knew that his God would supply his every need.

Not only tomorrow, but the day after, and the day after that, were all deposited in that all-wise, all-safe keeping. Many or few, the days of the future were stored away in God's hands, safe from corroding care, to be given out one by one until there came that great day when God would no longer draw upon that little vault of earthly days, but would give His trusting servant the day of all days that ushers in the day eternal.

Need one marvel that the psalmist wrote: "I shall not be greatly moved?" To human frailty at its best there must come "fightings without and fears within," hesitations, passing tremors, even doubts. But he was not "greatly moved." Shaken a little and for a moment, his morale and faith were restored when he remembered, "my times are in thy hands." He acknowledged God in all his ways and God directed his paths, planned and preserved his days. It is never written, "I will restore the years that the locusts have eaten," of him who says: "My times are in thy hands."

II

"My times."

That means the present. The difference between the impecunious, improvident man and the child of God is that the former lives from hand to mouth and the latter from hand to hand—from God's hand to his. Many are so constituted that the future seems barely to exist for them. They live in the present. All their problems and vexations and worries are dated "now." They have no foresight. They are experts with the microscope but have no use for the telescope. The petty troubles of the hour obsess them. Their vexed and nervous imaginations inflate the mole hills into mountains. Engrossed in the immediate need of meeting their own emergencies, they have no time or inclination to lighten the burdens of others, and thereby to lighten their own.

The mistake these people make is in trying to carry their day themselves instead of letting God carry it for them. Rather than accept His offer to be their burden bearer, they shoulder the load themselves and to their pack they add many unnecessary items of baggage. When God prepares the daily load it is reduced to a minimum; when we prepare it, it is over-weighted.

Today, this hour, is in God's hands. For me, its problem will not be greater than I can solve, or its task than I can undertake. God adjusts the burden to the back. "My times are in his hands." Day by day, hour by hour, minute by minute, God's love is a lamp unto my feet, a staff in my hand, a song on my lips. Each task grappled with in His strength is a tonic to nerve me for the next. He leads and trains step by step. We are not led suddenly a year ahead of the present, but we get there, one day following the other. "I witnessed a beautiful and touching incident illustrative of the early lessons which make the peril of the future occupation familiar to a child from his cradle, in a little scene on the banks of the Douro," writes a traveler in Portugal. "A fisherman and his wife stood at the water-side, opposite a deep and dangerous spot. Their child, a boy of about a year old, was already habited in the costume of his future life, that of a sailor, the trousers tucked up above the child's knees. Leading him towards the river's brink, the mother purposely wetted his tiny feet. He was alarmed, and clung to her. With soft and affectionate caresses, again and again she led him to the water, until the little imp, emboldened by her encouragement, ventured down alone, and, only just able to walk, tottered unsteadily to the stream. I trembled at the risk; a few feet farther and the water deepened dangerously. But there was no cause for fear. Guided by a watchful eye, the mother's hand was ever ready to catch the little scrap of infant humanity, just in time to save it, and to render my half-uttered exclamation unnecessary.

"What is she doing?"

"She is drawing out his fear!" was the reply.

There is an even tenderer, surer hand that guides our earthly way, "drawing out our fear." "My times are in thy hands." Today is God's. He gives it to us with its task, and with it the needed courage.

III

"My times."

That means the past. What can we do with the past? Nothing: we cannot even forget it. It is irrevocable. On its pages are the puny triumphs and the glaring errors; the little virtues and the consuming sins. Wood, hay, stubble—What can we do with the past? Little beyond turning to its warning beacons, or rather its smouldering ashes of withered hopes, and reading there of what might have been.

But if we have placed our times in God's hands—our past, as well as our present and future—what then? Then, the past can no longer haunt us. If in Christ we have sought and found forgiveness for sin, the past no longer has dominion over us, and no "dead hand" can reach out from behind to lay its clammy hold upon us. If our times are really in God's keeping, because we believe in Him in whom past, present and future exist, and who has borne the load of our sins, the old life with its errors of commission and omission is swallowed up in the sea of His love, as a stone sunk in the ocean. Strange and wondrous alchemy of God, the crimson of His blood has washed away the crimson of our guilt!

"My times are in thy hands." The past no longer torments. The present cannot deceive. The future fails to terrify. He has given us the morning star, the star that knows no setting; that ushers in the new, the better, the unending day.

The Love of Christ Which Passeth Knowledge

By Rev. R. P. McKim, Rector, St. Luke's Church, St. John, N. B.

ST. PAUL is here (Ephesians 3:19) giving expression to a wish for some of his dear people, which he frankly acknowledges cannot be granted. It will take to the last day of eternity to know fully the love of Christ, but the getting to know it is a delightful experience.

Everything Jesus said and did, when He was here on earth, was for the purpose of showing people how much God loved them. It was a huge task. St. John tells us, that if all the things that Jesus did were to be written, even the world itself could not contain the books that should be written. There are more books already in the world than any man can read, were he to do nothing else. It will take a whole eternity to read the book of the love of Christ.

It Is a Yearning Love

God made heaven a place of happiness. Everything that can help to make people happy, God put into heaven. God wants people to be happy, that is why He made heaven. God knows what will make people happy and nothing will be left out of heaven, that will make it a place of delight. The angels are happy there. Saved sinners are happy.

For thirty-three years, God parted from the Son of His love while Jesus went to seek and to save that which was lost. He called it the "Parable of the Prodigal Son," but I think Jesus would have called it the "Story of the Father's Heart of Love." The boy, who wanted to leave home and go where he could spend his money. But, Oh, how his father's heart yearned over him! Every day he would look wistfully along the road; perhaps his boy would come back today. How he prayed to God that he would! Nothing else interested him; he cared neither for prices nor markets. His boy was away in the far country and he wanted him home. With passionate love, he yearned over him.

It Is a Sympathetic Love

He came. I am so glad that Jesus did not content himself with standing in that high and holy place and calling to me to climb the steep ascent and join Him there. I never could have done it. But instead, He came to where I was. He lifted me up out of the horrible pit and the miry clay. He put my feet on the rock and He gave me a song to sing:

"In loving kindness Jesus came
My soul in mercy to reclaim
And from the depths of sin and shame
He lifted me."

It Is a Winsome Love

How He wanted people! The first public word He said was, "Come." When the mothers would have brought their dear children that He might bless them, those wonderfully wise disciples would have stupidly sent them away, but Jesus put out His hands to them and said, "Let the little ones come to me." When He sat down to eat with publicans and sinners some of the very righteous folks were surprised. "Does He mix with that sort of a crowd? We wouldn't." But He was quite willing to be known as the Friend of sinners. He wanted them. Some men, who had never done anything wrong in their lives, arrested a woman, who had behaved very badly. They brought her to Jesus that she might be stoned to death. Yes, she deserved it, so let those men, who had never sinned, carry out the sentence. But they slunk away. Jesus wanted to forgive her and save her, and He did.

A man had a growing business and a happy home, but an unfortunate habit fastened itself upon him and was dragging him down. He saw his danger and said, "I will have to get away from this thing." He thought it would help him to join some lodge or benefit society, so he applied. But the members of the lodge did not want a derelict among their number. He applied to several societies, but was black-balled by them all. In much discouragement, he was going along Fulton Street, New York, one day, about noon. Hearing the sound of singing coming from an open door, he passed in, and there, in the noon-day prayer meeting, he found that Jesus wanted to help sinful men and would receive them.

It Is a Seeking Love

In that story of the Good Shepherd, he portrayed Himself. There were a hundred sheep in the flock, and every night the careful shepherd counted them, as he put them in the fold. One night the count told only ninety-nine. Ah well, one is not much to lose out of a hundred. Only one per cent, that is not so bad. The undershepherds go home to rest, but the shepherd himself, turns back on the mountain path, seeking the lost. How eagerly he hastens, lest the night shadows fall and he be late. How intently he listens. Is it the wind rustling the leaves? Is it the far-off cry of the jackal that he hears? He listens again. It is the bleating of the sheep that is lost. He knows its cry and will soon reach it.

It Is a Forgiving Love

When those four men brought their friend to Him, they hoped he might be healed of his paralysis. Jesus gave infinitely more than they either asked or hoped. "Son, thy sins be forgiven thee." His body healed of the disease might have given him forty years of strength and satisfaction, his soul forgiven meant an eternity of happiness.

It Is a Vicarious Love

There in the garden He lies prostrate, praying in soul agony for those who do not pray for themselves. Presently, the armed band comes with lanterns, torches and weapons. Rough hands are laid upon Him, and he is brought to the judgment hall. False witnesses swear lies against Him. The soldiers mock Him and spit upon Him. They smite Him with their hands. They scourge Him. They stretch him upon the cross, and through those dear hands, that had so often been laid in kindness upon sick folks, those hands that had broken the bread to feed the hungry ones, they struck cruel nails. Those feet that toiled so many weary steps, seeking the lost ones, were fastened to the wood, and then they lifted that cross with its quivering, suffering burden, and with rough strokes, staked it to the ground.

He lived without a home on earth, that you and I might have a home in heaven. He wore a crown of thorns, that we might wear a crown of life, because He loved.

Have you let Him love you?

INTERCHURCH WORLD TRAINING CONFERENCE

The Training Conference under the auspices of the Interchurch World Movement was held December 8-10 in Chicago. The general themes were: "The World in the Light of Today"; "The Objectives and Goals of American Protestantism"; "The Marshalling of the Forces in the Accomplishing of Common Objectives." Morning, afternoon and evening sessions were held, and there was excellent attendance. There were delegates from the city of Chicago and the northern sections of Illinois, representing practically every denomination of Protestants.

A few days prior to Nov. 1, all the orthodox churches of Japan, led by the Presbyterians, were in humble prostration before God in a day of fasting and prayer for revival. And more or less similar movements in other nations are under way. Every country in the world is today a Macedonia crying up to God, "Come down and help us! Come down and help us!!"

Two Baptist Homilies

Love Unfeigned

By Rev. J. W. Weddell, D. D., Pastor, First Baptist Church, Oberlin, Ohio

"LET love be without dissimulation," is the way Paul puts it in Romans, 12:9. This is simply saying that you cannot fool people. If you are going to do anything for them, religiously speaking, you must love them, and really and truly love them. You cannot pretend to love them. You cannot force yourself to love them, you must really in mind and heart love them, i. e., if you are going to do them any good.

A Christian brother was telling some of us the other day how to build a men's class, and for that matter how to build a church. He said, "You must go out after men, you must bring them in and set them to work, and then keep on going after them, and bearing with them, and taking care of them, and binding them to yourself and the Master's service."

But you cannot do that without love, and without a great deal of it, and love that is the real thing—L-O-V-E.

Love Gets Men

Suppose you go out to do a bit of mission work. You think it would be a nice thing to do. You get your hall ready in some needy field. You prepare your program, distribute your tracts and announcements, ring the bell and then sit down to wait for the people to come. But they do not come.

Perhaps a girl or boy looks in and then runs away, perhaps some one throws something through the window. You look out and then they are on the opposite corner jeering at you.

What are you going to do? This is what you will feel like doing—giving up the work as a bad lot and saying, "They are no good, they are not worth the trouble. I am done!"

Yes, that is what you will say, unless you love them. If you love those people, you will sing your song, and pray your prayer, and put out the lights, and go home and smile on the few that are standing about. Then go back the next night and try it again, and keep on trying *till you get them*. Why? You love them.

Or take the other side of it. Put yourself in their place. Here comes a man who wants to help me, but I am not anxious to be helped. I feel that I am about as good as he is, perhaps a little better. I like my surroundings, I like my way of living and you appear and try to make a change, I naturally resent it. I do not like the way of it or the implications of it.

You and I are going to have trouble now, or which amounts to the same thing, we are going to let each other severely alone, unless, mind you, I discern something, something not even at once or on the surface, but gradually making itself known. It is, that you love me, strange to say that you really care for me, and want to have something to do with me and for me. Now, at last we get together, and begin to make a start at doing something. Love has conquered.

Without Love, Disgust with Work

But what if you were appointed to do it and you feel that you have to do it? You have heard that we must love the people with whom we work, so you proceed to work it up, you assume to love them, you mildly pretend that you love them. What will be the result?

One result will be that the people will find you out before very long, and leave you and your work high and dry. Another and more serious result will be this: you will yourself become so worried and disgusted with the work that you would rather die than go on with it.

Is there any punishment in this world greater than to put a man into the ministry of souls who has not got it in his heart first of all? It is cruelty to animals, unbearable, no one can stand it long.

You must love your work to do it with any spontaneity and efficiency. Love is essential. Love, genuine love, is the motive power and God does the work.

DR. DIXON'S SUCCESSOR

The Metropolitan Tabernacle of London, England, has invited Rev. H. Tydeman Chilvers, of Bethesda Chapel, Ipswich, to become pastor. Mr. Chilvers is said by the *British Weekly* to be "a strict Baptist, but is evangelistic in his preaching and stands for the doctrines that are traditional to the Tabernacle." He began his work in London sixteen years ago. He is forty-seven years old, is physically vigorous and eloquent. It is well known by most readers of *The Christian Workers Magazine* that the Metropolitan Tabernacle was the church over which Charles Haddon Spurgeon was pastor for many years and which he made famous, and where, until seven and a half months ago, Dr. A. C. Dixon, a former pastor of the Moody Church of Chicago, was pastor for some years.

A GREAT CHURCH

The First Presbyterian Church of Seattle, Wash., held its Golden Jubilee Anniversary December 7-14. This is the largest Presbyterian church in the world, reporting 6,390 members to the last General Assembly. Dr. Mark A. Matthews is the pastor, and is editor of a magazine advocating premillennial doctrine.

The Bible Confirmed by Science

By Charles L. Huston, Vice President, Lukins Iron and Steel Co., Coatesville, Pa., and Chairman, Permanent Committee on Evangelism, Presbyterian Church, U. S. A.

An Address at The Moody Bible Institute

I FEEL a timidity about speaking before such a company of Bible students because I know you want everything straight from the Book, as I do too. I stand absolutely on the integrity of the Bible as God's revelation to man.

I want to read what might be called a text, 2 Peter the third chapter beginning at the third verse:

> "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
>
> "And saying, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.
>
> "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:
>
> "Whereby the world that then was, being overflowed with water, perished:
>
> "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

I want your attention particularly to the verse which says that the scoffers claim that all things continue as they were from the beginning of the creation, but are ignorant that there was a great change at the time of the Deluge, and that there will be another change later on, through God's manifestation in another way.

The Nebular Theory

The Scofield Bible says that there is a great gap between Genesis 1:1 and 1:2; and apparently a great cataclysmal change took place in the period represented by that gap—a great change bringing in chaos and disorder. That may have been in connection with the fall of the angels—I do not know. But for my own heart this view is not necessary to satisfactorily account for the difference between Genesis 1:1 and 1:2.

May I go back a little? How many of you have studied astronomy? The scientists pretty generally agree on the La Place nebular theory of the formation of the material world and heavenly bodies, the theory that they were originally one great big bulk of glowing fire mist called "cosmic dust."

They found by studying the laws of matter, that the substance of the bodies in the heavens was not different from the substance we have on earth. They found that by means of an instrument called the spectroscope, which they use for analyzing the spectra of the rays emitted by these bodies.

We have chemical analysis for determining what substances are made of, which is further confirmed and amplified by spectrum analysis. By heating substances, such as sodium and letting the light go through a prism and splitting it up, they can tell the substance which the light is transmitting by certain light and dark lines and their arrangement; and in this way the spectroscope has enabled them to determine what things are made of, and the condition in which the substance existed.

In the same way they have studied the light that has come from the sun and moon and the stars, and they have found the same peculiar characteristics in the path of light from the stars, the sun and the moon, that they have from substances in the earth, showing that there are the same substances there as in the earth. That has given evidence that all was originally one mass of matter.

It has been noticed that the sun, and the planets and their satellites practically all revolve on their axis in nearly the same direction, and that each planet revolves around the sun in its orbit in very much the same direction, indicating that there has been some common motion. which has determined the direction of each.

They have decided, also, that old question as to why the heat comes from the sun. Of course, they do not really know, but in theorizing they have concluded that the sun is contracting, and by this process of contraction generates heat, which is thrown off into surrounding space, of which the earth gets a fractional part.

How It Works

Let us suppose now, for illustration, this operation to be reversed and the sun (not looked upon as a solid mass of matter, but a large volume of glowing fire mist) expanding, going back to original conditions until it would take in the earth and all of space, all the solar system at least, bringing all matter into one mass of fire mist, then we would get back to its original condition as shown in Genesis 1:1–3.

And, by the way, I want to say that people have speculated as to whether any of the other planets are inhabited, but scientists have concluded by spectroscopic study of the light that comes from those planets that the earth is the only inhabited planet. So we do not bother about that; we have our Saviour who came to redeem fallen man on this earth, and that is all we are concerned about. Scientists agree that there are no men anywhere else but on the earth.

But to go on with what I was saying: suppose the whole material world were in a great expanded condition, something like the sun, but much more so, and motion having begun, as described in Genesis 1:2. Now according to all laws of matter where motion takes place toward a common center, it always revolves, as can be actually seen by pulling out the waste plug in the bottom of a round basin full of water, the water moving toward the center to escape through the opening will revolve.

Just so this large mass of matter in beginning to move and contract would begin to revolve around its common center, and being influenced by actual attraction of its different portions, would at first revolve very slowly as one entire mass, but the outer portion, so largely extended, would be the retarding element and the middle portion nearer the center of revolution would incline to revolve more rapidly.

By and by a stage would be reached when, by inequality in the process of contraction there would come a separation between the outer shell or ring and the inner portion, the outer part seeking to go slowly and the inner more rapidly, the outer shell continuing to revolve around the same common center for a time until some disturbance or inequality in this process of condensation would occur at one point, and the ring would rupture at the point where its mutual attraction was weakened and all rush around into one mass, somewhat like a globe.

In this shape it would continue to swing around the larger mass upon its original center, something like a satellite, but in addition this would begin to revolve upon its own axis or center, then the process would be continued, the original mass separating out and throwing off in succession a number of rings forming into globular masses which would in turn revolve upon their own axis or center and swing around the original center at different distances from this center.

These successive globular masses would form separate constellations, or solar systems, they in turn by the same process separating out and throwing off similar globular masses, which would become planets, and the planets in turn throwing off similar globes, which would become satellites, all swinging around the original common center, and each revolving on its own axis, planets swinging around their own center and the satellites in their orbits around their particular planets.

All this while they would have been gradually becoming more and more condensed until they became solid, or semi-solid, or molten globular masses, these globes gradually cooling off until we come to the present condition in which we find our earth, at a temperature such as it could be inhabited by man and so that water could rest upon its surface. This theory is now further confirmed by modern astronomic photography.

Professor Lewis' Testimony

I heard a scientist, Professor Henry Carvel Lewis, in a lecture at Haverford College, speak upon this subject, who said he felt it was much easier to conceive of matter being brought into existence in a gaseous state than in a cosmic dust or fire mist state, because, all matter exists in three principal forms, solid, liquid and gaseous, depending upon conditions of temperature and pressure under which it exists.

Take water for instance, at one temperature it is ice, at a warmer temperature it is liquid, and in a very heated condition it turns into steam or gas. Steam is invisible. The vapor which we see escaping from a steam pipe is not steam but finely divided mist not completely gasified, and in the process of cooling or condensing from the gaseous invisible form it first becomes visible as mist, and as these particles of mist collect together they become drops of rain which fall by their attraction to the earth.

Now, while in this great mass that I have been seeking to describe as set forth in Genesis 1:3, the fire mist stage, scientists go no farther back in their arguments, yet we go farther back to the condition which Professor Lewis described, the gaseous stage.

In the eleventh chapter of Hebrews we learn that by faith the worlds have been framed by the Word of God, so that the things which are seen were not made of things which do appear.

A little girl being asked by somebody what the world was made of, said, "God spake, and he made the world out of 'speak.' " That is what I believe. God spoke, and here was this great bulk of gas.

Now we can imagine looking out into this great space, and looking at the inner face, you might call it, of the material world; and God said, "The earth was without form and void, and darkness was upon the face of the deep."

There, to my mind, is the explanation of Genesis 1:2, the material world just created, without form, and void, and darkness upon the face of it. And the next thing is, the Spirit of God moved upon it, breathed over the face of the waters.

Let me go back a moment to Genesis 1:1: "In the beginning, God." "God" there means a triune God. It is a plural noun, showing more than one and more than two—the triune God; "created," a singular verb, that is, trinity acting in unity.

How Many Heavens Did God Create?

"In the beginning God created the heavens" —that is, two heavens. How many heavens are there in Scripture? Three. In the beginning God did not create the third heaven, because that word "heaven" there is dual, that is, more than one, but not more than two.

Paul says in second Corinthians twelve that he knew a man caught up into the third heaven, and he also uses the term "Paradise" in that same connection, showing that Paradise and the third heaven are equivalent terms. So the first heaven and the second heaven were what God created at that time, when he created the heavens and the earth.

Now coming back to the story, darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

The law of gas we know something about, and we know that the first thing that would take place in the change would be the cosmic dust period. If you take a gas, rich in substances, and forcibly compress it, the first change you notice is the glowing dust—little particles of incandescent, solid matter, which appear in the mass of gas. So that the next thing is, "And God said, Let there be light," a universal glowing light before the sun and moon were set as "light holders."

And then, "God called the light day, and the darkness he called night, and there was evening and there was morning, one day."

Not a Day of 24 Hours

Let me say I think we will all agree that that does not necessarily mean a day of twenty-four hours. It means a creative period. God speaks of a period, often. as one day. The whole seven days of creation are spoken of as one day, for instance, in the second chapter of Genesis and the fourth verse: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made earth and heaven and every plant of the field, etc."

People are puzzled as to which came first. the plant or the seed; or whether the hen came first or the egg first. God tells us which came first, for He says, "In the day that the Lord God created every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the gound." He made the plant first. He says so in so many words.

Now let us go back to the time when the earth was formed, and when there would be the cooling off process, when it would be cool enough for man to inhabit the earth, and then we have the next stage in the first chapter of Genesis: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

I happen to know, being a mechanical engineer, that steam is lighter than air at the same temperature. If you take a closed vessel equally filled with air and water and heat it until you generate steam, the steam will rise above the air, and there will be water (steam) above and water underneath, with atmosphere in between. This then is evidently the condition which existed at that stage of the earth's development—waters on the earth, waters above the earth and atmosphere in between. Thus the waters or watery vapor above the atmosphere would have the effect of receiving the sun's rays and distributing them over the earth and making a uniform temperature.

This may be observed in the winter time that whereas upon a sunshiny day the snow may be melting on the south side of the house and freezing on the north side of the house, yet on a cold day it will be melting just the same on both sides of the house. So the waters above the firmament would make a uniform temperature all over the earth; no winter, no summer, no change, no chilling influence making rain; no heat, no winds, no rain, no rainbow, "for the Lord God had not caused it to rain upon the earth and there was not a man to till the ground, but there went up a mist from the earth and watered the whole face of the ground and the Lord God formed man of the dust of the ground." Genesis 2:5–7.

And that would be the condition—a condition very conducive, very favorable to animal and vegetable growth, so that men lived prior to the deluge nearly a thousand years. With the exception of Enoch, every man in that period lived at least eight hundred years.

And so we have that condition existing upon the earth, men fresh from the hand of God with powers of mind and body which we have little conception of now, not developed from the monkey or anything of that kind, but fresh from the hand of God; but, later under sin, getting weaker and weaker instead of stronger and he is condemned, as Mr. Sutcliffe said, "To dig, dig, dig, getting weaker and weaker until he finally falls into the ground he is digging in."

Why Man Must Work

And so we come to the next stage—man's sin coming in, and Adam being told that now with the sweat of his face he would have to get his food from the ground which had been cursed with thorns and briars.

And by the way, in these days we must recognize that as long as we are on this earth that is what we are told to do. If a man will not work, Paul says, do not let him eat. And if some will not till the ground others have to sweat for them. If we are going to get anything out of this old ground we have to work it.

So sin became active in the world, and extended out into the whole universe, the material universe, in a way we can hardly conceive—like the tongue, which "is a little member, yet setteth on fire the whole course of nature, and is set on fire of hell."

So we have this disturbance until the time came a little later when God in Genesis the seventh chapter said that He was going to change that condition of things.

In the seventh chapter of Genesis we find the first description of the flood—rather the sixth chapter of Genesis, where the fountains of the deep were opened up. The first stage of condensation that would occur in that water vapor above the atmosphere would produce a little vacuum which, as steam engineers well know, would make a disturbance that would be followed by a great rush of condensation or raindrops, falling upon the earth, causing the Deluge, until the whole earth was covered with water—not simply a local storm, but all over the earth. "In the same day were all the great fountains of the deep opened up, and the rain was upon the earth forty days."

And we find that "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing, all in whose nostrils was the breath of life, of all that was in the dry land perished." The fish did not die, but everything that depended upon the breath of air did die.

There is abundance of confirmation to prove that condition of things. In the southland of our own country are enormous deposits of bones of animals which probably died during that period.

But, after the waters above the firmament had all condensed into rain and fallen upon the earth then the clear sun would shine through, making one part of the earth, where the sun was shining, warm, while the other part, being protected from the effect of the sun's rays, would be cold. At once we would have a change to the present condition of things, where the sun shining upon a spot of the earth heats it up, causing the air in that spot to rise, bringing in air currents from surrounding regions and a general disturbance in atmospheric conditions, where, a warm moist current, moving into a location where the conditions are cooler, it is condensed into rain and a local rain storm occurs.

The Rainbow and Its Meaning

Such then was the condition upon the earth at that time, rain drops falling upon the earth for the first time, and the clear sun shining upon drops of rain causing the rainbow, and we find it split up into the different colors of the rainbow, as light does when it shines through a prism.

We find a condition at the end of this period, when Noah came out from the ark and offered his sacrifice, a condition of temperature which was altogether different from that which had existed before. While the earth remaineth, God said, "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" Genesis 8:22.

There had been no heat or cold before, and there had been no summer and winter before—all even temperature, uniform temperature. And I am inclined to think there was no clearly defined day and night before the flood. God knew of course, but it was not manifest to man as to when each day ended.

And we find also, going on into the next chapter, that God says, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."

And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

I do not think I have ever failed to think of it, since I have noticed this verse, that if those great masses of vapor were there above, there could be no rainbow; and because there is a rainbow it is a proof that there is nothing up there to produce any flood.

It is not only a reminder of God's promise, which is sure in itself, but of the absence of certain physical facts which would be necessary to produce a flood; and because there is no vapor up there, there can be no flood.

To my mind that gives to me a great and rich and joyous realization of God's tokens, that they are not empty tokens, but have a deep meaning.

Every one of God's tokens has a deep, rich and full meaning, and the more we find out about it the more we rejoice in His Word and His revelation to us.

When Fear Came In

God blessed Noah and said to him, "Be fruitful and multiply and replenish the earth." That is the same command as He gave to Adam, so far; but He said something that He had not said to Adam: "The fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered."

After God finished the creation, He pronounced it all good. Now fear and dread are not very good. He gave Adam commission over the things of the earth, and everything was good until man sinned. Now, when he transgressed, everything is not good. God is giving him authority now to eat animal flesh. Adam was only to eat the fruit of the land, the fruit of the trees bearing seed, and so on, food from the vegetable kingdom. Now he is given authority to eat the animals, and that is why there is fear and dread—because man has that authority as man now needed the additional strength from animal food to resist cold and heat and wind.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." The life of the flesh is in the blood. Men thought they made a great discovery when they found that the life of the flesh was in the blood. For a long time it was thought that the life of the flesh was in the nerve centers, but God told away back there in Genesis what the life of the flesh was.

Now we find ourselves in a condition where nature is at war with itself, different parts of nature at war with one another, lightnings striking down trees, burning up trees, and some men have undertaken to say that a God of love could never have created things that way. Well, He did not create things that way. He created things in harmony, but man has brought sin into the world, and we find in Romans eight, beginning at the eighteenth verse, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body."

What We Are Waiting For

That is what we are waiting for—for the resurrection of the body, when God is going to restore all things, but "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21).

So He goes on to say that the creation groans, we groan, and "the Spirit Himself groans" in this present condition of things.

But God is not going to leave it that way, in this groaning condition. In His own time, and when Jesus Christ comes from Heaven—and I think there are signs that it cannot be far off.

When Jesus Comes

I rejoice that we have this truth before us, and let us see to it that we shall have confidence in Him and not be ashamed at His coming.

When He comes there will be a change and all things shall be restored, and you can find in the eleventh chapter of Isaiah where the animal creation is changed—the fear will be taken away, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

That is the time that is coming, when He shall have restored all things. That is the restoration of the animal creation—peace in the animal kingdom.

In Isaiah fifty-five, he foretells the restoration of the vegetable creation. He tells us that instead of the thorn there shall come up the fir tree and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Then all the trees of the field shall clap their hands, because this awful groaning condition has been done away with. The whole creation will be restored to the original condition in which God created it, and with which He was pleased. At that time there will be real rest for the people of God—they will again keep the Sabbath.

There are plenty of places in Scripture that confirm that, but this one text I want to call your attention to again, the one in second Peter, because he says people are trying to prove there is no change coming, and they are saying, "Where is the promise of his coming?" They are wilfully ignorant of the fact that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. The order of things then was all destroyed in judgment by the overflowing with water, but the next time the judgment will be by fire, but the heavens and the earth, which are now by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly man.

According to His promise we look for a new heaven and earth, wherein dwelleth righteousness; and we rejoice by His spirit, having been born not of corruptible seed but of incorruptible, by the word of God, in the absolute safety of the soul that is hid with Christ in God, and cannot be disturbed by Satan nor any of his agencies or agents.

The Rainbow Around the Throne

Just one matter I wish to speak about in the early part of Revelation, chapter four, where there is a rainbow round about the throne.

What is the color of that rainbow? Emerald.

Why should that rainbow be green? What colors make up the rainbow now? There are seven: violet, indigo, blue, green, yellow, orange, red; but the three primary colors they represent are the red, yellow and blue.

What is green composed of? Yellow and blue, no red in it.

Why should there be no red in that rainbow round about the throne? What part of His human body did our Lord leave behind Him? He left behind Him His blood, shed it on the cross; and that rainbow round about the throne is minus the color red; so that when He comes again, He comes again apart from sin to bring about the consummation of salvation.

There are three tenses to our salvation: First, from the death penalty of sin, by the substitutionary death of Jesus Christ; second, kept saved day by day, by His resurrection life in us; and then caught up from the very presence of sin, by His coming again, and the restoration of all things.

To my mind it is a beautiful study, the whole thing, and simply confirms more and more the absolute accuracy and truth of this blessed Book, which it is our privilege to search out and to appropriate the things that belong to us.

Wise Hints From a Business Man

By Charles A. Tawney, President, First National Bank, McKeesport, Pa.

WHEN we talk or think about business enterprises we always think of our great industries, such as the United States Steel Corporation, the Bethlehem Steel Corporation, Standard Oil Company, our big railroad companies, our banks, etc.

But do you realize that there is really only one important business in the world, and that is Christian gospel work? All other enterprises will in time pass out of existence, but the gospel work which our Saviour came to establish is the most important and most worth-while on earth. All other enterprises are side issues, although important, most of them, to satisfy our temporal needs and comforts, but the gospel work is to satisfy our spiritual needs which stand for time and eternity.

When Jesus said, on the shore of Galilee, to those four fishermen, Peter, Andrew, James and John, "Come, and I will make you fishers of men," he then and there established the foundation of the gospel work which will continue to grow in power and influence until it encompasses the world. Jesus said, "Wist ye not that I must be about my Father's business?" (Luke 2:43).

I wish to congratulate men and women who are devoting their time, thought and energy to this work. May God's richest blessings rest upon each of you in your part of the work.

Concentrate on Your Work

The apostle Paul said, "This one thing I do" (Phil. 3:13). Of all the followers of our Master I believe Paul worked the hardest and showed us the best example of hard, earnest, faithful, persevering and self sacrificing work in the service of spreading the good news of salvation through faith.

Concentrate all of your thought, energy, time, and attention upon this greatest of all work entrusted by our Master to you. The sun's rays do not burn until brought to a focus, and any Christian worker will not be doing his best work for our Lord until he can say, as Paul said, "This one thing I do."

No Side Lines

After you have enlisted in the Lord's work do not take on any side lines. If there is any business in the world where there should not be any side lines it is gospel work. In 2 Timothy 2:4 Paul says, "No soldier on service entangleth himself in the affairs of this life, that he may please him who enrolled him as a soldier."

After you have fully enlisted in the work do not take on any selling of town lots, or farms, or stocks in gold, copper, motor, oil or gas companies. I know some Christian workers who have gotten into serious trouble and complications in this manner, and it is also contrary to the Scripture above mentioned.

Stick to the Bible as Your Textbook

If there is anything that should make a true Christian angry it is to hear about a minister who, instead of giving his congregation a message from the Bible, will give them a story of a fishing or hunting trip, or read some poetry, or from one of the latest novels. What the great majority of Christians, and unsaved persons also, expect—and need in the house of God is an old-fashioned sermon from the Bible.

Pray for Recruits for the Work

I wonder if the members of our churches realize the importance of the work and remember it and the workers in prayer? Jesus told us (Matt. 9:37, 38) "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Today, with many millions of unsaved people in the world, do you not think there is still a mighty service ahead for all Christian workers?

The King's Business Requireth Haste

When any earthly king or potentate sends out a messenger to attend to some business, he expects the messenger to make haste and attend promptly to the business entrusted to him. Our heavenly King expects His messengers to attend to His commands and commissions with all proper haste. "And David said unto Ahimelech, And is there not here under thy hand, spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business requireth haste" (I Sam. 21:8).

Nearly all the Christian workers I know are working hard, but I have known some who worked as if they had about one hundred years of this life ahead of them, working without any spirit, energy or activity. My guess is that if some of these persons were engaged in secular work, and they were not giving their jobs any more attention than they are giving to the great work of our Master, they would be dismissed very quickly.

Demands Our Best Service

Jesus sets us an example in this respect (John 8:29) "For I do always those things that please him." Always strive to do your work in a way and manner which will be well pleasing unto the Lord.

Every honest and faithful employee in secular work strives to please his earthly master; how much more important that every pastor and

Christian worker should earnestly strive every day to please Jesus Christ!

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Blasting at the Foundations

Or, the Latest Apostle of Spiritualism

By Rev. Charles Frederic Sheldon, D. D., Perry, Iowa

APOSTASY has enrolled a new apostle. Sir Arthur Conan Doyle, the creator of Sherlock Holmes and all his tragic doings, is writing a series of articles that must please the powers of evil mightily.

He has made a most wonderful discovery, and arrived at the conclusion that there is "life after death." Strange that this man of brilliant mind has only just learned that. Where has he been that he never read that wonderful statement made by our Lord at the grave of a man who had been dead four days: "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live?"

But we might forgive Sir Arthur for all his blindness and ignorance as to the future life if he were ready now to own Jesus Christ as Lord. The charge against him now is that with blasphemous zeal he begins to attack the very foundations of the faith.

The Offense of the Cross

In a recent article he undertakes to show why it is that so many people have become alienated from the church. He says "that people do not believe the facts as presented to them to be true," "their reason and their sense of justice are equally offended," "one can see no justice in a vicarious sacrifice, nor in a God who can be placated by such means." "Above all many cannot understand such expressions as, 'Redemption from sin,' he tells us, or 'Cleansed by the blood of the Lamb,' and so forth."

What a confirmation of Holy Writ is the blatant talk of this man! How it brings to mind the words of Paul to Timothy: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, etc."

Conan Doyle's Fall Upward

Listen further: "So long as there was any question of the fall of man there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with ever fuller knowledge we could trace our ancestral course down through the cave man, and the drift man, back to that shadowy and far off time when the manlike ape slowly evolved into the ape-like man—looking back on all the vast succession of life, we knew that it had always been rising from step to step. Never was there any evidence of a fall."

What better possible proof of the truth of that Scripture: "The God of this world hath blinded the minds of them which believe not," and how true that word in 2 Thessalonians 2:11, 12, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

Listen again: "But if there were no 'fall,' then what became of the atonement, of redemption, of original sin?"

"If there were no fall!" Has he never read the first chapter of Romans? Has he never considered the tremendous weight of evidence written in the very nature of fallen humanity?

Belittling Christ's Death

"Too much seemed to be made of Christ's death;" "it is no uncommon thing to die for an idea. Every religion has equally had its martyrs; men die continually for their convictions. Thousands of our lads died in France." "In my opinion, far too much stress has been laid on Christ's death, and too little upon His life." "It was His most wonderful and uncommon life and not His death that is the true center of the Christian religion."

How skillfully Satan is thus using such instruments as Sir Arthur to transfer the emphasis from the atoning death of Christ to His life, for well Satan knows that to do this is to make men lose their souls.

Discussing the fortunes of man after death he says with regard to eternal punishment: "Hell, I may say drops out altogether, as it has long dropped out of the thoughts of every reasonable man. This odious conception, so blasphemous in its view of the creator, arose from the exaggerations of oriental phrases, and may perhaps have been of use in a coarse age where men were frightened by fires as wild beasts are scared away by travelers."

Hell Knocked Out

"Hell as a permanent place does not exist. But the idea of punishment, of purifying chastisement, in fact of purgatory is justified by reports from the other side. Punishment consists in the fact that grossest souls are in lower spheres with the knowledge that their own deeds have placed them there, but also with the hope that expiation and the help of others will educate them and bring them level with the others."

"In this saving process," he continues, "the higher spirits find a part of their employment, as Miss Julia Ames says in her beautiful posthumous book, 'The greatest joy of heaven is emptying hell.' "

But why continue this? Did ever mortal man emit such falsehood and nonsense?

Put over against this the words of Jesus Christ: "He that believeth on the Son hath life, and he that believeth not shall not see life, but the wrath of God abideth on him."

Oh, let every true preacher in these days be fearless in utterance. Sin is real, Christ's death is the center of the Christian religion, hell is real, the coming of the Lord is real.

Satan has many tools like this famous writer of detective stories and will doubtless turn many away from the truth, but the Son of God will come forth and destroy them with the breath of His mouth. "Even so, come, Lord Jesus."

Revolution Everywhere

By Rev. Will H. Houghton, New Bethlehem, Pa.

IF WE could stand far enough away from the world to see it all at a glance we would see a seething, struggling mass of men. The great conflict we called the Great War is over but even the most optimistic would not say the world is at peace.

I am not now referring to the several physical small wars going on, but of a struggle that is mental rather than physical—internal rather than external.

The human bosom is the battlefield and thoughts are the weapons of war. The Great War has left in its wake a great mental war as men are divided as to settlements, future alignments, armaments and kindred subjects.

The prohibition reform is supposed to be accomplished, but there is a great mental battle going on against it.

The relation of capital and labor is the subject of controversy.

Men are lining up on one side or the other and no one would dare say that this mental warfare may not become physical.

Tangled Thinking

These are the days of tangled thinking. Purposes, ideas, motives, and ideals, are all clashing. The printing presses are kept hot with ammunition for this struggle.

As we see all this commotion one word is brought to our attention,—*Revolution.*

Mental revolution is in the air. Men are turning, consciously or unconsciously, against established things. In every relationship of life some of the commonly accepted opinions have been thrown on the scrap heap during the past two or three years. Any method or idea that is old is under suspicion. There is a general opinion that if an idea is to be useful to this generation it must be new. There is revolt, not organized as yet, against authority of any kind.

Lawlessness is the spirit of the times. Analyze every expression and you will find it is unwillingness to be controlled. Tradition, custom, precedent—all are discarded. Governmental authority is questioned. Moral standards are laughed at. The church is a useless, though harmless, institution that has served its day.

Labor and Capital

There is revolution in the industrial world. On one day in New York City there were more than two hundred strikes going on at the same time. . Bolshevism is a word we use in daily conversation. Socialism we hear whispered and frequently shouted. It is not my purpose to discuss the ethics of this conflict. I only want to call attention to the fact that revolution obtains in industry.

In past days many rich men have been lawless and they need not be surprised that the poor man has become so. The rich man frequently has been beyond the law. It is not very long ago when to steal a loaf of bread meant a cell in prison, but to steal a railroad meant a seat in Congress, so they said.

There is something wrong when a small proportion of the people own nearly all the wealth and natural resources of a country. The wrong, however, is beyond the reach of legislation.

Systems are wrong only because men are wrong at heart. If most of the men who are today calling for social justice were placed in the shoes of the much hated trust magnates they would be just as merciless. Witness a labor union organizer leaving an estate of over a quarter of a million of dollars! He capitalized the principles of others.

I know a labor union that recently went on record as opposed to compulsory arbitration. The reason they gave was that every man has his price and their own representatives would sell them out. Is not this a frank confession of wrong at the root of things? Selfishness reigns. Selfishness is sin and men are sinners. The heart must be made right before there can be any proper adjustment of external affairs.

There is much to be said on both sides of this question but it is only one of the symptoms of the disease and not the disease itself.

Children and Parents

The spirit of lawlessness is in the home. There is practically no discipline in the homes of America. Each child is a law unto itself. The modern rendering of Paul's familiar injunction might well be, "Parents obey your children * * * for this is right."

In the majority of our homes if there is a voice of authority at all it is the voice of the child. Children choose their own clothes, their food, their friends, their studies, their amusements. Parents have little or nothing to say about the life of the child. The parent furnishes the house to live in, the clothes to wear, the food to eat, and the money for good times. That is the limit of parental responsibility and power. As the result of all this there is a grand rush for amusements on the part of the children. School is a jail sentence between two good times.

If you think I am overstating the case ask any school teacher, a real teacher, the teacher with an ideal, the teacher who realizes the child is not only making a life but fixing a destiny.

I am acquainted with a school where the children went out on a strike because of the hours. It was settled by compromise instead of a shingle. If the children do not learn in the home of a voice that speaks with authority how can you expect them to obey the voice of the national government?

Sex Obsession

There is revolution in the realm of morals. Did the world ever see such a casting aside of moral restraints? Things that a generation ago were considered shocking are now accepted as commonplaces.

In a certain city recently there were more divorce suits than marriage license applications filed during the week. A city detective says he knows a hotel in which are more than forty concubines of wealthy married men. None of these things are considered shocking. There seems to be a notion that it is the right of people to order their own conduct. If they please themselves there is nothing higher.

Moral Restraint Gone

If the testimony of ministers in war service is to be believed the soldiers made a general protest against moral restraint on the part of the church. Let me quote a paragraph from a minister:

"We of the churches, in our pleasant day dreams, love to picture Zion calling the world to righteousness. It is a shocking experience to discover that our most virile manhood strenuously objects to our whole idea of what righteousness is. The soldiers seriously think that the character the church seeks consists of little more than abstinence from a multitude of pleasurable things * * * the churches often stand, in the imagination of the soldiers, insisting on a lot of prohibitions which the army as a whole regards with sheer contempt; thinks it narrow, negative, piffling; passes it up as unworthy of a real man's ambition to observe. * * * The righteousness of the saints is little more than anti-drink, anti-dance, cards, theater, smoke, profanity, and all fun on Sunday."

If this is a fair statement of the feeling of the men of our country then there is a protest against authority in morals. The popular cry is to eliminate all rules of conduct. The demand for the revision of church discipline in some denominations is another evidence of this spirit.

I have before me a secular publication with an article on conditions in a big city. It was not written by a minister or anyone interested in religious things, but by a business man writing as an observer. I quote:

"New York is infected with the *bacillus voluptuosis*. The entire city is obsessed with an excess of sexual individualism. The popular sex plays on Broadway, the new dances, the attire of the women, the flood of sex literature, these things are simply manifestations of this sexual obsession. The principal topics of conversation seem to be sex and sexuality.

"The dance craze shows this in a virulent form. I have seen dances in all parts of the world, but I have never seen any more lascivious than that popular today. Ten years ago such dancing was only tolerated in places of evil repute, *today it is accepted as part of our life* without a blush."

This writer goes on to ask a question and give an answer:

"Why is New York suffering from this excess? Because all existing social barriers have been broken down. New Yorkers have no restraint of any kind. There is no restraint of tradition because there is no tradition. There is *no restraint of religion*, because there is no religion. The individual is placed above everything else."

This is lawlessness in the realm of morals. Men will not be controlled. They insist as individuals on setting their own standards. Even the sin-once called scarlet has faded to a faint pink.

The Authority of God Challenged

There is revolution in the realm of religion, and this is the root of all the other forms of revolution. Back of all the unrest and spirit of revolt is a question as to God and the church. The right and ability of God to speak in the affairs of men is questioned, and an authentic revelation of the plan and purpose of God is denied.

What a day of religious opinion this is! New religions on every hand. The newer, the more they attract. The more of the old they discard the more palatable in the mouths of the multitude. Witness the latest novelty of the novelists—Spiritualism. It offers a new revelation, an easier way, and no moral restraint.

In the day the church preached salvation from sin, proper conduct was a by-product. The church produced it without effort. For a decade or two the church has been preaching ethics, but instead of pulling the world up to her standard she has had to lower her standard to meet the world.

As long as the church preached deliverance from sin it stood alone, but when it gave attention to ethics it found competitors. There are other systems of ethics beside the Christian, and that is the reason eastern religions are getting a grip on this country. The church would have continued unique, if it had continued preaching only a crucified Christ as a Saviour from sin.

The modern expressions of revolution are the natural result of the lawlessness in the hearts of men. Men are rebels against God. You are not of the intellectuals if you believe that, but the Bible teaches it and so does history.

What a commentary on human nature is the fact that in the day we are boasting of our discovery that the universe is controlled by law we, the proud discoverers, become lawless! We have the strange spectacle of a lawless world in a law ordered universe. How He that sitteth in the heavens must laugh at our reasonings and our conclusions!

Arraignment of the New Theology

Questioning authority begins with questioning the authority of God.

I charge the New Theology with being responsible for much of the present revolutionary spirit. You slipped into our churches and robbed the people of their faith in a God who would some day bring men to judgment. You made God stand for judgment at the bar of human reason. You scoffed at the idea that God could give a revelation. You made of the prophets a set of men who were dreamers and irresponsibles. You made of the Saviour a deceiver who fell in with the Messianic hopes of the Jew, not because they were true, but because they were popular. You make of the Bible a book of fables and myths fitting any interpretation. You accept as the word of God only what suits your fancy and reject the rest. You have inquired into the authority of God and doubted the authority of His word. That spirit has percolated down to the mass and as a result everything established is questioned.

Thank God! there is in the church a splendid company who have not bowed the knee to Baal. The true child of God has nothing to fear in all of today's threatenings, for God is not surprised at these happenings. He is not dependent on the plans of our church conventions for a solution. There are no emergencies with Him and He has an answer to every world problem. He has quiet for all our unrest.

The hope of the world is the Man the world rejected, and it is for us to hold up that Man as Redeemer and Saviour and leave the rest to Him.

Searching for Truth

By Will Hope

The author is an English student in the Correspondence Department of The Moody Bible Institute. Being paralyzed, he is able to use his right arm only from the elbow; nevertheless, he studied and wrote the answers to the fifty-four lessons in the course in synthetic study of the Bible. This poem is a resume of that study.—Editors.

"Oh, show me Truth!" the seeker cries,
As up to heaven he casts his eyes.
"I search, and search with all my mind,
And yet, O Lord, I fail to find
Abiding Truth!"

"Truth! Truth!" a still small voice replies
"Why do you search where wisdom lies?
Know you, O man, that Truth is God,
And man, by wisdom, knew not God,
So knew not Truth.

"If you would have that which you seek
Climb not yon wisdom's cloud-capped peak,
But search My Word with lowly mind.
There, only there, do seekers find
Abiding Truth!"

I took the Book I once had spurned,
And in surprise its pages turned.
Was this the key to ope the door,
That I so oft had passed before,
In search of Truth?

A radiant light fell on the Book,
A thrill of joy my body shook.
The light! it scattered all my night.
My soul, it cried out with delight
"Oh, blessed Truth!"

The joy! No words or pen of mine
Could ever fully it define.
My soul just lay before the throne
Quivering with joy its Lord to own,—
The God of Truth.

Again that still small voice I heard,
"Now, son of man, take you My Word,
And hold it up to all mankind,
That they, too, may have light to find
The Way of Truth!"

What of the Seminaries?

By Rev. Leslie E. Dunkin, Rochester, N. Y.

I WISH to express my appreciation of the value and the work of *The Christian Workers Magazine*. It is to me a bright and shining light in the midst of darkness. I place it next to my Bible in my reading, and each week I read six other religious papers and magazines and have access to many more. It has a clear ring to it that nothing else possesses except the Bible.

I am a premillenarian and yet I am attending a theological seminary in the East. When one considers that all the seminaries in the East are postmillennial this statement may seem inconsistent.

The reason I did not go to The Moody Bible Institute first was because I was a premillenarian. I wanted to broaden out so that I could look at the question from a neutral point of view, if possible. After doing this then I could decide which point of view I would accept throughout my ministry.

When I came here I did not believe in a verbal inspiration of the Bible. I have been giving myself to the study of literature which teaches postmillennialism and also that one can cut out first one place and then another of the Bible and call it uninspired and full of errors.

What has been the reaction upon my own life? It is this: I have become a believer in the verbal inspiration of the Bible and hold more firmly to the premillennial beliefs.

This is not due to intellect but to the fact that my life has been held before the Almighty in prayer. The glory goes to Him.

What the Seminaries Teach

The question then arises, "What of the seminaries?" The seminaries, to a large extent, are neglecting one of the most important elements in the training they are supposed to give. They are producing men of intellectual power, but void of the fire which caused Paul to say, "I am become all things to all men, that I may by all means save some."

They teach men to criticize the Bible (a thing that is not wrong if done in the right spirit), to know the Bible as a literary, religious, and historical gem, to write essays on religious and semi-religious subjects, and to frame a re-statement of the atonement of Jesus Christ in harmony with the Christian moral and religious consciousness and the outcome of historical investigation; but they fail to instill into the men a passion for souls.

In most seminaries the greater part of the time is spent on a critical study of the Bible, while one short course, hardly running half a year, is all that is devoted to evangelism.

The churches do not want critical essayists. They want men filled with the Holy Spirit and fired with a passion for bringing men to Christ as well as men of intellectual power.

In conclusion let me relate a conversation I had with one of the upper class-men during my first week in the Seminary. We had just returned from a prayer-meeting where I had given my testimony that nothing satisfies but Jesus, and he said, "Dunkin, never again during or after your seminary course will you be able to give such a clear ringing testimony."

I replied, "If I do not it will be because I have neglected prayer."

THE DOCTRINAL STATEMENT OF THE WORLD CONFERENCE ON CHRISTIAN FUNDAMENTALS, MAY 25-31, 1919, IS AS FOLLOWS:

1. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are the supreme and final authority in faith and life.
2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.
3. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.
4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God, and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.
5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of his shed blood.
6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.
7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.
8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become the children of God.
9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

The addresses at this Conference will be issued in book form at the price of $1.50, and may be ordered from the Conference Committee, J. D. Adams, Executive Secretary, 1723 Spring Garden Street, Philadelphia.

Manipulating Gospel Music

A Letter from Rev. Henry Ostrom, D. D.

TO *The Christian Workers Magazine:*

What I say to you is not intended in the least as sharp or harsh, or as born of disappointment or disgust. Rather, I notice a tendency, which I think you can aid greatly to correct. The tendency is toward the greater manipulation of gospel music so as to render it undevotional and wearisome.

The average song leader is more professional than the average spell-binding Chautauqua word—hemorrhagic public tantalizer.

Emphasis may well be placed upon the following, if my observations are reliable.

1. "Cut out" expressions like, "You folk of this town." The leader will find it hard enough to gain the best recognition (not to say fellowship) if he ignores that he is an imported quantity.

2. "Cut out" the commenting after nearly every verse. Cease to project one's own personality so persistently into the effort. Give the Holy Spirit an opportunity.

3. "Cut out" this "sing it for me again. You sang it for me as well as I ever heard it sung," etc.

4. "Cut out" this custom of asking the men and women to compete or of asking one section of the house to sing one part and another the other part, before the leader has been long enough in the place to gain the confidence of the people. Later, when established in a good record with his crowd, this might be a benefit occasionally.

5. "Cut out" this smack of teaching a "singing school" or even, as is so evident occasionally, this smack of leading a kindergarten.

6. Why tell the people "We are putting in good talent here, we will interest you?" Is the effort a concert? A phrase or so uttered in commendation, however, would not conflict with the spirit of humble service which God can use.

7. When singing a prayer, let the people alone. Lead them by singing. What would one think of a preacher saying (after a man in the congregation had prayed one minute), "now that is very good, but you can do better (for me) the next minute?" How absurd!

8. Do not begin the service with a jarring tune. Let the pace be set for the service in the use of a tune which has a majestic swing, assisting time and tempting people to a sense of assurance.

9. Do not encourage the singing of a song like "Hallelujah for the Cross" while the people remain seated.

10. Familiar church hymns are needed and often needed, but it seems better to choose some less familiar (though good and rich) in such services as revivals and Bible conferences. The very familiar ones allow the people to strike their accustomed gait, and robs them of the conviction that something special is now on, unless the company is made up of the more active Christians.

11. Look out as a leader if you dare imitate for a line or two the careless half-hearted singing of the people with a view to prodding them into zealous effort. You may do it, if they know you well, and if you are sure they are with you, but otherwise do not try that trick. The game will kick. That can be done in the class room much more safely than in public meetings.

12. The cornetist. If he plays solos, let him choose the oldest, cherished tunes. Thousands of people do not know many of the modern and popular ones.

13. Every gospel singer should make a specialty of knowing by heart the hymns and tunes of our grandfathers. For instance, "Lord, in the morning Thou shalt hear, My voice ascending high," "Come ye sinners poor and needy," "O think of the home over there."

14. It cannot be imperative or impressive to always begin a service with a "Song Service" (whatever that may be). I think the devil wants to destroy the power of gospel song. And this custom of arranging a regular song drill at each service robs the effort of spiritual power and nourishes religious dissipation. Occasionally let there be a prayer service first. Occasionally arrange the song service at the close of the public service.

15. When have you known a gospel singer to break down and weep while singing about Calvary? The music-box experts are having too great influence. In gospel work we need "uncanned," present-moment, spiritual power.

16. Lecturing the people, exhorting, nagging, jollying—all these are of little worth to say the best of them. Nothing makes singing, like singing.

I have been blessed greatly through the efforts of the gospel singers, but, because I want our Lord to have the best, I humbly offer these suggestions.

Very sincerely,

Henry Ostrom.

At the meeting of the International Committee of the World Alliance for International Fellowship held at the Hague early in October, fifteen nations were represented and German pastors conceded that Germany had acted immorally in attacking Belgium. They, however, believe that their people are caused great suffering through the blockade unfairly. From all that could be learned, it seems that the German people are still uninformed as to many of the things that have stirred the outside world during the war.

World's Christian Citizenship Conference

Copious Excerpts from the Official Report

THE Third World's Christian Conference for World Reform, November 9-16, closed with a great consecration meeting in the Syrian Mosque, Pittsburgh's greatest auditorium, morning, afternoon and evening meetings being held, frequently turning away hundreds from its sessions.

The labor problem was given prominence, not only in the addresses but in the discussions from the floor. One of the greatest labor meetings ever held in this country was that conducted on Sunday afternoon, and which was addressed by George W. Perkins, formerly associated with the United States Steel Corporation and a leader in great financial corporations; Dr. F. Herbert Stead, of London, England, warden of Browning Hall, noted for his activities in reform movements throughout all England; and Dr. Charles Stelzle, organizer of the Labor Temple on the lower east side of New York and for ten years in charge of the Labor Department of the Presbyterian Church in the U. S. A.

Former Judge of the United States Supreme Court, Charles Evans Hughes, spoke to an immense audience on "The Antidote for Bolshevism," on one of the week nights, thousands being turned away from the Mosque. Mr. Hughes not only presented the legal aspects of the industrial situation confronting our country, but he made some practical suggestions for the bringing about of better relations between capital and labor. "I believe in collective bargaining through representatives appointed by the working men themselves," declared Mr. Hughes, but he insisted that the appointees of labor should be men of character who were opposed to lawlessness.

"Revolution and Religion in Russia" was presented by Dr. William Fetler, of Russia, and Dr. Samuel Zane Batten, Secretary of Social Service Commission of the Northern Baptist Church Convention, presented the report of the Commission on Capital and Labor, which was one of the most statesman-like papers on the labor question presented at any Conference.

Dramatic situations developed during the discussion on Mormonism. It developed that one of the "Twelve Apostles" of the Mormon Church was in the audience and quite a contingent of the Mormon sympathizers, and at the close of the address given by Mrs. Theodore Cory, of London, who presented the report of "The Commisson on Mormonism," and Mrs. Lulu Loveland Shepard, of Salt Lake City, who talked on the Mormon Menace, a request was made that the "apostle" be heard. He was finally given the floor and made his statement of defense of Mormonism. However, he admitted that the Mormons still believed in polygamy, although he declared that they did not practice it because it would be "contrary to the laws of the United States." He denied, however, that thousands of young girls were brought to Salt Lake City from foreign countries and were literally made "white slaves" in Utah.

Concrete instances were presented by Mrs. Shepard, and others, of young women being enticed from their homes abroad, and it was declared that many hundreds were awaiting the opportunity to secure transportation to Salt Lake City. While the "apostle" at first declined to answer the challenge that he wore the "secret garment" of the Mormons next his skin, the wearing of which implies the taking of an oath of treason, he afterward admitted that he wore this garment. The session on Mormonism was altogether the most exciting of any during the Conference. Addresses were given by Dr. William Thomas, of Switzerland, Dr. William Parsons, of Jersey City, Mr. Henry Peel, of Liverpool, Mr. William E. La Rue, and there were many spontaneous addresses from delegates from the floor on this subject.

The Conference on Immigration, for which Dr. Sidney L. Gulick, of New York, was responsible, brought out many interesting facts regarding the immigrants of America, and Dr. Gulick and those who spoke with him presented a program for the future with reference to the immigration problem. The rally of negroes in Carnegie Music Hall was very largely attended and not only at this rally, but during the Conference the colored question was freely discussed.

The All Day Temperance Celebration, beginning with the report of the World's Commission on Intemperance, by Dr. Edwin C. Dinwiddie, of Washington, D. C., and closing with the splendid appeal of Dr. Daniel A. Poling, was a day crowded with great speeches—among them those of Mademoiselle J. Merle d'Aubigne, of Paris, who talked on "Alcohol and the War in France;" Dr. John Thomas, of Cardiff, Wales; Dr. Homer W. Tope, on "America's Call for a Dry World."

Among the important features of the Conference were the down town daily noon-day meetings, held in the First Presbyterian Church, which were addressed by Dr. James A. Francis, of Los Angeles, California. The large auditorium was crowded every day and the audience overflowed into the chapel of the church.

Many prophetic utterances were made at the Conference and the speakers presented their arguments with perfect freedom and great clearness. Notable among this series of addresses were those given by Dr. Henry Van Dyke, who spoke on "The World That Is to Be;"

Dr. Charles E. Jefferson, who, as already stated, spoke on "The Federation of Nations;" "The New Internationalism" by Bishop Matt S. Hughes, and "Christianity's Answer to the Present World Crisis," by Dr. Daniel A. Poling. Complete stenographic reports were made of all the addresses and it is understood that they will be put into book form by the National Reform Association, under whose auspices the Conference was conducted.

Well-Pleasing to God

By Rev. Philip Wendell Crannell, D. D., President, Kansas City Baptist Theological Seminary

FAITH is a jewel of many facets. It is the open hand that receives salvation, the grip that clutches the cable of divine power, the gate into the soul that lets the life of God in Jesus Christ flow in.

But its brightest facet is the fact that it pleases God; it rouses a thrill of satisfaction, of deep joy, in that infinite heart.

This "trustful and obedient reliance on God" pleases the sovereign and center of all, for it gives Him one more faithful and loving subject and satellite for His orderly kingdom and universe.

It delights the Great Artist, whose most splendid earthly masterpiece is a strong and beautiful human spirit; for such obedience, trust and reliance is at once the foundation, beauty, and pinnacle beauty of human character. Beautiful as Spring's white blossoms is the simple faith of a little child; and more beautiful still, as beautiful as the mellow autumn fruit, is the ripened faith of the mature Christian who has learned amid, and from, all earth's storms, to look up into that face, and say, "Though he slay me, yet will I trust him!"

It thrills the bosom of God, the Saviour, when He finds a man or woman who will thus "trust and obey," and lean; He rejoices more than over rubies. He is beholding the soul who will "give God a chance." He can do anything for that soul in spiritual grace and blessing, for nothing is shutting out His empowering life, and that obedient spirit can be exercised to any stretch of skill and power. Also He can do anything with that soul in His blessed conquest of the world, set him to hold any trench, to capture any fort, to compass any Jericho.

The Father Heart

But the heart that faith most pleases, is the Father heart. Three things any father heart yearns for, and the infinite heart yearns for them with an infinite intensity. It wants to be believed; and faith is the intellectual assent to God's truth, sweetly aligning itself with Him. It wants to be obeyed; and faith is the child's will getting into line with the Father's will, than which nothing could be more charming to see, or more delightsome, both for the Father and the child to experience. And the Father wants that son so fully to accept the fact of His strength, of His wisdom, of His love, that there is no place for a tremor in the heart. Some children can do that with "the fathers of their flesh," and why not we with Him? "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee."

When the Sovereign finds a subject like that, and the Artist a "poem" like that, and the Saviour a believer like that, and the Father gets answering trust and love like that, how His great heart leaps! Does He get that thrill from me?

THE GOSPEL IN FRANCE

The Scripture Gift Mission has undertaken a very large and far-reaching work in France, a work which French pastors and Christian workers have taken up very keenly, and all feel that it is a thing which France needs today. The idea is as far as possible to systematically place a Gospel in every home in that country. Much care will be exercised in the efforts, and all readers are asked to remember this special work before the throne of grace.

It cannot be done in a day. It is expected to take some years to be fully accomplished, but it is a scheme which surely must appeal to all lovers of the Bible. The cost will not be small, and the mission has asked for special donations, but surely if the Word can only be gotten into the homes of France it will be worth while spending much money. The ignorance in France regarding the Scriptures is appalling. Many have never heard the name Gospel, and have no idea as to what it is, or the message it contains.

It is hoped to form centers all over the country, from which the workers will radiate and thus reach the villages. A beginning has already been made in Paris, Marseilles, Nantes, Lyons, and other large towns, and encouraging reports come in from time to time.

Gifts for the furtherance of the work of distribution of the Scripture may be sent to the secretary of the American branch, Robert B. Haines, Jr., 119 South Fourth Street, Philadelphia, Pa

Calendar for 1920—5680-5681

With the Jewish Months, Feasts and Fasts

Prepared by Rev. S. B. Rohold, F. R. G. S.

A.D. 1920 A. M.5680

Thursday, January 1—New Year. Fast of Tebeth. (*Asarah B'Tebeth.*) Tebeth, 10th.

Wednesday, January 21—New Moon. Rosh Chodesh. Shebat, 1st.

Sunday, February 1—Second Month. Adar, 12th.

Wednesday, February 4—New Year for Trees. Rosh Hashanah L'Elonoth. Shebat, 15th.

Friday, February 20—New Moon. Rosh Chodesh. Adar, 1st.

Monday, March 1—Third Month. Adar, 11th.

Wednesday, March 3—Fast of Esther (Esther 4:16). Adar, 13th.

Thursday, March 3—Feast of Esther. (Esther 3:7; 9:21-28). Adar, 14th.

Friday, March 5—Second day of Feast. (Esther 9:18-27). Shushan Purim. Adar, 15th.

Saturday, March 20—New Moon. Rosh Chodesh. Nisan, 1st.

Thursday, April 1—Fourth Month. Nisan, 13th.

Friday, April 2—Fast of the First Born. Ta'anith Be'chorim. Nisan, 14th.

Friday, April 2—Good Friday. Nisan, 14th.

Saturday, April 3—Passover. Feast of the Unleavened Bread. (Ex. 12: 1-27; Lev. 23: 5-6). Pesach. Nisan, 15th.

Sunday, April 4—First Day of Omar. (Lev. 23: 10). (Presentation of the First Sheaf.) Nisan, 16th.

Sunday, April 4—Easter. Nisan, 16th.

Saturday, April 10—Last Day of Passover. Nisan, 22nd.

Monday, April 19—New Moon. Rosh Chodesh. Iyar, 1st.

Saturday, May 1—Fifth Month. Iyar, 13th.

Sunday, May 2—Second Passover. Pethach Sheni. Iyar, 14th.

Thursday, May 6—The 33rd Day of The Omar. (Harvest Festival.) Lag B'Omar. Iyar, 18th.

Monday, May 17—The Early Small Day of Atonement. Yom Kippur Katan. Mukdem. Iyar, 29th.

Tuesday, May 17—New Moon. Rosh Chodesh. Sivan, 1st.

Sunday, May 23—Feast of Weeks. Pentecost. (50th Day of Omar. Lev. 23: 15-21; Deut. 16: 9-12.) Shebuoth. Sivan, 6th.

Tuesday, June 1—Sixth Month. Sivan, 15th.

Thursday, June 17—New Moon. Rosh Chodesh. Tammuz, 1st.

Thursday, July 1—Seventh Month. Tammuz, 15th.

Sunday, July 4—Fast of Tammuz. (Jerusalem taken by Titus 70 A. D.) Zom Sivah Asar B'Tammuz. Tammuz, 18th.

Friday, July 16—New Moom. Rosh Chodesh. Ab, 1st.

Sunday, July 25—Fast of Ab. (Anniversary of the Twofold Burning of the Temple). Tishah B'Ab. Ab, 9th.

Sunday, August 1—Eighth Month. Ab, 17th.

Sunday, August 15—New Moon. A month of Repentance and Intercession. Rosh Chodesh. Elul, 1st.

Wednesday, September 1—Ninth Month. Selichoth. Elul, 18th.

A. M. 5681.

Monday, September 13—Civil New Year, Feast of Trumpets. (Num. 29: 1-6; Lev. 23:24). Rosh Hashanah. Tishri, 1st.

Ten Days of Repentance. Assereth Yomi Teshubah.

Wednesday, September 15—Fast of Gedaliah. (Jer. 40:41). Zom Gedaliah. Tishri, 4th.

Wednesday, September 22—Day of Atonement. (Lev. 16). Yom Kippur. Tishri, 10th.

Monday, September 27—Feast of Tabernacles, or Feast of Ingathering. (Lev. 23: 33-43; Ex. 23: 16). Chag Hasuccoth. Tishri, 15th.

Friday, October 1—Tenth Month. Tishri, 18th.

Sunday, October 3—The Great Hosannah. (Ps. 118: 22-26). Hashanah Rabbah. Tishri, 21st.

Monday, October 4—Eighth (Octave) of Feast of Tabernacles. (Lev. 23: 29). Shemini Atzereth. Tishri, 22nd.

Tuesday, October 5—Rejoicing of the Law. (The Annual Completion of the Reading of the Law.) Simchath Torah. Tishri, 23rd.

Wednesday, October 13—New Moon. Rosh Chedesh. Cheshvan, 1st.

Monday, November 1—Eleventh Month. Cheshvan, 7th.

Friday, November 12—New Moon. Rosh Chedesh. Kislev, 1st.

Wednesday, December 1—Twelfth Month. Kislev, 19th.

Monday, December 6—Feast of Dedication, or Feast of Lights. (Victory of Judas Maccabeus over the Syrians, B. C. 148). Hanukkah. Kislev, 25th.

Friday, December 10—Deliverance of Jerusalem, by General Allenby, 1917. Kislev, 29th.

Sunday, December 12—New Moon. Rosh Chodesh. Tebeth, 1st.

Saturday, December 25—Christmas. Tebeth, 20th.

N. B. All Jewish days begin at sunset of the preceding secular day.

The Fifth Annual Conference of the Hebrew Christian Alliance

By Rev. Elias Newman

THE meeting place was the church of the Epiphany (Reformed Episcopal) in Cleveland, O., date, October 13-17.

Among the different speakers were Revs. S. B. Rohold, Maurice Ruben, Henry L. Hellyer, Joel Levy, A. R. Kuldell, J. H. Ralston, Joseph Flacks, J. R. Lewek, John L. Zacker, H. Zeckhausen, Daniel Rose, B. A. M. Schapiro, John Solomon, R. H. Spiro, A. Lichtenstein, Elias Newman, and others.

On Tuesday night Rev. S. B. Rohold, the retiring president, gave his interesting and appealing address on "Palestine and Its Needs." He spoke feelingly of his own experiences in the land of his birth, told in a very real way what he saw, and drew a realistic picture of the great need. He expressed gratitude to the British military authorities who did all they could to help him; to many of the missionaries, especially Rev. David Baron, the veteran Hebrew Christian missionary and Bible scholar, for their practical sympathy and assistance.

On Friday night, the last evening of the Conference, the newly elected President, Rev. Henry L. Hellyer, M. A., gave his great address on Russia. It was eloquent, interesting, and depicted vividly the sufferings of the Jewish people in what was formerly the Russian Empire. He also made a strong appeal in behalf of their evangelization. After the Friday night meeting over $5,000.00 was pledged toward the work of the Alliance in America, Russia and Palestine.

The retiring President, Rev. S. B. Rohold, was again urged for re-election but repeatedly declined and was presented with an illuminated address and resolution which referred to his past unstinted efforts and untiring zeal in behalf of the Alliance during the years of its existence.

The object of the Alliance is best stated by Article 3 of the By-Laws.

1. To bring together into mutual fellowship all Christian believers of the Hebrew race.
2. To endeavor to present to Jews, Gentiles and the church at large a corporate Hebrew Christian testimony.
3. To provide for the evangelical Christian churches of America an authoritative and reliable channel how best to serve the cause of Jewish evangelization.
4. To extend such practical aid to converts in distress as its officers may deem necessary.
5. To prepare, print and distribute Hebrew Christian literature.
6. To help to educate and send forth divinely called workers for Jewish evangelization.

The Present Task

1. To witness to the three and a half millions of Jews in America.
2. To evangelize the multitudes flocking to Palestine and to establish a Hebrew Christian colony in their midst.
3. The sending of suitable evangelists and missionaries to the seven millions of Jews in Russia, Poland, etc.

The officers and executive elected are:

Rev. H. L. Hellyer, M. A., President, New York City.

Rev. Maurice Ruben, 1st Vice-President, Pittsburgh, Pa.

Rev. A. R. Kuldell, 2nd Vice-President, Philadelphia, Pa.

Rev. H. Zeckhausen, M. D., 3rd Vice-President, New York City.

Rev. S. B. Rohold, F. R. G. S., General Secretary and Treasurer, Toronto, Canada.

Rev. J. R. Lewek, Recording Secretary and Manager of Literature Committee, Chicago, Ill.

Rev. A. Lichtenstein, Field Secretary, and Chairman Finance Committee, Tulsa, Okla.

Rev. Elias Newman, Evangelist and Organizing Secretary, Chicago, Ill.

Rev. E. S. Greenbaum, Newark, N. J.
Rev. Joel Levy, Pittsburgh, Pa.
Rev. John L. Zacker, Philadelphia, Pa.
Rev. P. L. Berman, Baltimore, Md.
Mr. John Solomon, Cleveland, Ohio.
Mr. B. A. M. Schapiro, New York City.
Miss R. Blumberg, Newark, N. J.

THE CHICAGO CHURCH FEDERATION

At the recent meeting of the Chicago Church Federation Dr. Herbert L. Willett was re-elected president for the ensuing year. The budget of the Federation has been increased from $5,000.00 to $32,300.00. One hundred and thirty-five public meetings were held under the auspices of the Federation during the past year, with an attendance of about 100,000 persons. At the meeting of the Young People's Department of the Federation, Dr. J. Campbell White, the associate secretary of the entire inter-church world movement, spoke to some 1,500 young people.

THE NO-TOBACCO ARMY

This organization has its headquarters at 1306 Liverpool Street, Pittsburgh, Pa. The president is Daniel Westfall, and secretary, W. J. Coleman. It has sent out the first issue of *The No-tobacco Educator*, which will promote the movement.

The Berean Band

A Simple and Practical Way of Memorizing Scripture

By George V. Kirk

THE Moody Bible Institute is now the American representative of the Berean Band of London. It is an international and interdenominational movement to encourage the memorizing of salient portions of the Holy Scriptures, and was founded in 1905 by Mr. Charles J. G. Hensman, of London, who is its general secretary.

Two presidents are selected each year, one for Great Britain and one for America; the respective officials for 1920 being Rev. J. Russell Howden and Rev. James M. Gray, D. D. The list of vice-presidents included the names of many well-known Christian leaders on both continents.

The members of the Band are asked to commit to memory at least one verse of the Bible every week, although provision is made for those who desire to memorize more than one. The verses are carefully chosen, a definite subject being selected for each month, with the object of a cohesion of thought, and, as far as possible, a completeness of subjects in each year.

If fifty-two verses of such a character are accurately and permanently stored in the memory, what possibilities there are for the Holy Spirit to use His own Word to the glory of God in the upbuilding of Christian character and the extension of His cause!

The organization of Branch Bands is encouraged, and such groups may be formed by six or more members in churches, young people's societies, missions, schools, orphanages, families or groups of families.

A Braille Auxiliary has been organized which has the verse printed in that type and will supply them gratuitously, as far as funds permit, to all blind people who are willing to memorize them. There are also French, Spanish, South African, New Zealand and Chinese Auxiliaries, and one especially for schoolboys.

The Band publishes a paper, *The Berean*, which is issued quarterly and contains the news of the movement.

Membership in the Band does not involve burdensome obligations, but offers opportunity for individual effort that will improve one's self, help others and honor God.

The habit of memorizing the Scriptures not only causes a deepening of the spiritual life; but also gives helpful intellectual exercise, stirring the mind to activity and alertness, "For thy word hath quickened me." (Ps. 119: 50.)

As a verse is stored in the mind and recalled from time to time it becomes one's own in a peculiar sense, and new meaning and blessing are discovered in it.

What more delightful and beneficial influence could be brought into the home than that of the whole family uniting and competing in learning the Word of God. The verses planted in the minds and hearts of the children will bear fruit in the years to come, "some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13: 8).

Perhaps the failure to thus sow the Word in the past is responsible to a large extent for the neglect of the Bible in recent years. But the unrest and violence of the present time are causing thinking men and women everywhere to say that we must get back to the Bible, back to the old time religion of our fathers and mothers—or it might be truer to say of our grandfathers and grandmothers.

By enlisting in the Berean Band one joins the vanguard of the "back to the Bible" army, for it is not a movement to supplant Bible study, or to offer an excuse for not doing it; but rather to encourage and supplement it.

Not only is the memorizing of Scripture in itself Bible study, but there is nothing like it to stimulate an appetite for the Word. Surely, in these days that are emphasizing the uncertainty of the institutions of men we need to make our own such passages as, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

The Berean Band offers a definite plan for doing this and further information may be secured by addressing The Berean Band, care of The Moody Bible Institute, 153 Institute Place, Chicago.

STARTLING FACTS

Of the 500,000 people living within the corporate limits of Newark, N. J., 75 per cent are of foreign born parentage. The decline of Sunday-school membership in this district in the last five years was 2,600, with a corresponding loss in church membership. The population of Brooklyn has grown to 2,250,000 in twenty years. The Baptists in that city have only 200 more members than they had twenty years ago, and Methodists have no better record, and there has been an actual loss on the part of Presbyterians. These facts were brought out in a meeting held in New York City in connection with the installation of Rev. John Kelman, D. D., as pastor of the Fifth Avenue Presbyterian Church, of New York.

Young People's Society Topics

January 4

I Believe in God

John 14:1, 8-10. Mark 9:17-24. 11:22.

"Believe in God." "Have faith in God." "If thou canst believe." "Lord I believe."

These are the dominant words in our Scripture lesson. The first three are the utterances of our Lord given by way of counsel, the fourth is the cry of a needy but trusting heart.

The greatest force in the world is faith, that power which, like the roots of a tree, grasps the unseen forces, the hidden resources, and utilizes them. Nine-tenths of all of our human problems are solved by a sincere and intelligent utterance from the heart of the words of our topic—"I believe in God."

This confession "I believe in God" indicates more than a mental assent to a proposition, or a repetition of the words of a creed, or an expression of belief in the being of God. It involves the deeding over of the life to God as to one who is to be trusted, always, everywhere, and for all things. The basis for this surrender and trust is the revelation of God in His Word, especially in the gospel of His Son.

"I believe in God" implies belief in His Word. Has God spoken? Yes, he spoke in times past unto the fathers by the prophets, and He has spoken unto us by His Son (Heb. 1:1, 2), and also concerning His Son (1 John 5:9-11).

Now what has he said? For the answer see 1 Corinthians 15: 3, 4 and Romans 4:25. Read these verses, then say from the heart, "I believe in God, I believe that He has put away my sin at the Cross, I believe in His pardoning grace, and in the wonderful provision that He makes for me in His Son, who was delivered up for my trespasses, and raised again that I might be justified. Yes, I believe in God.

"Moreover, I believe not only in God's pardoning grace but also in His providential control. He has said that all things work together for good to them that love Him (Rom. 8:28). I believe in God for this, I believe that He will, through providential circumstances, as well as by His Word and Spirit, lead me in the paths of righteousness for His name's sake.

"Furthermore, I believe in God that He will not only pardon and provide but that He will protect and preserve. He has spoken concerning this also. Kept by the power of God through faith (1 Pet. 1:5). Preserved from all evil (Ps. 121:7) and presented faultless before the presence of His glory (Jude 24). I believe in God for all of this.

"Finally, I believe in God's purpose and plan. I believe that He will carry it through to that glorious consummation promised in His Word, when His Kingdom shall come and His will shall be done on the earth as it is done in heaven. I believe that God is able and that God is faithful. I believe in God."

January 11

A Strong Character and How to Attain It

Proverbs 4:1-13

The book of Proverbs is fragmentary in character, its separate parts contain great principles and truths for the direction of the people of God on earth.

The first verse of our lesson is an exhortation to "hear" and "attend." It comes from a Father to His children. There are dangerous places along the way, hence the injunction to "stop, look, listen." There is a good deal of noise and haste and confusion. Many voices are calling, we hear that to which we listen, therefore, "hear" and "attend" the Father's exhortation.

Following this exhortation, there is some good counsel, culminating in verse 4 with the words, "Wisdom is the principal thing, therefore get wisdom, and with all they getting, get understanding." Then in the remaining verses 8 to 13, the results of hearing and heeding are displayed. There is promotion and honor (v. 8), grace and glory, (v. 9), lengthened years (v. 10), enlargement and stability (v. 12), and life, the life that is life indeed (v. 13).

These are the qualities that make for strong, rich, character, they are the worth-while things. Who then would not seek for the root which produces such fruit, such enrichment, such glory? Yet strangely enough, the wisdom which produces these very qualities is ignored (see 1:20-25). Wisdom cries out continually to all who are going the wrong way, the broad way, the way of self-will, self-pleasing, self-exaltation, sin. Through conscience and inward constraint, through the Bible and the church, through good books and wise friends, through providential circumstances, wisdom cries in the words of 1:23, "Turn you at my reproof: behold I will pour out my spirit upon you, I will make known my words unto you."

The spirit of wisdom is the Spirit of God (Isa. 11:2). He it is who comes to abide with us when we turn to God from idols, to serve the living and true God and to wait for His Son from heaven whom He raised from the dead, even Jesus, who delivered us from the wrath to come (1 Thess. 1:9, 10). "The fear of the Lord," the reverential fear which leads us to turn to God, "is the beginning of wisdom." In the New Testament revelation, Christ is declared to be the wisdom of God (1 Cor. 1:24). A right relationship towards Him as Saviour and Lord is the way of wisdom for us now.

The attainment of a good and strong character is impossible apart from this right relationship towards the Son of God, and proper adjustment to the Spirit of God; for in the Son of God are hidden all the treasures of wisdom and knowledge (Col. 2:3), and through the Spirit of God alone, these treasures are made available to us.

There is a worldly wisdom which is often regarded as an important factor in attaining a strong character. Both in essence and expression, it is selfish, self-assertive, and self-exalting. It mistakes meekness for weakness. It cometh, not from above (James 4:15), but is earthly, sensual, and devilish. "We speak not the wisdom of this world" says the Apostle (1 Cor. 2:6), "but we speak the wisdom of God," the wisdom of God as seen in His redemptive work through Christ and which leads to that way of life which, in the judgment of God, is the way of wisdom and which shineth more and more unto the perfect day.

January 18
My Favorite Psalm and Why
Psalm 121:1-8

The 121st Psalm is a Psalm of trust. In the first two verses, the Lord's help is proclaimed, and in the remaining six verses, the Lord's help is promised. The Psalm begins with the contemplation of the creation, "I will lift up mine eyes unto the hills." Then comes the question, "Whence cometh my help?" Can it come from the things created? No, it must come from the Creator. This leads to a contemplation of the Creator Himself, rather than His creation. It is not the hills that is the source of help, but the Lord. "The Lord is thy keeper," "The Lord is thy shade," "The Lord is thy preserver." "He will not suffer thy foot to be moved." "He will preserve thee from all evil." "My help cometh from the Lord which made heaven and earth."

This does not imply that the contemplation or study of the creation is without profit but it does imply that the source of help is God Himself. Somehow we must find Him before we can find real help. Many an one utters rapturous phrases concerning created things, who is utterly estranged from the Creator of those things. His first and great need is to be reconciled to God (2 Cor. 5:18-20). We do not climb up through nature to nature's God, but we do get to nature through nature's God. The heart that is reconciled to the Creator through His redemptive work in Christ is brought into fulness of harmony with all the other works of the Creator. Mountains and fields, lakes and plains, sea, earth and sky, become objects of contemplation, leading to intelligent Christian worship.

The discussion of this subject will afford abundant opportunity for personal testimony concerning the helpfulness of the Psalms both for the deepening of our devotion and the inspiration to service. Do not confine yourself to this Psalm given for the Scripture lesson, but testify freely and boldly to any Psalm or part of a Psalm which has become a favorite to you because of help and blessing received through it.

January 25
The World's Need of Christ
Ephesians 2:1-13

The thirteen verses of our Scripture lesson are sufficient of themselves to teach us "the world's need of Christ." What a dark picture it is! What a description of men and women it presents! "Dead in trespasses and sins," "walking according to the course of this world," deceived and dominated by Satan the prince of the power of the air, living in the lusts of the flesh and of the mind, impulsed by pride, pretense, passion and prejudice, the "children of wrath" because of transgression, separate from Christ, "without God and without hope."

This is the condition of the unregenerated part of our world, and this condition constitutes the need for Christ who is the only Saviour. These are facts from the Word, now look at these facts from the world.

Missionary statisticians have compiled the following as representing the populations of the great areas of the world untouched by the missionary:

Holungkiang (Manchuria)	1,500,000
Mongolia	2,000,000
Tibet	6,000,000
Bhutan and Nepaul	5,000,000
Afghanistan	4,000,000
Khiva and Bokhara	1,500,000
French Indo-China	21,500,000
Malaysia	1,000,000
Total for Asia	42,500,000
Tripoli and Hinterland	9,000,000
Morocco and Algeria	5,000,000
Portuguese Africa	1,000,000
French Guiana	1,500,000
	16,500,000
French Territory further south	8,000,000
Nigeria	4,000,000
Kamerun	3,000,000
French Congo	8,000,000
Belgian Congo	20,000,000
Portuguese Angola	2,000,000
Portuguese E. Africa	2,500,000

British and German E. Africa	4,000,000
The three Somalilands	700,000
Sudan (Wadai)	4,000,000
Total for Africa	72,700,000

Several facts should be borne in mind in regard to this list. First, there are some few missionaries in most of the countries mentioned, but those who are there can only touch the merest fraction of the populations. Secondly, the vast fields of South America are not mentioned; and thirdly, millions upon millions in other regions have not heard the gospel.

Dr. Robert E. Speer, in commenting on this list, said:

"We shall never ourselves become aware of the facts, and of the obligations which the facts involve, unless we approach them in the spirit of prayer and weigh these obligations in that atmosphere where alone they can be justly weighed. . . . We are never going to see our duty until we come into the compassion and the sympathy of Christ, and we shall never come into them save in His presence, and in that presence open to us through the reality and the tenderness of prayer."

Practical and Perplexing Questions

Answered by the Editors

J. H. Courtenay, B. C. will probably find a sufficient answer to his inquiry in the article in our last issue, page 285.

Mrs. M. T.: "I would like to know what you think Psalm 49 and Matthew 10:28 mean."

The inquiry about Psalm 49 is rather indefinite, as no particular verse is named; but so far as the New Testament passage is concerned, the *Bible Commentary*, by Jamieson, Faussett and Brown, states our thought when it says that the verse is a proof that there is a hell for the body as well as the soul in the eternal world. In other words, the torments of the lost have elements of suffering adapted to the material as well as the spiritual part of our nature, both of which we are assured will exist forever.

G. H. F., Highland Park, Mich.: "Why does it seem to you so essential for a person to join a visible church which you assert has departed from the truth of the gospel?"

Pardon us if we reply that we never said so. What we did say was, that a truly saved man will be baptized and join the church unless unusual circumstances prevent. He will be baptized surely, which commonly involves joining the church. But of course he will not be baptized in and join any local visible church which, as such, has departed from the gospel. The true church is hidden at present within the visible church, and if a believer would function as a recognized member of the body of Christ, an outward union with some company of fellow-believers seems to be a necessity.

E. J. S.: (1) Is the coming of Christ in the air for His Church to be the first of future events?

(2) Does the Tribulation set in immediately after, according to Matthew 24?

(3) Does Christ come to earth to reign in Jerusalem, thus ending the Tribulation? Matthew 24.

(4) Is His reign to last a thousand years?

Our replies to the above are all in the affirmative, except that as to number 3. We do not think Christ reigns on the earth during the millennium in the sense that He abides there. We think that His reign will be carried on intermediately between heaven and earth, i. e., in the air. (See *Progress in the Life to Come*, Gray, page 47, published by Revell, New York, and Chicago, 35 cents.)

SOME SEARCHING QUESTIONS

In the appeal for a night of prayer the last night of 1919, the following questions are asked: Has the professing body of Christ ever come nearer being a corpse than it is today? True, it is full of "good works." It has plenty of money. It has still a "little strength," but—has it not left its "first love"? Is it not, in its own sight, "rich, and increased with goods, and in need of nothing"? Does it know that in God's sight it is "wretched, and miserable, and poor, and blind, and naked"?

Is it not loaded to the breaking point with carnal rubbish and filthy lucre, its membership largely unregenerate, its powerhouse of intercession well-nigh unworked, its family altar neglected and its prayer meetings either entertainments or practically deserted altogether? Are not many of its members patronizers of Sunday trains, readers of Sunday newspapers, desecrators of the Sabbath, seekers after worldly pleasure, conscienceless violators of God's laws, having "turned the grace of God into lasciviousness"?

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

January 11
Peter and John Heal a Lame Man
Acts 3

Golden Text:—"Freely ye have received, freely give."—Matthew 10:8.

The indications are that some months have elapsed since Pentecost. The believers were being taught by the apostles, who were showing their credentials by their mighty works (2:43). The miracle of the healing of the lame man was of great importance.

I. The Lame Man Healed (vv. 1–11).

1. The Occasion (v. 1). Peter and John were going to the house of worship. They were friends who were mutual complements—the one having that which the other lacked. This fellowship was according to the Lord's own arrangement and most fitting. They were going up to Jerusalem to worship though they knew full well the corruptions of Judaism. They were not separatists. What is needed today is not separation from denominational bodies so much as for those who know the Lord and the higher things of the Christian life to help lead those who lack these things into the better way. At any rate, those who know the Lord will not neglect the place of worship. An hour of prayer for each life is a great need. Jesus himself had times of prayer and taught His disciples to practice the same (Mark 1:35; Luke 6:12; 22:39-41; Matt. 6:5, 6).

2. The Place (v. 2). It was at the Beautiful Gate which led from the outer to the inner court of the temple. It was called "Beautiful" because of its magnificent bronze doors. This man was placed at the entrance of the place of worship, because where man comes closest to God he also comes closest to his fellow man. Human instinct is quick to discern this. Beggars are seldom found at doors of theaters and infidel lecture halls.

3. The Man (vv. 2, 3). This beggar was infirm from his birth. He brought his ailment into the world with him, and was now forty years old (4:22). He was a familiar figure—known by the people for years. When he saw Peter and John he asked alms.

4. The Method (vv. 4-8). (1) Gained the man's attention (v. 4). Peter and John commanded him to look on them. The sinner's attention must be secured before Christ can heal him. Having secured his attention they gave him more than he asked or expected. He asked for money and got healing. Some things are more valuable than money; health, friends, and salvation are of more value than silver and gold. (2) Peter commanded him in the name of Jesus Christ of Nazareth to rise up and walk (v. 6). This was the very thing he was unable to do for so many years. Was not this mocking his very impotency? No! No! it was in the name of Jesus. With the commandment went the ability to do. This is always the way Jesus does. What He commands He gives the ability to do. (3) Peter took him by the right hand (v. 7). This act was meant to give impetus to his faith; not strength to his ankles. (4) The man's response (v. 8). Strength came to his feet and ankle bones at once. He stood, he walked, he leaped and shouted praise to God. He thoroughly advertised the miracle. He ascribed the honor to God for his healing and walked into the house of God. We should always acknowledge our indebtedness to God for His blessings, and use the strength which He gives in His service. The one who has experienced the life of Christ will surely make it manifest. Reality of conversion is proven by one's activity and testimony. What would you have thought of this man if he would have remained in the position of a helpless beggar? If you have the life of Christ you will not stay where you were before He healed you.

5. The Effect (vv. 9-11). The people were filled with wonder and amazement. The multitude ran together to see this wonderful thing. There was no question as to the genuineness of the miracle, for this man was a familiar figure for many years. It was evident that something supernatural had occurred. When men and women today, bound by sin, are being loosed from its bonds and set to singing God's praises we know that something beyond nature has occurred. This miracle may be regarded as a parable setting forth the work of the church in the world. (1) The helpless beggar had to be carried to the temple gate. Men and women out of Christ are spiritually helpless; they need to be brought where the life of God can be applied to them. We should bring sinners to Christ. (2) Taking him by the hand shows the manner of the Christian's help. Ministers of Christ may not have silver or gold, but have something infinitely better to give. Men and women need Christ more than they need money.

II. Peter Witnessing of Jesus Christ Before the Multitude (vv. 12-26).

This miracle focused the attention of the people upon Peter and John. Peter immediately turned their attention from himself to Christ. This was most unlike the claimants to divine power today. They strive after notoriety and delight in it. Disclaiming power of his own, he seized the opportunity to preach Christ to the people who had assembled. He told them it was faith in Jesus Christ, whom the God of their fathers had glorified, whom they had deliberately delivered up and denied before Pilate when he desired to set Him free, and that they desired a murderer to be granted freedom instead. He showed that the disciples are also witnesses that God had raised Jesus from the dead, and charged home upon them their awful guilt; for they had denied the holy one and the just, and chosen Barabbas, a murderer, instead of Christ, and killed the Prince of life. Despite their aggravated crime He appeals to them to repent (v. 19). Since they had committed this awful crime in ignorance, God would pardon their sin if they would repent, assuring them that they should yet enjoy refreshing seasons from the Lord, when God shall send Jesus Christ back to earth to consummate the work of redemption. He appeals to the Scriptures as the basis of his warnings and promises (vv. 22-26).

January 18

The Boldness of Peter and John

Acts 4

Golden Text: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Corinthians 16:13.

I. Peter and John Arrested (vv. 1-4).

The occasion for their arrest was the great stir caused by the healing of the lame man. As the people flocked to see this notable miracle the apostles took advantage of the occasion to teach them concerning Jesus. This teaching was fruitful, for the number of men came to be about five thousand. Such a large following in so short a time would naturally cause alarm.

1. By Whom (vv. 1, 2). The priests and Sadducees. The priests were intolerant because these new teachers were encroaching upon their ministerial functions and thus arousing their jealousies. Antagonism is stirred up today when teaching and preaching are done by those upon whom official hands have not been laid. The Sadducees opposed them from doctrinal consideration. They were the intellectuals of their day. Their materialistic philosophy caused them to deny the resurrection from the dead and the future life. Although they were the liberalists of their day they were cruelly intolerant. The most outstanding bigots of our day are the professed intellectuals whose watchword is "scholarship." It angered them beyond measure to be told that the one whom they crucified had arisen and would appear again.

2. The Result (vv. 3, 4). Having been arrested they were now put in confinement till the next day, as it was too late for trial that day. Though the apostles were held by chains Christ continued to work, for the number of believers had now greatly increased. Opposition helps God's cause. The storms of adversity only fan the flames of Christian enthusiasm. "Christ is not bound."

II. Peter and John on Trial (vv. 5-12).

This trial was before the Sanhedrin, the supreme court of the nation.

1. The Inquiry (vv. 5-7). They were asked "By what power, or in what name, have ye done this?" This inquiry admitted the reality of the miracle. They wanted to know what it signified, or perhaps they desired the apostles to incriminate themselves by ascribing the power to some other being than God.

2. Peter's Answer (vv. 8-12). Peter filled with the Holy Spirit calmly and courteously answered. With stinging sarcasm he showed them that they were not being tried as evil doers, but for doing good to the helpless and needy man. He showed the absurdity of dealing with men as criminals who have merely relieved the suffering and helpless man of distress—thus they are placed in a most ridiculous and embarrassing position. Since they could not deny the miracle he boldly declared "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner." He further declared that "Neither is there salvation in any other; for there is none other name under heaven given among men whereby ye must be saved." Peter showed that not only had the miracle been wrought in the name of Jesus Christ, but the only way for him and his judges to have eternal salvation is in this name. He thus went beyond their inquiry, showing them their guilt and only hope of salvation from it.

III. The Impression upon the Sanhedrin (vv. 13-22).

1. They marvelled (v. 13). The fact that they spoke so boldly, being unlearned men, caused them to marvel. They saw that the behavior and words of Peter were as unusual as the miracle. They were made to feel that instead of sitting as judges they were themselves on trial.

2. They Took Knowledge that They had Been with Jesus (v. 13).

They saw that though they had killed Jesus, His life and work were being reproduced in His disciples. If we have really been with Christ there will be something about us which will remind the world of Him. Being with Christ (1) gives an experiential knowledge of Him. The one who really knows Christ can and will testify of Him and for Him. (2) Gives freedom from fear. Peter, who shortly before this quailed before a Jewish maid, is now bold before the most august assembly of the Jews. (3) Opens a man's lips. What the heart feels, the mouth must speak out. This is pre-eminently true of the preacher and the Sunday-school teacher. Let there be experiential religion and there will be passionate preaching and teaching.

3. They Commanded Them not to Speak in Christ's Name (v. 18). They could not deny the miracle or gainsay the accusation which Peter brought against them, so they attempted to intimidate them. This is ever the way of evil men. Only as men and women are filled with the Holy Ghost shall they be able to withstand such intimidation.

4. Peter and John's reply (vv. 19, 20). They expressed their determination to disobey their instructors—they openly defied the Sanhedrin, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye; for we cannot but speak the things which we have seen and heard." By this declaration they repudiated the authority of the rulers of Israel and set the church in a place of independence from the Jewish state. Obedience to rulers has its limitations; obedience to God is paramount. When the rule of man in the church or state runs counter to God it must be repudiated.

5. Their Release (v. 21). Having further threatened them they let them go, as they had no way to punish them, seeing the people were on their side

IV. The Church at Prayer (vv. 23-31).

As soon as Peter and John were set free they hastened away to their fellow disciples and rehearsed to them their experience. It is natural for Christ's followers to seek the fellowship of His disciples in order to share with them their trials and blessings. They took the matter to God in prayer, and in their communion they turned to the Holy Scriptures for comfort and strength. They found the needed message in the second Psalm. They praised God for deliverance and prayed for boldness to speak His Word, and that their testimony might be confirmed by signs. We may expect opposition and trials in this age, for "all that will live godly in Christ Jesus, shall suffer persecution" (2 Tim. 3:12), and we should constantly pray that boldness may be given to bear testimony in all our trials.

Their prayers were answered by the shaking of the place where they were assembled, and they were filled with the Holy Spirit. The Spirit did not come with a sound as at Pentecost, but the place was shaken, showing the presence of the Almighty. May all believers go to God in prayer that they may have boldness to testify in this time when men are opposing God!

January 25

Peter Stands up for Truth and Honesty

Acts 5:1-16

Golden Text: "Lying lips are abomination to the Lord: but they that deal truly are his delight." Proverbs 12:22.

In this lesson we see the new community now called "The church" (v. 11) vindicated. In the boldness of Peter and John we see that the break with Judaism has come—the authority of the Sanhedrin is repudiated with the determination on the part of the disciples to be led by the Holy Spirit. It is for this reason that the body now gets the name "church." Since the break has come it must be shown to be a holy body; it must have recognition as being sacred. The sanctity of the tabernacle is transferred to the new body, which is God's dwelling place (Eph. 2:19-22). The church itself, as well as the people about, did not know this until God's judgment burst forth. This is a lesson men and women are slow to learn. Moses did not take off his shoes until bidden by the Lord; Nadab and Abihu must be stricken down in the beginning of the Mosaic economy for their presumptuous offering of strange fire before the Lord; Achan was put to death for secreting a part of the booty soon after entering the promised land.

I. Characteristics of the Primitive Church (4:31-35).

1. It Was a Praying Church (v. 31). For every want and every need they betook themselves to God in prayer.

2. It Was a Spirit-filled Church (v. 31). A praying church is a Spirit-filled church. The Spirit is given in answer to prayer (Luke 11:13).

3. It Was a Church Which had Great Boldness in Preaching the Word of God (v. 31). The minister in a Spirit-filled church will not offer an apology for the Bible, but will fearlessly preach it.

4. It Was a United Church (v. 32). They were "of one heart and one soul."

5. It Was a Charitable and Generous Church (v. 32).

They held nothing back from those who had need. As needs arose, supplies were given from a common fund.

6. Its Ministers Had a Powerful Testimony. (v. 33).

7. It Was a Church Whose Membership Exhibited Unblemished Characters (v. 33). For "great grace was upon them all."

II. The Sin of Ananias and Sapphira (vv. 1-11).

1. The Occasion of (vv. 1, 2). This was their hypocritical imitation of the generous act of Barnabas (4:36, 37). Because of the peculiar distress of the early church when the open rupture was made with Judaism, the members for a time had a "community of goods." This was

not universal nor permanent; some continued to own their own homes, as for example John Mark's mother who used her home in which to entertain Christians. Ananias kept back a part of the money received for his land while pretending to have brought it all. His wife was a partner in it. They wanted the honor of generosity without paying the price thereof. Not only this, but perhaps they were receiving a share of the common fund under the pretense of having brought all.

2. The Judgment (vv. 3-10). Ananias allowed Satan to fill his heart and lied to the Holy Ghost in keeping back a part of the price of the land. It was in part an acted lie. A lie is no less real though a word may not be spoken. They were not under obligation to sell their land, or having sold it, to bring any of the money and place it in the common fund. Peter declared that they were absolutely free to do as they pleased with it. Love of praise is causing many today to make the same dreadful mistake. People are walking in the way of Ananias and Sapphira when they make a profession of religion for temporal gain and pleasure; or even preaching sermons not their own. Frequently men preach the sermons of Moody and Spurgeon without giving credit. Physical death was visited upon both Ananias and Sapphira for their sins. God is passing judgment upon many today for their sins (1 Cor. 11:27-30). The mysterious deaths of men and women about us may be accounted for in this way. May this solemn warning be heeded by us all! Perhaps covetousness and avarice may be gaining control over us when least we suspect.

III. The Effect (vv. 11-16).

1. Great Fear Came upon the Church and upon All Who Heard of these Things (v. 11). Irreverence is an outstanding sin of this age. The church should be recognized as holy—the very dwelling place of the Most High God.

2. Multitudes of Men and Women were Added to the Lord (v. 14). This caused the fame of Peter to be spread far and wide, so that the people were anxious to come under his shadow. Were the holiness of the body of Christ recognized, there would be many coming for pardon and salvation.

3. The Hypocrites Did not Dare to Join (v. 13). It is interesting to note that this vindication of the holiness of the church did not deter any but hypocrites from joining it. Nothing unhallowed nor any unregenerate person has a place in the church. This applies to our offerings as well as to our person.

February 1

Peter and John in Samaria.

Acts 8:4-25

Golden Text: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

I. Preaching the Word Everywhere (v. 4).

After the stoning of Stephen the enemies of the Lord were more active than ever in their efforts to stamp out the new faith. With Saul as their leader they rushed back to the city, dragged from their homes and imprisoned those who confessed Christ. One wicked act seemed to call for another. In this the devil overreached himself, for the believers took flight and went everywhere preaching the Word. The time had now come for the witness-bearing to extend beyond Jerusalem and Judea, as the Lord had commanded. Preaching was not now confined to the twelve. Perhaps the disciples were slow to obey the Lord's command, so persecutions were permitted to scatter them. They did not allow this, however, to stop their preaching. The Lord thus makes the devil's wickedness to further His own purpose. Sometimes He allows dissensions within and persecutions from without to scatter believers in order to get them to do their duty in witnessing for Him. Frequently in the hour of trial Christians see more clearly their duty and bestir themselves to perform it. If Christians will not move on, the Lord will shove them on.

II. Philip Preaching the Gospel in Samaria (vv. 5-13).

Among these fugitives, the most prominent was Philip, who fled to Samaria and there preached Christ. The Samaritans were a halfway people, who in the providence of God had been prepared for this transition. Hitherto the gospel had only reached Jews, now its scope is broadening and a Jew is preaching to Samaritans, and Samaritans are rejoicing in the gospel of Christ proclaimed by a Jew. Mighty works and a new outpouring of the Holy Spirit accompanied his preaching. His preaching was fruitful, for multitudes believed his message. Much joy in this Samaritan city followed the reception of the message. It is always thus; the gospel is "good tidings of great joy" (Luke 2:10). Both Samaritans and Jews were looking for Christ, so they were glad to know that the Christ had come. Christ is the one name and person who will break down race prejudice. In Him there is unity and real brotherhood, for He is the universal man.

So great was Philip's success that Simon Magus professed faith and was baptized. Simon was a sorcerer who by magical devices had made a great reputation, gaining control of many of the credulous and ignorant so that they regarded him as some great one from God (v. 10). The people turned from this sorcerer to the gospel of Christ.

III. Peter and John Sent to Samaria (vv. 14-17).

It is not clear as to whether Philip sent the news to the apostles or that they heard it indirectly. At any rate, they were pleased with it and sent two of their best men to encourage the work. They had discernment to know that the Spirit had not yet fallen upon the believers, so they gave that their immediate attention. They laid hands upon the believers and the Spirit was given unto them. These Samaritans were really converted, regenerated, but had not yet been filled with the Spirit. In this they were like many church members today without the Spirit's gift. We should seek to get all believers filled with the Spirit at once, for this will exclude the filling with the interests of the world. The mission of Peter and John shows the unity of the church, showing that the mother church gave sanction to the new work in Samaria. Those who profess faith under the ministry of evangelists should be examined, instructed, and brought into the regular church organization. The real evangelist is the one who takes the gospel to those who have not believed in Christ. Much of the work of the modern evangelist is a failure because it is not properly followed up by those who will instruct and bring the converts into relationship with the living church. The interval of time which elapsed between the baptism and the reception of the gift of the Spirit, in the case of these Samaritans, is no warrant for the "second blessing" idea, for under right influence and teaching the believer should at once enter into the fulness and joy of salvation.

IV. Simon's Wicked Request (vv. 18-24).

When Simon saw that the power which Peter had exceeded that which he possessed and that it was received through the laying on of hands, he offered money for the gift. This act reveals the hypocrisy of this man. He professed faith and was baptized, following after them for a selfish end. To desire and seek the gift of the Spirit for selfish aggrandizement is to be guilty of Simon's sin. All traffic in sacred things has been called "simony," from the name of this sorcerer. Peter most severely rebuked him. He told Simon that he had neither part nor lot in this matter, and that there is one thing he must do, that is, to repent of his wickedness. and pray to God for forgiveness, even for the thought of his wickedness. He requests Peter to pray for him. We do not know whether he repented or not. We see that this matter developed in a time of great revival. We need not be surprised that cases of hypocrisy should develop at such times; indeed we may expect them. This does not prove revivals to be unreal, but the reverse; for counterfeits are only found in connection with the genuine.

The sin which Simon committed was that of making merchandise of religion. This originated in a covetous and ambitious heart. He practiced the art of sorcery for gain and influence. Now that he found his profits diminishing and his influence waning he endeavored to acquire new power. All persons who use their religion to further their ambitions to get gain are guilty of this sin. Sometimes men join the church for business, social, and political reasons; sometimes official positions are coveted for the prestige and power they give. To make merchandise of our religion is a fearful thing. Peter dealt severely with this hypocrite. Let his doom be a solemn warning to all who follow in Simon's steps!

A GREAT RECORD

Hon. John Wanamaker of Philadelphia has just been elected chairman of the Executive Committee of the World's Sunday-school Association. Mr. Wanamaker succeeds H. J. Heinz who died in May of this year, at the very time when the annual meeting of the Executive Committee was in session. Mr. Wanamaker has been actively engaged in Sunday-school work since January 17, 1848. In just a few months he will have seventy-two years to his credit for continuous Sunday-school membership, and he is still on duty every Sunday. He is superintendent of the Bethany Presbyterian Sunday-school of Philadelphia, which reports an enrolment of 2,555. In 1889 he became actively interested in the Pennsylvania State Sabbath-school Association and has been its president since 1894. Not only does this active business man hold these Sunday-school offices but he fills them with service. When Mr. Wanamaker was Postmaster-General he continued his activities in the Bethany Sunday-school in Philadelphia and made it the rule to return each Saturday from Washington that he might be in his place in the home school on Sunday.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Announces a Week of Prayer for the Churches, January 4-11, 1920

General Topic: An Awakened Church.

Sunday, Jan. 4: The Church, Awakened by Her New Opportunities.

Monday, Jan. 5: The Church, Awakened by National Self-Examination.

Tuesday, Jan. 6: The Church, Awakened by a Vision of the World's Needs.

Wednesday, Jan. 7: The Church, Awakened by the New Call for Co-operation.

Thursday, Jan. 8: The Church, Awakened by a Revival of Family Religion.

Friday, Jan. 9: The Church, Awakened by the Call for Workers.

Sunday, Jan. 11: The Church, Awakened by a Rediscovery of the Reality and Power of Prayer.

The Interchurch World Movement is co-operating with the Federal Council of the Churches of Christ in America in helping to make the week of prayer effective.

Missionary Department

HOW THE REVIVAL CAME TO INDIA

By Rev. M. C. Clark, of India

An address delivered at The Moody Bible Institute

A little over twenty years ago there was a serious crisis in India. Missionary societies were formed among the Hindus and these were endeavoring to retard and stop the progress of the cause of Christianity in British India, and it became such a serious problem that Christendom everywhere was stirred in regard to it. Some of the appeals were sent out through the *Missionary Review of the World*, edited by Dr. A. T. Pierson, and there were calls for prayer because it was a serious situation. These agencies came to our country, got all the statistics that we were ashamed of in this country, such as the number of divorces, etc., and they got hold of the writings of Tom Payne, Bob Ingersoll and others showing that Christianity was not a success even in a Christian country, and to the unlearned and untaught these were very effective weapons. People everywhere felt that something must be done. Intercessory prayer was enlisted of the people all over the world. They began to pray that the progress of His kingdom might go on in India, and God sometimes answers in a far different way than we expect.

In answer to those who thought to retard the progress of salvation in India, a strange thing happened. The population is entirely dependent upon agriculture. In the hot season, which begins about the middle of March and lasts until June, that great peninsula suffers from great heat. In the evening, at nine o'clock, walking along the roads, I have felt the heat as when you open your oven door and feel the heat rush out that almost takes your breath away, and it is of course very easily explained. The monsoons come. The peninsula becomes heated and that starts a current and that great atmosphere laden with moisture rushes forward to fill the vaccum, rushing on to the mountains, striking the cold, it condenses and falls in great showers, known as the monsoons of India. It is a wonderful sight to see nature changing at that time. Before, everything has been hot and dusty. All nature seems to be crying for rain. The clouds go stealing northward, and there is a change of the atmosphere. Sometimes it comes with thunder and lightning, and how glad we are! We usually go out and get wet. How good it seems to have the rain fall upon your face! The water goes gurgling down, and all nature seems to be praising and thanking God for the copious showers that have come.

In 1900 the clouds went far north, but no rain fell, and in a little while famine conditions were on. I cannot attempt, in this brief talk, to describe the conditions, but will give you just a little glimpse of the conditions of the famine. It is beyond description, when you see thousands dying and hear them crying day and night at your gates, begging for food. It is awful to hear them and to see them, tottering skeletons, and with swollen and extended stomachs. It is an awful experience to go through a famine. Children were separated from their parents. They rushed from one village to another expecting to find food, but finding none, and lying down to die and be eaten by the jackals. The plague followed, and it looked like doomsday. That year the famine conditions were on and the people were dying by the thousands. The missionaries said, "We must save their lives if we can do so." They gathered up the children, for they were the only ones that seemed to be worth saving. They were deserted by their parents, and during this famine probably one hundred thousand children were gathered into all the different orphanages in India.

The Great Indian Famine

You remember that famine. The *Christian Herald*, of New York, made loud and plaintive calls. America responded nobly. The Government furnished the ship, loaded it with beautiful corn and sent it from Boston to Bombay, India, the first corn that they had ever seen in India, and all you needed to preach to these people then was a sack of corn. You took the sack of corn and divided it homiletically, and the more divisions you had the more the people appreciated it.

They would come and say, "What is this?"

We would answer, "Corn."

"Where did it come from?"

"From America."

"How did they know we were hungry and thirsty and dying?"

"That is a Christian land; they know many things; they are Christians and because of the love of Christ they have heard of you and they make no distinction as to race or color; the only fact is that you are hungry and they have sent the corn."

It was a wonderful chance, and many were gathered into the fold. The truth of Christianity was brought to them in a very practical way. I believe that was God's answer to prayer God has to answer sometimes differently from what we expect.

Children were gathered into the orphanages, and the great problem was to take care of them.

Appeals were sent out. Fifteen dollars to twenty dollars a year would clothe, educate and take care of one of them and give him or her some industrial training. The people responded nobly from all parts of the world, and these children were gathered into the orphanages and the training began to show upon them in just a little while, and they were happy. They learned to read and write. Then the people said, "Look into these great orphanages; they have gathered the brightest of our land; they will make Christians out of them, and in a little while the truth of Hinduism must be cut down," and so they began persecution again, trying to get them out of the orphanages. They tried to pass a law that all children in orphanages in India should be taught in the religion in which they were born, the Mohammedans the Mohammedan religion, the Hindu children the Hindu religion, and so on, but there was much prayer again; God's people went to prayer, and in answer to prayer the scheme was defeated, and so we were left with these under our immediate care and supervision, and then we felt the need of a spiritual revival. Just at that time in Wales that revival was going on; even the secular papers were full of it. Factories were stopped so that the people might go and pray, and the revival swept everywhere. Up in the North of Assam there was a little Welsh Presbyterian Mission, working away there without success. They were thinking of selling their property and going to some other part of the country to try their work among other peoples, for the people where they were seemed so low and degraded and unresponsive to the gospel. A little band acquainted with the situation said, "We think God can hear prayer and send the answer ten thousand miles away as well as He can in the next town," and so that little band began to pray that God would send the same revival away there to Assam, 10,000 miles away, and God sent the answer; it came in the following way:

How the Revival Came

In a little chapel one night the missionary was discouraged. He went to the little prayer meeting and took His Bible up very listlessly, and turned it over to read and go through the form and have the prayer meeting and send the people home. But his eyes fell upon the crucifixion of Christ, and someway the Spirit of God fastened his vision to it, and before he realized it he was sobbing aloud, and he looked, and, to his surprise, the entire congregation were weeping and sobbing bitterly. He closed the Bible and said they would pray, and everybody began to pray everywhere in the room, some confessing their sins and some crying and some lamenting their sins. Another missionary heard the cries and slipped down to the place. He said, "I think the people are drunk; they have brought derision into the church of God and I am going to put them out and not allow them to come in any more," but when he entered the door he saw a scene that he had never seen before. He stood there for a moment with bowed head, and then said, "God is here." And so that revival swept over the country and thousands upon thousands were brought into the Kingdom of God. In less than two years we heard of it in India, and it made our hearts hungry. We were in Southern India, two hundred missionaries, in a gathering on those hills for a time of conference and prayer and rest, 6,000 feet above sea level. God knew that in the future His tired missionaries would need rest, so He wanted to get them up a little nearer to His heart, that He might give them the refreshing, cooling climate of the green tree. On this particular year we had a missionary convention, the subject of which was prayer. Every message was on prayer, and there were references made to the great revival sweeping Wales and Assam in the north—it had not then struck India. Oh, how faint denominational lines are when we get into a country like that! We never thought of asking, "What denomination do you belong to?" Everybody was a brother, and we took one another by the hand and felt we had a common interest—we were there for the salvation of the people, and this particular afternoon was a remakable one. I shall never forget it; some of the most searching messages I ever heard in my life. My heart was hungry. I was so hungry I did not know what to do. I never heard such a searching message on prayer, and the speaker said, "If there are any whose hearts are real hungry let us gather for fellowship and prayer," and I was about the first one to get down, and I could not think of any words to pray, and finally those words came to me from the prayer of Daniel: "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day," and that seemed to express everything in my heart someway, and God's blessing came to my heart, and we had a wonderful time of refreshing. Going home to our mission we were praying that God would send the revival there. Every missionary was praying.

While the children of these orphanages had been taught the things of God in a way, intellectually, yet we lacked that spiritual revival someway that changed their hearts and their lives. I can only tell you briefly how the revival came to our own mission:

The All-Night Prayer Meeting

We were gathered together one Saturday night for prayer, and I was so tired that I could not pray and my wife was tired, and finally it seemed that no one had any particular power in prayer, and I said to my wife, "I think we will go home; I have to preach in the morning and I am so tired, and I think it would be more honoring to the Lord for me to go home," and so we went home. About one or two o'clock in the morning I was suddenly awakened, and I heard singing right by our door out on the veranda, and this was what they were singing:

> "I would not live always;
>   This world is not my home;
> I would not live always,
>   For heaven is now my home."

And, oh, there was something in the voices I had never heard before. When I struck a light and they knew I was awake they broke out: "The Holy Spirit has come; the Holy Spirit has come." I got up and rejoiced with them, but they were so filled with joy that they could not retire. They awoke their comrades, perhaps fifty or sixty, and they had prayer meeting all night, some seeking the Lord and confessing sin. I never heard anything like it in my life.

I remember one evening about a dozen gathered around our desk and one after the other confessing of stealing and this thing and the other thing, and the floor was fairly wet with tears that rained down their faces. They seemed to be in agony until they had confessed it and made arrangements to make restitution as far as they were able to do so, and then they would pray.

I do not care very much for the demonstrations. I would say but little about it here, but there was genuine repentance. One little boy looked like he would die and he said, "Oh, Sahib, can you forgive me? I have stolen three limes out of the garden, and I have no money; I will work two weeks; I will do anything to pay you. I feel I must do it and get it off my heart and my conscience." I said, "All right," and he dropped down on his knees, and then such a prayer as he prayed I never heard in my life, and then he stood there as though he were a brass figure, and oh, how happy he was, and oh, how he prayed as those little hands reached up higher and higher!

And this was the way the revival swept on, but the great night in particular was on a Tuesday night there in our own mission. The students could not study. Imagine that here in this institution they would start to teach geography, and down to the floor would drop two or three girls and all begin to pray in concert until everybody was praying.

We had some Brahman teachers and they got up and ran home. They would say, "There is a power in their God that we do not know anything about." Our superintendent sent over and said, "Meet in the chapel, and I believe God will do something wonderful for us this evening." I was thinking of writing a note to him to suggest the same thing, so we met there. The boys headed out for the chapel, and it was very quiet when a hymn was announced, "What can wash away my sins?," etc. Just as we got to the chorus the Holy Spirit fell on the entire congregation. The meeting continued until three o'clock the next morning, and oh, the songs of those who had been redeemed, and the confession of sin and the joy and happiness!

God's Spirit swept on over India, especially through the orphanages, and here they were now transformed, some into preachers in one day! I wish I could tell you how they preached, and some of the testimonies they gave, but I have not the time. God called them out into His work, so you see here are the very footsteps of God in British India.

God is working in that great land. The great movements that are sweeping India today, I believe are due largely to those who have been blessed and filled with the Spirit of God. And here was the great revival that swept from Wales and spread from Wales down into British India and swept over the Christian church and the Christian orphanages.

THE MISSIONARY IN KOREA AS VIEWED BY THE JAPANESE PRESS

Extract from the *Chosen Shinum*

The stirring up of the minds of the Koreans is the sin of the American missionary. This uprising is their work. In investigating the cause of the uprising two or three missionaries have been arrested and have been examined. * * * There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. So the greater part of the 300,000 Korean Christians do not like the union of Japan and Korea, but they are waiting for an opportunity for freedom.

These missionaries look upon the present Korean as they did upon the old Korean, and they consider it proper for the Koreans to say anything they want, if only they enter the Christian schools. They make the statement of Wilson about the self-determination of nations and hide behind their religion and stir up the people.

However, the missionaries have tried to apply the free customs of other nations to these Korean people who are not wholly civilized. From the part that even girl students in Christian schools have taken, it is very evident that this uprising has come from the missionaries.

Behind this uprising we see the ghostlike appearance (tokgabi) waving his wand. This ghost is really hateful, malicious, fierce. Who is this ghost wearing the dark clothes? The missionaries and the head of the Chuntokyo. These missionaries who have come out to Korea, their wisdom, character and disposition is of the low trash of the American nation. They have sold themselves for the petty salary of 300 yen per year, and they have crept out, as reptiles on their belly, as far as Korea. There is nothing of good that can be said of their knowledge, character, and disposition.

For Sermon and Scrap Book

HOW TO FACE THE NEW YEAR

1. Face the New Year with the Old Book.
2. Face the New Needs with the Old Promises.
3. Face the New Problems with the Old Gospel.
4. Face the New Life with the Old Remedies.

"EXAMINE YOURSELVES"

2 Cor. 13:5

A stock-taking exercise with which to begin the New Year:

Your devotion in relation to Christ's Cross (Gal. 6:14).

Your love in relation to Christ's Person (John 21:15).

Your peace in relation to Christ's Triumph (John 16:33).

Your humility in relation to Christ's Example (John 13:15,16).

Your condition in relation to Christ's Fulness (Col. 1:19).

Your success in relation to Christ's Promises (Matt. 4:19).

Your attitude in relation to Christ's Return (Rev. 22:20).

SERMONIC HINTS FOR THE NEW YEAR

Anticipation and Realization. "Not as though I had already attained, either were already perfect, but I follow after," etc. Phil. 3:12.

Living to God. "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

The Reasons for Living. "And now, Lord, what wait I for?" Ps. 37:7.

The Christian Pilgrimage and Invitation. "We are journeying unto the place of which the Lord said, I will give it you," etc. Num. 10:29.

The New Birth. "Except a man be born again he can not see the kingdom of God." John 3:3.

Spiritual Declension and Its Remedy. "I have somewhat against thee, because thou hast left thy first love. Remember, . . . and repent, . . . and do." Rev. 2:4,5.

Memory a Means of Grace. "I remember the days of old; I meditate on all thy works." Ps. 143:5.

—James M. Gray.

GOD'S CARE IN GENESIS 28:15

Companionship—"with thee."
Guardianship—"keep thee."
Guidance—"bring thee."

—Selected.

SUCCESSFUL PRAYER

Psalm 138:3

I. The Psalmist's Prayer.

1. *A Deep Sense of Need.* "When I cried." All men stand in need; but to *cry*—pray aright—we must feel it, be conscious of it.

2. *A Feeling Sense of Inability.* Divested of all self-confidence and self-complacency we must feel our entire dependence upon God.

3. *Earnestness of Application.* Prayer is intense desire, the soul's longing for God. Our earnestness is a sign of our sincerity, although not necessary to mere duty.

4. *Confidence in the Divine Being We Approach.* A firm trust in Him and a reliance upon His truth, ability and willingness.

II. Its Successful Issue.

1. *God Heard His Cry.* God can hear prayer. The gods of the heathen cannot. Baal could not. Our God in every place, seeing all; knowing all.

2. *God Answered His Cry.* God is pledged to answer the believing prayers of His people, when they ask in accordance with His Word.

(1) On the ground of faithfulness. Promises absolute.

(2) On the ground of goodness. "If your parents being evil," etc.

(3) On the ground of Christ's intercession. Our Advocate; our High Priest; Him the Father heareth always.

(4) On the ground of the Holy Spirit's groanings within us. The Spirit stirs us to prayer, suggests what we need. To reject our cries He must forget His Word and refuse to hear His Son.

3. *God Answered Him Immediately.* "In the day." Not always so because not always best. Paul besought thrice. It is desirable to ask and seek a present blessing. Expect it, God is able.

4. *God Imparted Strength to His Soul.* It requires—

(1) Strength to resist enemies. We have to wrestle, fight.

(2) Strength to suffer. With Christ, meekly, patiently.

(3) Strength to work. To do His will and to labor in His vineyard.

(4) To be firm and persevering. To stand fast. To be immovable. To go forward. Press toward the mark. Run as to obtain. Application. Learn the remedy in trouble. The importance of soul-strength. The efficacy of fervent prayer.

—J. Burns.

JESUS' DEATH

1. To His own ambition—Luke 2:49.
2. To His kinsfolk—Matt. 12:46-50.
3. To sin—Matt. 4:1-10.
4. To the world—John 6:15, John 4:32.
5. On the cross—John 19:30.

—J. B. Reid.

THREE ARMORS

1. Armor of Righteousness (2 Cor. 6:7) Protection from the World.
2. Armor of Light (Rom. 13:12)—Protection from the Flesh.
3. Armor of God (Eph. 6:11)—Protection from the Devil.

—B. B. Sutcliffe.

THREE UNITIES IN EPHESIANS 4

1. Unity of the Body (v. 4)—Recognize it by the life of Christ.
2. Unity of the Spirit (v. 3)—Keep it by the love of Christ.
3. Unity of the Faith (v. 13)—Pursue it by the light of Christ.

—B. B. Sutcliffe.

THE PRECIOUS BLOOD OF CHRIST

Why precious?

1. Because it redeems us (1 Pet. 1:19).
2. Because it brings us nigh (Eph. 2:13).
3. Because it blots out our sins (Rev. 1:5).
4. Because it brings peace (Col. 1:20).
5. Because it justifies (Rom. 5:9).
6. Because it cleanses from all sin (1 John 1:7)
7. Because it gives boldness in the day of judgment.—D. L. Moody.

SEVEN TESTS TO TRY SPIRITS

There are seven tests in 1 John 4 that are useful to test any impression, spirit, or doctrine:

1. Does it confess the true humanity of Jesus Christ? 1 John 4:2,3.
2. Does it confess the true divinity of Jesus Christ? 1 John 4:9,15.
3. Does it confess the vicarious atonement of Jesus Christ? 1 John 4:10,14.
4. Does it tend to worldliness, and to a love of the outward? 1 John 4:4,5.
5. Do the deeply spiritually-minded agree with it? 1 John 4:6.
6. Does it witness to the spirit of divine love? 1 John 4:7,8.
7. Does it accord with the teaching of God's Holy Spirit? 1 John 4:13.

The teaching of the Holy Spirit is found in the hearts of believers and in the Scriptures which He has inspired. The first of these has been mentioned under test five. We ask, secondly:—Does it accord with the Holy Scriptures? Not with one text, but the combined teaching of God's Word?—C. H. P.

ATONEMENT IN THE TWO TESTAMENTS

The difference between the atonement, as set forth in the Old Testament and as presented in the New, says Dr. C. I. Scofield, is that in the former case the sheep died for the shepherd; in the latter the Shepherd died for the sheep.

"I AM NOT ASHAMED OF THE GOSPEL OF CHRIST"

Romans 1:16

1. I am not ashamed of the *Power* of the gospel:
   "For it is the *power of God.*"
2. I am not ashamed of the *Purpose* of the gospel:
   "For it is the power of God *unto salvation.*"
3. I am not ashamed of the *Limitations* of the gospel:
   "For it is the power of God unto salvation *to everyone that believeth.*"

—William R. Farnum.

DON'TS FOR CHURCHGOERS

Don't visit. Worship.

Don't sleep out loud.

Don't hurry away. Speak and be spoken to.

Don't stop in the end of the pew. Move over.

Don't monopolize your hymn book. Be neighborly.

Don't wait for introductions. Introduce yourself.

Don't lounge or loll or sit on the back of your neck.

Don't choose the back seat. Leave it for the late comers.

Don't dodge the collection plate. Pay what you are able.

Don't criticize. Remember, and think on your own frailities.

Don't stare blankly while others sing, read, pray. Join in.

Don't leave without praying God's blessing upon all present.

Don't sit while others stand or kneel. Share in the service.

Don't sit with your hand to your head as if worshiping hurt you.

Don't dodge the preacher. Go to the chancel and show yourself friendly.—*Central Christian Advocate.*

The arrow may be keen and true, the shaft round and straight, the bow strong, and the arm sinewy; but unless the steel be winged it will fall to the ground long before it strikes the target. Your arrows must be winged with faith, else orthodoxy, and wise arrangements, and force, and zeal, will avail nothing.—Alexander Maclaren.

THE NEW YEAR

'Tis midnight's hour, and everywhere
A holy hush rests on the air,
As if the world in silent prayer
Were looking up to God.
And gently dropping, soft and white,
As feathers in their downward flight,
The snowflakes fall, and veil from sight
The paths o'er nature trod.

And when the morning's golden beams
Shall rouse the world from slumber's dreams,
O'er all the hills and vales and streams
A spotless robe shall lie;
A robe by unseen hands outspread,
A shroud to wrap the old year, dead,
A clean page for the new, instead,
Dropped from the bending sky.

So, Heavenly Father, may Thy grace
As kindly cover every trace
Of my sad wanderings from Thy face:
Let not one spot remain.
Before me lies the new-born year,
Each page as yet all white and clear.
Oh, help me write it in Thy fear,
And keep it free from stain.

Here, in the solemn hour, I raise
My heart to Thee in thankful praise
For all the good that crowned my days
Throughout the old year, gone.
Into the new I cannot see;
I know not what 'twill bring to me;
I only know that Thou lovest me,
And still wilt lead me on.

—*Ex.*

EXPOSITORY PREACHING

Spurgeon once quoted McCheyne as saying that in his experience he found it to be God's Word and not man's comment upon it which was instrumental in the salvation of souls. And the greatest pastor of the nineteenth century corroborated this from his own experience.

It is more than possible that herein lies the secret of so many failures. In a recent article on city missions the writer mentions a worker who affirmed confidentially that there was enough in the glorious book (*i. e.*, the Bible, of course) to save New York. But in the entire evening service only eleven words had been read from it by that same worker, the time being taken up with his own talk.

A Scotch professor once criticized the use of the Scriptures in the American pulpit, saying that too often the text was used merely as a springboard from which to jump into the middle of the subject. When preaching becomes really more expository, when the minister's utterances are devoted, not to enlarging upon the text, but only in contributing to the impression it makes upon the hearers, a new era will have dawned.

The preacher does not need to vindicate the revelations God has made to man. Now and again, he may, by timely illustration or explanation, make clearer the meaning of a text. But it is God's Word which does the work of regeneration upon the soul of the hearer, under the influence of the Spirit, and when God's Word finds its way more unrestrainedly into sermons they will lose more and more of their character of essays and become forces.—*Christian Work.*

A SADLY FATAL MISTAKE

This is emphatically a money-loving and a money-making age. The age is developing money-makers and little else. It is not developing patriotism or statesmanship or philanthropy or any of the nobler traits of character that bless humanity. It need not be pointed out that there are enormous quantities of money given by rich men to benevolence. We reply that there is no more being given in proportion now than in the poorer days of our country. Men get surfeited with needless millions and relieve their *ennui* of gain by giving. We insist that the whole trend of commerce and business today is to make money-machines out of men who become as real automatons as if they had no souls. *Success* points out how and why so many such human beings succeed in business but fail as men:

He was no greater than his occupation.

He never learned to look on the sunny side.

He stuffed his pocketbook but starved his brain.

He had no use for sentiment that could not be cashed.

He never learned to take the drudgery out of his work.

He did not live in his upper stories but in the basement of his being.

He regarded his business as a means of making a living instead of a life.

He never learned to enjoy little things, to see the uncommon in the common.

He never learned to lubricate his life's machinery with laughter and good cheer.

He lost his early friends by neglect, and had no time to cultivate new ones.

He made life a grind, out of which he got neither pleasure, profit nor instruction.

There was only one side of his nature developed and that was the money-making side.

He never learned to enjoy himself as he went along, but was always postponing his happiness.

—*Herald of Holiness.*

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity. —Melancthon.

It is important for us to speak to men about God; but it is vastly more important that we speak to God about men.—C. I. Scofield.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—[Editors.

Charles Reign Scoville reports good results in a meeting at Bartlesville, Okla. At the time of writing 1870 persons had responded to the invitation.

Floyd John Evans and party closed a successful revival at Weston, Neb. It was found necessary to use a large warehouse to accommodate the tremendous crowds.

Clyde Lee Fife writes as follows: "We have just returned from Arkansas Union Tabernacle meetings where God blessed our efforts with over 1200 precious souls."

The Johnson-Hobbs Party closed a successful meeting at Argentine (Kansas City), Kan., recently. They next held a campaign at Rosedale, Kan., during November and December.

John W. Erskine writes as follows: "Have just closed a most successful campaign at Gladwin, Mich., with the Wagonville M. E. Church. The converts ranged in ages from 10 to 71 years."

H. L. Fleming reports 150 conversions at Rice Lake, Wis., where he assisted Evangelist Myron E. Taylor. They next went to Superior, Wis., where W. E. Lucas, a former student, is pastor.

Professor Harry Beckman is assisting the pastor of the Williston (N. Dak.) Methodist church in an evangelistic campaign. Mr. Beckmen is a former student of The Moody Bible Institute.

Harold F. Sayles reports a fine meeting at Tawas City, Mich., in which they had a three generation conversion. The grandfather, daughter and three grand children were all baptized at the same service.

Dr. Frank Arnold conducted a two weeks revival campaign in the First Presbyterian Church at Lincolnton, N. C., with C. B. Brooks in charge of the choir. The meeting resulted in 300 consecrations and 50 conversions.

The special meetings recently held at Lead Mine, Mo., by F. A. Geisenheiner, '99, were largely attended, seating room being at a premium during most of the series. Besides the Christians being strengthened, there were a number of conversions.

The Congregational church of Lexington, O., of which Rev. H. W. W. Allen is pastor, just closed a very successful evangelistic meeting. Rev. Karl F. Wittman of Toledo, O., was the evangelist. Over 80 came forward and the church was awakened.

G. A. DeFlon reports souls saved in his meeting at Sedan, Kan., From there he went to Traer, Kan., where seven men spent a half day cutting and sawing wood to help overcome the fuel situation. The Lord is blessing his work there.

Mr. and Mrs. Imrie, singing evangelists, report they are in a fine meeting at the First Baptist Church, Dodge City, Kan. Large crowds are in attendance and conviction for sin is felt. Rev. Mr. Cole from Hutchinson, Kan., is preaching.

Evangelist Robert L. Layfield of Kansas City, Kan., with Rayner C. Eddins of Independence, Mo., as musical director, have closed a successful union meeting in Oberlin, Kan. Over 100 had professed to receive Christ when the meetings had to close on account of the coal strike.

The evangelistic meetings closing Nov. 30, at Hays, Kan., resulted in 416 reconsecrations, 26 old church letters turned in, 136 new decisions, 31 dedications for Christian work. Rev. Carl P. Eklund of Lindsborg did all the speaking. B. Edward Zeiss had entire charge of the music.

The Vom Bruch Evangelistic Party closed a two weeks meeting in Redondo Beach, Watts and Long Beach, Calif., with gratifying results. Besides conversions and consecrations several young people offered themselves for definite Christian work. The party is now in Los Angeles.

J. W. Troy writes: "The Lord is blessing our efforts at Walla Walla, Wash. Great conviction is on the people. Dr. Lane, formerly pastor of the First Church in Tacoma, is doing the preaching and I have a large chorus. I am also doing boys and girls work and have started a Junior and Intermediate League with 70 members."

Frank McKeegan reports a meeting at Mishawaka, Ind., at the First Baptist Church, assisting Rev. Mr. Johnson, also a meeting at Templeton, Wis., with the United Presbyterian church, assisting Mr. Moss. On Nov. 30 he and his wife went to Scugog, Ontario, Can., to assist in a union meeting with the churches of the Island.

P. H. McCarthy, Superintendent of the Morning Star Mission, Joliet, Ill., writes as follows: "God is still blessing the little mission, and to Jesus be all the glory." They just held their Tenth Mission Jubilee which was a success in every way, various churches in the city assisting with the program.

Edward L. Jeambey writes: "We have just closed an evangelistic meeting of two weeks duration at De Witt, Neb. The Pocket Testament League took the town by storm and a great revival of daily Bible reading has been the result. Prayer was the key that opened the door of impossibility."

E. Clare Harding closed a meeting at Washington, Ind., in the Christian church, at which place the choir presented him with a valuable traveling bag. He next went to Vinton, Ia., where he was in a meeting for a brief period when the shortage of coal developed. The meeting was closed and he was at once called to Hebron, Ind. He has open dates for January and may be addressed at Mexico, Mo.

Captain Gipsy Pat Smith witnessed great results for Christ in his meetings at Sunderland, England; Motherwell, Scotland; Belfast, Ireland. He conducted campaigns in London and Hull, and on December 16 sailed for New York City. Starting Jan. 4 he is to conduct an evangelistic campaign in Brooklyn. During his stay here he is to be married to Miss Karin M. Tjader of New York City.

S. D. Goodale writes:

"We closed our meeting at Fairmont, Neb., last Sunday night. It was a hard fought battle, but we won out. We had a genuine revival among the church folks, and about 85 professions. We began here in Ashland, Kan., last Tuesday night. The weather has been very unfavorable, and there is very little fuel in town, so I am not able to judge as to what the outcome will be as yet."

An eleven days series of meetings recently held at Cosby, Mo., resulted in one of the representative citizens and his three sons taking their stand for Christ, besides a number of others being reached. Christians were awakened and the church received a number of persons into its membership. The pastor, Rev. F. G. Hilbers, was assisted by F. A. Geisenheiner of Chicago, a former Moody Bible Institute student.

Pastor J. B. Phillips of the Baptist Tabernacle, Chattanooga, Tenn., has resigned his pastorate to enter evangelistic work January 1. During the Billy Sunday campaign, in Chattanooga, he was chairman of the Conservation Committee, which is to conserve the results of the Sunday campaign. It closed on the 21st of December and he will give his full time to evangelistic meetings all over the country.

Dr. L. W. Munhall, after concluding his Bible class and conference work at Ocean Grove, N. J., which was protracted through the entire summer, spent the last two weeks of September in evangelistic work in the anthracite mining regions of Schuylkill County, Pa., and most of October in Bible Conferences and evangelistic work in Hamilton and Toronto, Can., and has since been doing similar work in Binghamton, N. Y., and the while editing the *Eastern Methodist*.

Evangelist Herbert C. Hart of Hart and Magann has just closed a most gracious and successful evangelistic campaign in the First M. E. Church of Collingswood, N. J. The large membership are unanimous in declaring they never witnessed such a deep, great and successful meeting in this city. The many conversions together with the benefit to the large membership in the deepening of their experience as well as successful soul winning workers will long be remembered.

A. J. Fitt writes as follows: "Our 'Y' hut at Fort Logan, Colo., closed on Nov. 1. The War Department took the work over. It was the only place that religious services were held in the Fort. We had 111 conversions in October. Our most successful work was done by the Gideons from Denver. The state president, L. L. Moe, and Messrs. Knight, Baer and Jewell came out every other Sunday evening. They preach a full gospel and always got conversions. They are a splendid bunch of Christian men."

After an evangelistic campaign by Dr. H. P. Dunlop and wife at Nevada, Mo., in the First M. E. Church, the pastor reports 80 accessions and every department of the church wonderfully stimulated. The evangelist awarded seventeen leather-bound, gilt-edged Bibles to children who learned all the texts. After a successful campaign at Houston, Tex., these evangelists find it necessary to hold two services each Sunday night to accommodate the big crowds at the Presbyterian church of Vandalia, Mo.

L. W. Breaw reports meetings at Golconda, Ill., where they worked under unfavorable conditions, although there were a few people, at least, interested in God's Word. One of the leading members of the church made the statement that he did not believe there were over a half dozen in that town of 1500 population who did not attend the "movies." The meetings were conducted by the M. E. and Presbyterian churches, the pastors doing their own preaching, one of whom was Thomas G. Kelly, former student of The Moody Bible Institute.

The Steve Burke Evangelistic Party closed a great meeting at Heavener, Okla., on Nov. 26 and then held a meeting at Talihina, Okla. These were both union meetings. The four churches of Heavener will receive about 600 new members, most of them being men. The meeting attracted people from many different towns in eastern Oklahoma. The preaching of the gospel in old time power brought men in large numbers to take a stand for Christ.

The party, in addition to Mr. Burke, is composed of Rev. N. M. Tatum, manager, and the Runnels Twins, singers.

Lucky Baldwin, Protestant Chaplain for the House of Correction, Chicago, issued a very encouraging annual report of the services rendered men sent out from the Institution. Some of the most interesting figures are the following:

Divorces Stopped, 20; Born Again, 130; Bibles, New Testaments and Tracts Distributed, 790; Families United, 103; Visits to Homes, 250. The Religious Census shows the following affiliations of the convicts: Catholic, 390; Episcopal, 42; Methodist, 55; Baptist, 242; Lutheran, 71; Presbyterian, 46; No Church, 144; Jewish, 15; Russian Church, 1; Evangelical, 13; Christian Science, 2.

The Rayburn-Wickland Party closed their five weeks Union Tabernacle Campaign in Winfield, Kan. The meeting was especially happy because of the unusually sweet spirit existing among the churches. The total number making profession of Christ and signing cards was 656. Among them were 317 men and boys, and 339 women and girls. Over 400 of these united with the various churches of Winfield on the Sunday following the meeting. There were 30 ex-service men converted in the meeting. The meeting was scheduled for five weeks but upon the urgent request of the people the meetings were extended three days.

The party next went to Pratt, Kan., where they closed shortly before Christmas. The tabernacle was enlarged so as to accommodate almost 2,000 people. Pratt is a railroad town of over 4,000 people.

Evangelist John M. Linden, with his associate, Wm. S. Dixon, of Chicago, closed, on November 2, a campaign in which Cairo, Ill., cooperated in a big tent seating 1,500 people. While it rained almost every day, the campaign swept on with power. Over 700 took some kind of a religious stand, and 42 volunteered to give their lives for Christian work in the ministry and Christian mission fields, if God so willed. Many family altars were established. Scores of tithers were pledged. Miss Sara C. Palmer, who assisted in this campaign, did an exceptional piece of work with the women of Cairo, and won the hearts of all. After this meeting they held a meeting at Council Bluffs, Ia., in which the three Baptist churches united in the First Church building. There were 342 decisions, of which 111 were new converts. Twenty young people volunteered for Christian work in the ministry and mission fields. Many family altars were established.

Joseph W. Hakes reports as follows: "I am pleased to report that the Lord has just given me the best campaign that I have ever had. We have just closed a three weeks union meeting at Washingtonville, N. Y. There was a great deal of opposition to the meetings from members of the churches and also from those outside. The Lord in a wonderful way answered prayer so that there were a great number of souls saved. There were about a dozen family altars erected. Two Methodist churches that have been closed for some time are to be opened again for the preaching of the gospel. The churches were all brought to that place of oneness and are now united in the one effort to reach the unsaved in the community. The last day of the meetings there were more people present than we had in all the meetings the first week. The old, old story still draws the crowds and saves the lost. Praise His name.

I have open dates after the first of the year. This month I am in Brooklyn at The Atlantic Avenue Mission."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

William Asher—Jan. 4, Nashua, N. H.
Berge Sisters—Dec. 28, Johnstown, Pa.; Jan. 18, Camden, N. J.; Feb. 8, Frostburg, Md.; Feb. 29, Irvington, N. J.
W. E. Bilyeu—Y. M. C. A., Fort Sill, Okla.
W. A. Bodell—Season, South Dakota.
Paul W. Boyer—Jan. 4, Des Moines, Ia.; Feb., Aurora, Mo.; March, Cassville, Mo.; April, Santa Ana, Calif.
H. J. Bray and wife—Until Jan. 4, Summer Hill, Ill.
L. W. Breaw—Jan., Knox., Ind.; Feb., Golconda, Ill.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
O. H. Callis—Dec. 28-Jan. 18, Doland, S. D.; Jan. 21-Feb. 22, Sheridan, Wyo.; Feb. 20-March 27, Parker, S. D.
T. T. Cartwright—Jan., Apr., Salvation Army Campaigns.
W. S. Colegrove Party—Dec.-Jan., Clarksville, Mich.
The Connors—Dec. 29-Jan. 18, Chappell, Neb.; Jan. 19-Feb. 8, Bloomfield, Ia.; Feb. 9-29, Benton, Ill.; March 1-21, Keokuk, Ia.; March 22-April 11, Tecumseh, Neb.
O. L. Cotterell—Jan., Warsaw, Ind.
H. T. Crossley and J. H. Leonard—Dec. 28, Watford, Ont.; Jan. 25, Walkerton, Ont.
H. P. Dunlop and wife—Dec. 28-Jan. 18, Lodi, N. Y.; Jan. 22-Feb. 15, Upper Sandusky, O.; March 13, Detroit, Mich.; March 15-April 5, Moberly, Mo.

J. W. Erskine—Until Jan. 18, Northport, Mich.; Jan. 24-Feb. 9, Ashtabula, O.; Feb. 9-22, Mt. Pleasant, O.

W. A. Erwin Party—Jan. 3, Evansville, Ind.

Floyd John Evans—Jan., Hartford City, Ind.; Feb., Frankfort, Kan.

E. D. Fellers—Jan. 1-18, Rowlesburg, W. Va.; Jan. 20-Feb. 8, Fayette City, Pa.; Feb. 11-March 1, Morgantown, W. Va.

E. A. Fernlund—Jan., Chicago, Ill.; Feb., Duluth, Minn.; March, St. Paul, Minn.

E. J. Forsythe Party—Jan., Port Huron, Mich.; Feb., Detroit, Mich.; March, Walkerville, Ont., Can.

J. Walter Gibson—Jan.-Feb., Daleville and McCown, Ind.

S. D. Goodale—Jan., Protection, Kan.; Feb., Preston, Kan.

Roy Gourley—Y. M. C. A., Erie, Pa.

John S. Hamilton Party—Feb. 8, Mannington, W. Va.

I. E. Honeywell Party—Jan., Red Bluff, Calif.; Feb., Corning, Calif.; March, Redding, Calif.

Viola Belle Kachel—Jan., Allentown, Pa.

P. H. Kadey Evangelistic Party—Dec., Jan., Middleton, Mich.; Feb.-March, Deckerville, Mich.

Kendall and Parker—Dec. 28-Jan. 12, Hepler, Kan.; Jan. 15, Emporia, Kan.

Walter Klingler—Jan., Elyria, O.

G. A. Lamphear and Carolyn A. Hosford—Jan., Osage City, Kan.; Feb., Springfield, Neb.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and W. S. Dixon Party—Dec. 31, Brookfield, Mo.

Lindgren and Erwin—Jan., Sibley, Ia.; Mar., Algona, Ia.; June, Sioux Rapids, Ia.

Richard Low—Jan. 4, Webster, Kan.; Jan. 25, Prairie View, Kan.

H. J. Magonigal—Jan. 4-16, Gibbstown, N. J.; Jan. 18-30, Kingston, N. J.; Feb. 1-22, Worcester, N. Y.

J. W. Mahood Party—Jan.-June, Oregon.

Mathis-Vessey Party—Dec. 28-Jan. 18, Coffeyville, Kan.; Jan. 25-Feb. 15, Spirit Lake, Ia; Feb. 22-Mch. 15, Spencer, Ia.

Harry L. Maxwell—Until Jan. 1, Terre Haute, Ind.; Jan., Clarksburg, W. Va.; Feb., Shelbyville, Ind.

McCombe-Clase Party—Jan., Camden, N. J.

L. J. Mitchell Party—Jan. 4-Feb. 1, Flat Rock, Ill.

Arthur J. Moore—Jan., Abingdon, Va.; Feb., Austin, Tex.; Mch., San Antonio, Tex.; Apr., Fort Valley, Ga.; May, Princeton, W. Va.

T. LeRoy Muir—Jan. 4, Salona, Pa.

Earle Naftzger Party—Dec. 28, Fort Wayne, Ind.; Feb. 1, Bourbon, Ind.

O. A. Newlin Party—Dec. 28, Chalmers, Ind.

George E. Nhare and wife—Feb., Rochester, N. Y.

William P. Nicholson—Jan., Maricopa, Calif.; Feb., San Bernardino, Calif.; March, Santa Paula, Calif.; April, Sonora, Calif.

David F. Nygren and Mrs. Nygren—Jan., Berwyn, Ill., Feb., Ravenswood, Chicago, Ill.

Emma Paige—Dec., Aurora, Neb.; Jan. 4-18, Granger, Ia.

Sara C. Palmer Party—Jan., Virginia, Minn.; Feb., Louisville, Ky.

Rev. and Mrs. Edward E. Peterson—Dec., Troy, Pa.; Jan. Brooklyn, N. Y.

Grace Sutton Powell—Y. W. C. A., California.

Charles F. Raach—Jan., Beatrice, Neb.

George D. Reep—Until Jan. 18, South Bend, Ind.; Jan. 25-Feb. 15, Elkhart, Ind.; Feb. 22-March 14, Lawndale, O.; March 21-April 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

A. P. Renn and H. A. Backemeyer—Jan., Bedford, Ind.

Richer Brothers—Jan., Galveston, Ind.; Feb., West Unity, Ohio.

Harold F. Sayles—Until Jan. 11, Ashtemo, Mich.; Jan. 18-Feb. 1, Parkville, Mich.; Feb. 8-22, Belding, Mich.; Feb. 29-March 14, Ashland, Pa.; March 21-April 4, Onway, Mich.; April 11-25, Cheboygan, Mich.; May 2-16, Perrington, Mich.; May 25-June 6, Pompei, Mich.

Charles Reign Scoville Party—Jan., Kearney, Neb.

Charles Cullen Smith—Jan., Trenton, O.

Gipsy Smith, Jr., and Charles F. Allen—Jan., Knoxville, Tenn.

Reuben S. Smith—Dec. 30-Jan. 11, Chicopee Falls, Mass.; Jan. 13-25, East Sumner, Me.; Jan. 27-Feb. 8, Ogunquit, Me.

H. L. Stephens and Party—Jan.-Feb.; Collingwood, Ont., Can.

Strathern Evangelistic Party—Jan., Parsons, Pa.; Scranton, Pa.; Feb., Dickson City, Pa.

E. S. Stucker and Foster Jones—Jan. 1-18, Wichita, Kan.

William A. Sunday Party—Norfolk, Va., Houston, Tex.; Oklahoma City, Okla.

The Taylor-Fleming Party—Dec. 28-Jan. 25, Menomonie, Wis.; Feb. 1-29, Monroe, Wis.

Thacker-Armstrong Party—Jan., Monticello, Fla., West Point, Ga.; Feb., Statesboro, Ga.; March, Meridian, Miss., Columbus, Ga.; April, Tallahassee, Fla.; May, Charleston, Miss., Little Rock, Ark.

John W. Troy—Jan., Salem, Ore.; Feb., Sunnyside, Wash.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

Vom Bruch Evangelistic Party—Jan., Naperville, Ill.; Feb., Philadelphia, Pa.; March, New York City, N. Y.; April, Wis.

Charles F. Weigle—Jan., Altoona, Pa.; Feb. 5, Lewistown, Pa.

Owen O. Wiard—Until Jan. 3, Pottstown, Pa.; Jan. 4-7, Nokesville, Va.; Jan. 8-9, Daleville, Va.; Jan. 11, Louisville, Ky.; Jan. 13, Chicago, Ill.; remainder of season in Iowa, Nebraska, Kansas and Colorado.

O. E. Williams—Dec. 28-Jan. 18, Warren, Pa.; Jan. 25-Feb. 15, Johnstown, Pa.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

R. Hayes Willis and wife—Dec. 20, Oquawka, Ill.; Feb. 19, Perrinton, Mich.

E. L. Wolslagel—Beginning Jan. 1, Durham, N. C.; Auburn, Ala.; Fort Myers, Fla., Danville, Ky., Nashville, Tenn., Louisville, N. C.

William Malcolm Young—Jan. 1, Detroit, Mich.; Jan. 21, Wayland, Mich.; Feb. 11, Argyle, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, October, 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Mid-Winter Bible Conference, Moody Bible Institute, Chicago, Feb. 2-7, 1920.

A WEEK OF REST FOR THE WORLD

Rip Van Winkle really was not such an enviable person, because the world progressed away beyond him during his twenty years' sleep, and when he woke up he was quite out of date in every way. The sleeping princess of the fairy tale, however, is a different person and a different story. Her whole court slept, too, and when they all opened their eyes they were able to resume life exactly where they had left off. They still had their youth and health and energy, and the customs of the land remained the same. It seems today as though a little nap like that would do the old world a heap of good.

The world is pretty tired about now. It has just pulled through a terrible war, and although the doctors say it is about cured, troubling symptoms persist in many places. There is irritability and unrest, class strife and race strife. Undoubtedly a good deal of it is simply due to nervous exhaustion. Rest is what the world needs most, and seems least likely to get for a while.

It isn't possible to go to sleep for a hundred restful years and wake up refreshed and ready to move civilization along with a great, sane program of co-operation and renewed faith. But it is possible for individuals to pause in the whirl of strikes and riots and national quarrels and politics and high prices and seek for themselves a little personal poise.

An international rest week wouldn't be a bad idea. A program for such a week would include more regular sleep every night, more fresh air and exercise every day, a few quiet evenings at home, a little time given to reading good literature. Wouldn't everybody feel better after that?—*Lima (Ohio) Republican-Gazette.*

Book Notices

Any book favorably mentioned below may be secured at prices named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Faithful Stewardship and Other Sermons, by Father Stanton.

These sermons, except the last two, are published verbatim, as reported, and at the instance of Sir W. Robertson Nicoll. A part from the interesting literary peculiarities of the preacher, one finds as the outstanding characteristic the exaltation of our Lord as supreme for the whole of life, done in a spirit of supreme love and reverence.

viii+183 pages. 8⅛ x 5½ inches. George H. Doran Company, New York. $1.35, net. J. T. S.

What Peace Means, by Rev. Henry Van Dyke, D. D.

Here are three short sermons, beautiful in thought and perfect in expression. They are not intended to be doctrinal, but the doubt cast on the final state of those who die out of Christ may be considered a defect. The sermons were preached in the church of which the son of Dr. Van Dyke is pastor. The little book is one of the choicest offerings of the book world for the gift season.

61 pages. 5 x 7½ inches. Fleming H. Revell Company, New York and Chicago. 50 cents net. J. H. R.

Les Richesses—Nos Richesses

This is the translation into French of Mr. A. C. Gaebelein's well known "His Riches—Our Riches," which in English has been used greatly for the salvation of souls. The translation into Spanish has been much blessed throughout the Spanish speaking world. The French translation will go to Belgium and to points in America where French speaking people are found, besides being sent in quantities to France.

Copies may be obtained free of cost by addressing Mr. A. C. Gaebelein, 456 Fourth Avenue, New York, N. Y. Readers are encouraged to write the author about the free circulation of this book, which, it may be added, is in process of translation into the Czecho-Slavonian and other languages.

L. W. G.

The Vital Choice: Endor or Calvary, A reply to Sir A. Conan Doyle's "The New Revelation," by Lieut. Col. D. Forster, C. B. E., D. S. O., R. E.

Our readers are aware that Sir A. Conan Doyle is one of the latest and most popular apostles of Spiritualism, and Col. Forster, though a layman, has done good service in opposing him and his cult in this brochure.

Its method is orderly and progressive, comparing first the new revelation so-called, with the old revelation in the Bible; then referring to what the Bible says about this new revelation, comparing the phenomena of Christianity and Spiritualism, placing before the reader the alternatives and urging him to a choice of the right, the holy and the true.

The style is lucid and calm, not calculated to arouse antagonism and yet uncompromising. Scripture is used intelligently also, so that we can heartily commend the book, only wishing that it contained a little more fire.

60 pages. 8 x 5 inches. Morgan & Scott, London. $.............. J. M. G.

JOHN G. AND JOHN B.

Used to live side by side—John G. and John B.—fifty years later they are separated by an impassible gulf.

John G. rides to his office in a 1919 model auto that purrs softly through the streets. John B. rides to the factory on a rattling 1908 bicycle while John G. is still asleep. When John G. takes a trip, his secretary lays his ticket and drawing room reservation in front of him along with a reply wire from the best hotel. When John B. goes on an outing he fights his way up the gang plank of a crowded excursion steamer, a baby on one arm and a lunch basket on the other. John G.'s son is at college and John B'.s son has been in the shop since he was fourteen. A wide gap? Yes. Yet they started at the little red school house with the odds in favor of John B. He used to spell John G. down and help him with his sums.

The neighbors said then that John B. would be president yet. And John B., always expecting to strike it rich, put nothing by for the future. He never made that lucky strike. John G. was plodding but kept moving up the line. Part of his hard earned money was always put where it would earn more money. And finally the day came when he bought a partnership in the business. He still keeps his dollars working for him but now at sixty his income is sure whether he works or not.

Where will you be at sixty? Today is the time to find out. Can you keep a dollar? Have you the backbone to take the price of a Thrift or a War Savings Stamp out of your pay envelope according to its size? If you have there will be no lean years. If you can't save, make up your mind right now to the bitterness of a penniless old age. You don't have to guess about it, nothing added to nothing makes nothing.

——BUY W. S. S.——

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Fitzwater: Preached at Second U. P. Church, Englewood; Sunrise Prayer Meeting, Thanksgiving Morning, Swedish Baptist Church, Englewood; addressed Y. M. C. A. at Wheaton College, Wheaton, Ill.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.

Dr. Ralston: Preached at House of Hope Presbyterian Church, Elgin, Ill.; addressed the Tuckabachee Men's Bible Class, Elgin, Ill.

Mr. Page: Preached at Morton Park Congregational Church; Bible Class, Oak Park; Union Bible Class, Detroit, Mich.

Mr. Pace: Second U. P. Church; Christian Companionship Club, Moody Church; Bethany Swedish Mission Church; First U. B. Church, Canton, O.

Mr. Meeker: German Methodist Ministers' Retreat, Denison, Ia.; Evangelistic Campaign, Turton, S. Dak.

Mr. Cork: District S. S. Convention, Cicero; U. B. Sunday-school Rally, Chicago.

Mr. Ketchum: Bible Class and preaching for Madison Street Church of Oak Park; Second U. P. Church, Chicago.

RECENT SPECIAL SPEAKERS

Nov. 2—Miss Martha Switzer, '11. Under Presbyterian Board in Korea, now on furlough.

Nov. 4-23—Dr. W. H. Griffith Thomas, Germantown, Pa.

Nov. 5—Rev. W. O. Carrier, D. D., formerly president of Carroll College, Waukesha, Wis.

Nov. 5—Rev. Joseph Lewek, superintendent of Chicago Gospel Mission to Jews.

Nov. 6, 13, 15—Mr. T. L. Blalock, missionary from China.

Nov. 10—Miss Stenger, Oneida Institute, Oneida, Ky.

Nov. 16—Rev. Charles Fairclough, China Inland Mission.

Nov. 18—Mr. Gideon Higginbotham, evangelist.

Nov. 19—Mrs. Ralph C. Norton, Belgian Gospel Mission.

Nov. 20—Dr. Blanche Wilson Stead, medical missionary from Kermanshah, Persia.

Dec. 2—Rev. Parley E. Zartmann, Secretary Interdenominational Association of Evangelists, Winona Lake, Ind.

DR. GRIFFITH THOMAS AT THE INSTITUTE

Rev. W. H. Griffith Thomas, D. D., was at the Institute for three weeks in November during Dr. Gray's absence on the Pacific Coast, and taught Bible Doctrine, Teacher Training, Biblical Criticism and Personal Evangelism.

He gave the Sunday afternoon Bible expositions also for four Sundays. The rich opportunity and blessing this afforded were highly appreciated by the resident Institute family and the Sunday afternoon audiences.

Rev. W. H. Griffith Thomas, D. D.

NEW ADDITION TO OUR WORKING FORCE

Professor Grant Stroh has accepted a call of our Board of Trustees to be associated with the work of our Educational and Correspondence Departments and the editorial side of the magazine.

Professor Stroh is an alumnus of Lake Forest College and McCormick Theological Seminary. After nine years in the pastorate he spent two years in the Bible Teachers' Training School, New York, in equipment for Bible teaching. This was followed by three years as Professor of Biblical Literature in Kendall College, Okla. For the past four and a half years he has been professor of biblical literature in Carroll College, Wis. He is the author of the volume entitled *When God Comes Down to Earth*, for which the introduction was written by Dr. Gray, who regards the book as one of the most scholarly and interesting presentations of dispensational teachings of the Bible extant.

The Professor has always been a warm friend of the Institute, and is happy in the thought of an official relationship. He is to become the head of the Examining Bureau of the Correspondence Department, whose expansion is continuous. He will also become an associate editor of the magazine, and substitute for a while in the class rooms of the Educational Department, both in the Day and Evening Classes, pending the establishment of a permanent chair for him.

Prof. Grant Stroh

DR. GRAY AND THE MINISTERS ON THE PACIFIC COAST

Dr. Gray's tour of Oregon and Upper California in the interest of the fundamentals of the faith awakened considerable interest and was productive of good results. Almost all the evangelical denominations, including the Friends, were touched by it to some extent, ministers, college and theological students and returned missionaries being particularly refreshed and quickened in faith in many instances.

The climax of the meetings was reached in Berkeley, Calif., where unusually large audiences greeted these brethren twice and sometimes three times a day in the First Presbyterian Church, Rev. Lapsley A. McAfee, D. D., pastor, ministers and laymen in large numbers coming in from distances of seventy to eighty miles.

One morning meeting, especially for ministers, addressed by Dr. Gray, was marked by unusual power, as he talked to them out of his heart and long experience concerning the integrity of the Bible as the Word of God.

He spoke of the fact that for more than thirty years he had been making the Bible and cognate matters his special study, and that being a teacher of youth for most of that time he had been obliged to keep up with so-called modern thought in order to meet their trained and alert minds.

His professional chair included the subjects of biblical criticism and apologetics, he said, and his faith in the traditional view of the Scriptures and of Christianity was practically the same as it had always been.

He went on to show that specialists in those lines, while valuable in their place, are not always reliable in the conclusions they draw from the facts of their own discovery, or in their generalizations upon the facts of others. This was illustrated by the history of the Higher Criticism from the days of Astruc and Eichhorn down to those of the current writers on the same theme.

He pointed out also that scholarship in the case of some of these men is not always what the popular mind supposes it to be. Dr. Gray is a wide reader of biography and was able to give his hearers inside information as to the careers of some of the men much looked-up to as leaders of the evolutionary hypothesis, that seriously shattered some of the idol worship given them.

He dwelt at length on Alfred Russel Wallace, the co-discoverer with Darwin of the so-called "Origin of Species," and Herbert Spencer, author of *Synthetic Philosophy*. He said the latter had done more than any other man to put "Evolution" into the thinking of the people, but that he was a man without the learning of the schools, and apparently bereft besides of any knowledge of a personal God, and almost from birth was destitute of any sense of obedience due to authority, human or divine. Spencer's works, he said, had an unusual reading in Russia and he attributes the lawless thinking of the intellectuals of that part of the world very largely to what they learned from him.

"You think you can give up the written Word," said Dr. Gray, "and still hold on to the Word incarnate, but in the long run that will be found impossible, for all that we know of Jesus Christ is revealed therein."

This was illustrated by the position now taken by some professors in the theological seminaries and divinity schools, who, as the result of the destructive criticism were not only negativing the Deity and atoning sacrifice of Christ, but even questioning whether He was the real founder of Christianity.

Ministers of all denominations were outspoken in hearty praise of Dr. Gray's testimony, and in gratitude for the comfort and strength it had brought to them.

Steps were taken by the alumni of The Moody Bible Institute on the Coast to have the conferences of this year repeated next fall.

CORRESPONDENCE DEPARTMENT IN ITS NEW QUARTERS

As related in the November magazine the growth of the wonderfully blessed and far-reaching ministry of the Correspondence Department has necessitated more commodious accommodations which have now been provided in the Guild House at 152 West Chicago Ave. The entire third floor has been given over to the Department after being partially reconstructed and attractively redecorated on the same lines followed in the Auditorium, as indicated by the accompanying views.

The Department personnel held a "house-warming" on the evening of December 4 attended by members of the Institute Council. After the visitors had inspected the various offices, including that of the examiners, in which were displayed some interesting and most creditable examples of students' papers, Dr. Ralston related the history of the Department and its gratifying advance in recent years, and announced that the enrolment for the months of September, October and November, 1919, exceeded the figures for the same period the previous year by sixty-three per cent, while the active enrolment had passed 5,000.

Dr. Gray then extended his congratulations on behalf of the Board of Trustees and the Faculty, and enlarged somewhat on the Department's beginnings, giving special credit to the vision and steadfast perseverance of Mr. A. F. Gaylord, the Business Manager, in nursing the new venture through a long period in which its success was in doubt. Refreshments were served, and the visitors departed with an enlarged appreciation of this most important phase of the Institute's educational activities.

THE INSTITUTE FAMILY'S THANKSGIVING DAY

Thanksgiving Day at the Institute is always looked forward to with peculiar anticipation, both by those who are to spend it here for the first time and those who can look back upon many similar occasions. This year nothing was lacking of the delightful fellowship and inspiration that have always characterized these happy family gatherings.

The festivities began with the dinner at one o'clock, at which 584 were served in the dining room and 316 in Keith Hall. Following dinner, walks were taken to different points of interest by several groups under the direction of Dr. Ralston.

For those who preferred to remain indoors full provision had been made by the committee having charge of the social features of the day of which Mr. Schuler was chairman. These spent an hour in the reception hall and Massey chapel with guessing games. "Musical Terms" and "Recent Portraits of the Council" proved especially amusing, the first being represented by various objects which had been placed about the rooms.

Of the portraits, three "striking likenesses" were noted—one of Mr. Gaylord, shown by a picture of an English lord surrounded by many bits of bright color; another of a massive bridge, instantly reminding one of Miss Strong; and a piece of rough wood called before them the genial publishing agent of our magazine.

At four o'clock in the Lecture Room "stunts" and contests which were enthusiastically entered into by both men and women held the attention of a "full house." One of the most exciting of these was the "Traveling Game," for which the platform was made the station, and from it the travelers started, two at a time. Each carried a suitcase containing a coat and hat, the object being to see which could make the journey to the further end of the room, open the suit case, don the apparel, remove it, replace it in the suitcase and return to the station first.

Miss Thomas and Miss Williams, assisted by a number of students, gathered the older children in the gymnasium where they were kept happy with games, bell-music and sleight-of-hand tricks, while their parents enjoyed meeting the old friends found among the guests. In the quiet and seclusion of the Faculty dining room, twenty-one other prospective students, ranging in age from one month to three years were cared for by Miss Gaymon and Mrs. Riebe with their assistants. Who knows but that among them there may be another D. L. Moody?

The Faculty and Business Staff, members of the Evening Department, the Married Women's Guild, the employees of the Institute and the resident students met for the six o'clock

A View In the New Offices of the Correspondence Department luncheon served in Keith Hall. One hundred twenty-five loaves of bread, 1400 rolls and 95 gallons of cocoa formed a part of the good things that were prepared for the eleven hundred who enjoyed this hour of fellowship.

The musical program in the Auditorium which followed was finely rendered, and received with warm appreciation.

That which came last was the best of the feast—a testimony and consecration service led by Dr. Gray, in which he narrated a chapter from his personal experience on obeying the command, "Be filled with the Spirit," closing with a consecration prayer. The power of God was manifest and doubtless many of those present will look back through their lives to that hour with praise and thanksgiving, as the time when first they received, by faith, the filling of the Holy Spirit.

One who has been a part of the Institute for over twenty years, was heard to say, "There is always something new and rich about this day here," and another for whom the first Thanksgiving had just ended, said, "It has been a wonderful day. Could there have been a richer one anywhere?" Apart from all personal reasons for praise, every heart felt a new sense of gratitude for The Moody Bible Institute.

CALIFORNIA REUNION

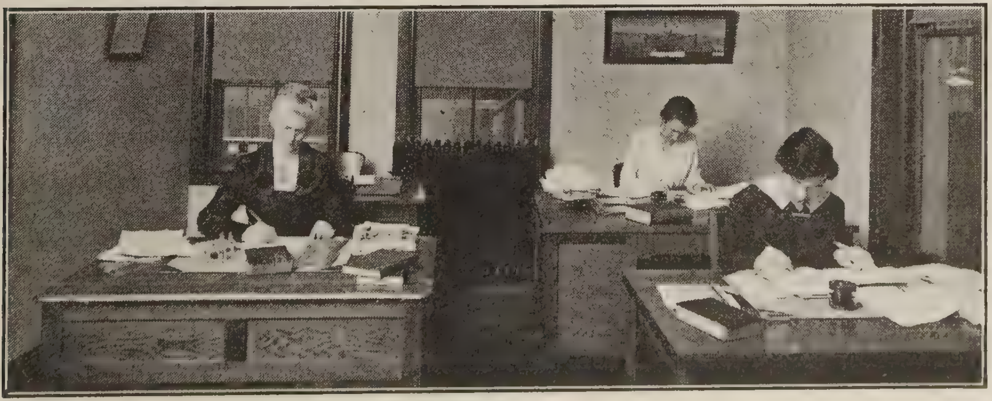
The presence of Dean Gray in Berkeley, Calif., during November, was the occasion of a fine reunion of former students who came to the Bible conference under the auspices of the alumni association in the First Presbyterian Church of that city, Rev. L. P. McAfee, D. D., pastor.

C. H. Coultes

To Mr. C. H. Coultes chiefly, who is now an elder in that church, was the credit due for the conference. He worked indefatigably for weeks to make it a success, and his labors were richly blessed. Indirectly it shows what a local alumni association can do under earnest leadership to promote the cause of the Institute and the cause of the Lord at the same time. A competent witness was heard to say that it was the greatest thing of the kind that had come to that part of the Coast during his residence there of some ten or twelve years.

The meetings, lasting for a week, were all held in the large auditorium of the church and were splendidly attended both afternoons and evenings. It was encouraging to have an unusual attendance of pastors and leading church workers of the Bay region at all the meetings, and one morning session was specially given up to them when Dr. Gray spoke on the integrity of the Bible as the Word of God.

The Rev. W. P. White, D. D., of Albany,


Three of the Correspondence Department's Examiners at Work

Ore., who had planned and accompanied Dr. Gray on a teaching trip in that state, also took part of the program, speaking once and sometimes twice a day, illuminating his instruction along dispensational lines by a large and very clear and comprehensive chart.

All the expenses of the conference were amply met by the offerings and a few pledges previously obtained from interested individuals, while five hundred and fifty dollars additional in cash and pledges were given by the people for the work of the Institute.

Rev. Mr. Sutherland, of San Jose, president of the alumni association, suggested this gift to the Institute and presented the matter to the people, who responded heartily. Dr. McAfee and the trustees and session of his church deserve warm thanks for their cooperation in permitting these pledges to be secured, in offering the use of their church free of charge, and in promoting the interests of the conference in many other ways.

A banquet was held at the Hotel Shattuck on one of the evenings, when some forty former students and friends gathered around the tables, and brief speeches were made by Miss May Blodgett and Messrs. Sutherland, Holloway, Ogg, Coultes and Holmes. Dr. Gray also said a few words, and some of the old songs were sung.

The feeling was expressed at the banquet that there is a growing appreciation among the laity in favor of the things for which the Institute stands, and that the alumni should more than ever be on the alert for new students and for financial supporters of the work.

The following are the names of those who sat at the tables: May N. Blodgett, Wm. R. Bradshaw, Frances D. Davis, John Foster, Fred E. and Mrs. Holloway, A. A. Holmes, Letitia Simcoe, Florence Sutherland, San Francisco, Calif.; Mrs. Jacob Borglum, Rev. Axel and Mrs. Brandt, Grace Herriot, H. A. Holcomb, Mrs. H. A. Holcomb, Otis and Mrs. Ironmonger, William K. Sempey, Howard L. and Mrs. Taylor, Oakland, Calif.; C. H. Coultes, Rev. Clarence Dillaway Herriott, Lilian Taylor (Mrs. C. D.) Herriott, Mrs. Fanny H. Lincoln, Mrs. Moffett Rhodes, Jessie Snyder, L. A. Winchester, Mrs. L. A. Winchester, Berkeley, Calif.; A. K. Locker, Frances E. Standen, San Anselmo, Calif.; T. W. Harris, Casper, Calif.; Anna M. Stocking, Eugene E. and Mrs. Stocking, Sacramento, Calif.; D. W. Anderson, Hanford, Calif.; William Duncan Ogg, Eureka, Calif.; J. A. Sutherland, San Jose, Calif.; Rev. W. P. White, D. D., Albany, Ore.; P. W. Campbell, Grand Haven, Mich.; Rev. James M. Gray, D. D., Chicago, Ill.

A SURPRISE FOR THE BITTIKOFERS

At the monthly supper of the Institute Council, November 21, Mr. and Mrs. Talmage J. Bittikofer were presented with a large wardrobe trunk as an expression of the warm regard of the Council members, and their regret at their approaching departure. The presentation remarks were made in delightful vein by Dr. Ralston. Mr. and Mrs. Bittikofer begin their new labors at Glenwood, Ia., January 4, with Evangelist George Stephens.

JUNIORS ENTERTAIN SENIORS

Seniors of the fall term were entertained by the Junior class at a party in Keith Hall the evening of December 8. The program was enlivened by lantern slides reproduced from snapshots and cartoons of students. It included also a piano solo by Mrs. Marie Duffie, a vocal solo by Miss Florence Shoop, a recitation by Miss Grace Farr, a duet by M. G. Nelson and J. C. Murdock, and an address by the Rev. W. W. Ketchum. Ice cream and cake were served after the program. Arrangements were in the hands of Mr. Murdock.

DANIEL BRINK TOWNER

By E. O. Sellers

An Appreciation

Taken as an all-around musician, judged as a teacher, composer of gospel music, conductor, author and editor, or soloist, it is doubtful if D. B. Towner ever had an equal. Others of course, were his equal along one or more lines, but none could equal him along a combination of these various lines.

As a teacher he was without a peer, and he will ever be remembered by literally thousands of his students who have gone to practically every nook and corner of the globe.

A list of the prominent and successful song leaders at work today who have been his students will include, to be conservative, at least 75 per cent of all thus engaged. Charles M. Alexander is perhaps the most widely known, while here in the southland and among the Baptists alone, I can name men by the dozen, including practically every one of the leaders in this line of Christian work.

The directors of music in most of the Bible Institutes, as well as teachers in many colleges and conservatories have been instructed by him and felt the touch of his great, consecrated heart.

The writer's personal contact with D. B. Towner dates from his student days of 1897. To remember Dr. Towner's singing of "Paul and Silas" is one of the greatest spiritual uplifts of my life.

Now he has gone to join the ranks of the redeemed gospel singers of his generation—Sankey, McGranahan, Philip Phillips, Lowry, Doane, Sweeney, Palmer, Case and a host of others who won souls for the Master, and along with Luther, Charles Wesley and those of the past, are singing the song of "Moses and the Lamb."

For five years I was his associate in the Music Department of The Moody Bible Institute and on the Faculty nearly seven more. I want to acknowledge the inspiration of his life to me, also the debt I owe him for his teaching and the spiritual uplift of my contact with him through the years.

D. B. Towner knew God, knew how to pray and to lead souls to Christ. Not without his faults, like all of us, yet it can truthfully be said that in all that he did as teacher, composer or public performer, his one aim was to exalt the Christ he loved and served.

EXTENSION DEPARTMENT NOTES

Rev. George E. Guille's fruitful teaching ministry in the North Avenue Presbyterian Church of Atlanta, Ga., the closing week of November, is reflected by an invitation for a return engagement next September. During December he gave three addresses at the Laymen's Missionary Movement Convention at Knoxville, Tenn., and a "book study" at the Philadelphia School of the Bible.

The Union Bible Classes now being taken "Through the Bible in Ten Weeks" by their teacher, the Rev. B. B. Sutcliffe, are generally still on the upward curve in attendance. During November the general averages were: Pittsburgh, 194; Pitcairn, 148; Youngstown, 396; DuBois, 102; Brookville, 368; New Castle, 260; the average for all classes per week is 1,444.

Dr. Henry Ostrom was a speaker in conferences on Christian fundamentals in St. Louis, Nov. 23-27 and Winnipeg, Dec. 7-14. He also preached in the First Baptist Church of Minneapolis, Thanksgiving Day.

Miss Elinor Stafford Millar's ministry at the Lancaster, Pa., Y. W. C. A., is thus summed up by the general secretary: "We found her wonderfully adaptable and sympathetic. Her spiritual messages were surely inspirational and we were truly warmed and stirred, especially those of us who are carrying the big responsibilities. Her special success lay in winning society and club women." Dec. 7-17 she filled an engagement with the City Mission, Buffalo, N. Y.

Mrs. Margaret T. Russell concluded her fall schedule at Palestine, Tex., where she gave a series of Bible studies in the Baptist church.

Mr. C. E. Putnam aroused unusual interest in Bible study at Rochester, Ind., and after filling his second engagement at Racine, Wis., was invited to return for a more extended period.

Rev. Rollin T. Chafer was engaged in field work in the southeastern district.

A LETTER OF APPRECIATION

Until recently the Chicago Branch of the Hebrew Christian Alliance held its business meetings at the Institute, and a letter from the secretary, Immanuel Gitel, expresses hearty appreciation for this courtesy.

The meeting place has now been changed to Zion's Mission, 3719 W. 12th St., because the work of the organization centers in that locality.

PERSONALIA

E. L. Wolslagel, '09, returned to the evangelistic field in November. His first engagement at Albany, N. Y., at a conference on Christian fundamentals was to be followed by one at Durham, Mo., and several in Florida.

John A. Ross, '10, representative of the British and Foreign Bible Society in Manitoba and Saskatchewan, writes: "Just recently I had a young man accept Christ in a horse-stable. Christ is no respecter of places. I thank God for the training I received at the Institute."

George A., '17, and Mrs. McLeod (nee Joy Smith, '17), spent November at the Institute. Mr. McLeod is one of the "American Four" quartette associated with "Mel" Trotter's evangelistic work. Appointments for December and January are at Indianapolis, Ind., and Grand Rapids, Mich., the latter the permanent address of Mr. and Mrs. McLeod, care of the City Rescue Mission.

J. H. Davies, '00, general representative, home district for the American S. S. Union at Philadelphia, Pa., writes of a journey he took through the mountain region of the South last summer, where services were held in log cabins and crude school houses without plaster or boards on the interior walls, and minus desks, the pupils sitting on long benches. He writes also of a typical evening meeting, after a supper of corn bread and biscuits, in front of a two-room home, with one lamp separating day from night, as the word of life was spoken to these very attentive people, living many miles from any railroad.

Herbert J. Bryce, '05, closed his work as pastor of Calvary Church, Des Moines, Ia., in October to become pastor of the First Presbyterian church, Paxton, Ill.

John A. Troy, '15, conducted the singing at several Methodist conferences on the Pacific Coast, and gave four addresses on church music at the Oregon Baptist state convention held at Salem, Ore.

Miss Lucia Dwight, '19, was the first member of the August '19 class to leave for the foreign field, sailing Nov. 15, for Egypt, where she will teach in a mission school under the United Presbyterian Board.

Gerhard, '16, and Mrs. Jacobson, '11, spent last summer at the Nanking Language School and are now stationed at Tangsi, China. They ask for prayers, especially for health, for daily progress in the language, and that the church there may have Spirit-filled preachers.

A. C. Emmons, '15, was ordained at Minneapolis, Minn., Oct. 5, and is now located at Detroit, Mich., where he is pastor of Trinity United Brethren Church. He finds the people eager for the gospel and very active. They are planning to hold revival services in January.

J. Walter Field, '15, has accepted the pastorate of the Farnam Baptist Church, Farnam, Neb.

Joseph E. Phipps, '94, has been ordained a minister of the Presbyterian Church by the Presbytery of Lackawanna, in the Synod of Pennsylvania.

Miss Leila Loucks, '19, sailed Nov. 27, under the Ceylon and Indian General Mission, for S. India, where she will teach in the Hebron School, at Coonoor. Address, care Miss E. Chaplin.

Miss Emma L. Wick, '02, sends encouraging news from her field in S. Africa, with headquarters at Johannesburg. In referring to recent numbers of *The Christian Workers Magazine* she says, "I do appreciate them very much, and have been without them so long. May the Lord bless those who enable you to send them to the missionaries, who need such Bible food. Having been away from the United States nearly ten years, I do enjoy reading about the changes, and was trying to picture in my mind the present Auditorium of the dear old Moody Church. I am glad of the illustration in the September magazine."

A letter from Mrs. Radoykova, (nee Esther Pelasheva, '09), Rouschouk, Bulgaria, refers to the misery the war has brought to that country and the great spiritual need of the people. She earnestly desires prayer for Bulgaria, and herself, that she may be blessed in her work in the church with which she is connected. She says, "I am very glad I took the music course while in the Institute, because your method of conducting gospel music is not known here. I still possess the Alexander song book. We have had a week of revival meetings and many of the songs and solos I heard at the Institute, I trained young girls to sing for His glory. God speed the great work of the Institute."

L. M. Aldridge, '12, is associate pastor of the First Presbyterian Church, Fort Worth, Tex. In a recent letter he says it would take him a life time, working twelve hours a day, to repay the Institute the debt of love he owes to it.

Frank H. Banyard, '18, is preparing for the ministry at Indianola, Ia., after having been in evangelistic work during the summer.

C. E. Bulander, '19, pastor of the Baptist church at St. Clair, Mich., reports growth in attendance and interest and asks to be remembered at the Fellowship meeting. He attended the recent Baptist state convention, during which fifteen former M. B. I. men gathered a dinner, and held a business meeting of the Michigan alumni.

Henry Woolnough, '15, and wife are located at Steger, Ill., having returned from overseas, where Mr. Woolnough served in the British Hospital Corps during the war.

Frank S. Clark, '98, writes from Rowayton, Conn., on behalf of his wife and himself, very appreciatively of Dr. Towner.

George, '15, and Mrs. Johnson, '14, with the two little daughters, Joy and Grace, have been obliged to come home because of Mr. Johnson's illness. He was in the Presbyterian hospital in New York City, during November. Their home address is 1136 E. 2nd St., Brooklyn, N. Y. They ask for the prayers of the Institute family.

Sidney E. Harris, '17, is preaching in Swanton, Neb., where his charge is a union of the United Brethren and Methodist churches.

A. W. Lagerquist, '90, Laohokow, China, writes that he and Mrs. Lagerquist expect to sail for America next April. He says the work has been harder the past year due to the restlessness of the people because of no settled peace. Many are fearful, and others are so engrossed in the effort to make ends meet that they do not find time to listen to the gospel message. A note of cheer is sounded because of a gift that enabled them to begin some special evangelistic work. Prayers for these efforts are earnestly desired, and also that the few remaining months of service before their furlough may be greatly blessed.

John Best, '91, pastor of Congregational church, St. Louis, Mo., was at the Institute during November.

Miss Esther C. Kline, '17, began work in Bay City, Mich., Nov. 30, as assistant to Rev. Mr. Pease, pastor of Broadway Baptist Church.

Emily M. Porter, '19, field secretary for the Elizabeth Home, Columbus, O., sends a note of rejoicing because of blessing upon the work there, and says, "Moody Bible Institute must be praying with us for its success in the furtherance of God's cause."

W. E. Lucas, '16, pastor of the 59th Street M. E. Church, Superior, Wis., received eighty-three new members and baptized thirty-six, following a month of evangelistic services held in November. Howard Fleming, '17, was soloist and choir director.

Rev. E. E. White, '01, was the guest of honor at a reunion of former M. B. I. and correspondence students held Nov. 20 at Mizpah Hotel, Syracuse, N. Y. Those present were John Murdock MacInnis, '93, Alvah A. Wylie, '13, Miss Elizabeth S. Dixson, '93, Miss Anna B. Palmer, '15, Miss Ethel L. Christman, '17, and John J. Eldridge and Alan Douglass, present correspondence students. A time of fellowship, reminiscences and song was closed with an inspirational address by Mr. White.

Among the callers at the Institute during November were William R. Marshall, '96, pastor Congregational church at Bellingham, Wash., E. C. Brown, '99, pastor Presbyterian church at Windham, Minn., J. Richie Bell, '90, en route to Sheboygan, Wis., to assist in evangelistic services, and Miss M. J. Howison, '11, and Harold Harper, '16.

John C. Cohen, '18, was ordained in Palestine, Tex., Nov. 5, and is continuing his studies in the Baptist Bible School, New Orleans.

Mrs. Blankenship (nee Mildred Church, '11) is associated with her husband, Evangelist J. L. Blankenship, in a campaign under the auspices of the evangelistic staff of the Baptist Home Mission Board. Meetings in January will be held at Tulsa, Okla.

George Avery, '15, has entered the Texas Conference of the M. E. Church, South, and is stationed at Katy, Tex.

Miss Alice Ludwig, '18, is superintendent of the Woman's building of the Union Mission, Wheeling, W. Va., where she has fifty girls in her care. She reports encouraging results, and says they were greatly blessed through the recent meetings held there by Miss Elinor Millar of the Extension Department.

F. T. Schuster, '18, was ordained by the Presbytery of Madison, in the Synod of Wisconsin, October 7, and was at the same time installed as pastor of the Bryn Mawr Presbyterian Church, Cottage Grove, Wis. Mr. Schuster supplied the Pioneer Presbyterian Church in Forest Park, a suburb of Chicago, for two years, and was received under the care of the Presbytery of Chicago early this fall.

D. Rees-Jones, '16, has completed one year's service with the Y. M. C. A. in Mesopotamia, and has been much blessed in his labors among the troops. He hopes to be back in Chicago (D. V.) about May next. His address, for the present, is 41, Brownlow Road, New Ferry, Cheshire, England.

L. H. Miller, '16, accepted the pastorate of the Baptist church at Blackville, S. C., Sept 1. As a result of special meetings, for which his brother Charles O., '16, led the singing, there were 35 accessions, 24 baptisms, and a deepened interest in the entire membership, which was manifested by an offering of $57,000 for the Baptist seventy-five million campaign and local church expenses, $63,000 for a new church building and parsonage, and an increase of $400 in the pastors' salary. He says, "*The Christian Workers Magazine* is one of the most welcome visitors to our home."

G. O. Rogers, '16, formerly with the Rock Island City Mission, is now superintendent of the People's City Mission, Lincoln, Neb. He writes that they have a fine building there and many souls have been saved during the past six weeks, and says, "I left Moody Institute in '16, but will never forget to pray for it and *The Christian Workers Magazine.*"

BORN

To Guy, '17, and Mrs. Kugler, at Riverton, Neb., twin sons, Oct. 9.

To Paris, '13, and Mrs. Hawthorne, at Smithfield, Ill., a son, Quintin Jay, May 24.

To C. N., '07, and Mrs. Platt, at Waterloo, N. Y., a daughter, Marjorie Newton, Oct. 19.

To Geo., '15, and Mrs. Avery, at Houston Heights, Tex., a son, George, Jr., Nov. 27.

To Harold G., '15, and Mrs. Sabin, '18, at Brooklyn, N. Y., a daughter, Nov. 30.

MARRIED

David A. Brown, and Hortense Toms, '19, at Asheville, N. C., Oct. 14.

George Kauffelt Harris, '16, and Florence Winifred Steven, '16, at Titao, Kansu, China, Nov. 10. At home, China Inland Mission, Siningfu, Kansu, China.

Albert J. Humeston, and Mary Matilda Burch, '18, at Carberry, Man., Nov. 26. At home, Gregg, Manitoba, Can.

Albert H. Crombie, '16, and Daisy Erma McKown, at Indianapolis, Ind., Nov. 18. At home, Grand Forks, N. Dak.

F. T. Schuster, '18, to Miss Alice Coonrad, December 4, at Marengo, Ill.

DIED

Mrs. George Dunbar, '06 (nee Lena Ruchti), at Albuquerque, N. M., Nov. 10, '19. Mrs. Dunbar was home on furlough after serving in Fatehgarh, India, for seven years under the Presbyterian Mission Board.

"THE COMMITTEE OF FIFTEEN"

The first bulletin of the "Committee of Fifteen" has just been sent out. This Committee has its offices at 10 S. La Salle St., Chicago. Its purpose is to aid the public authorities in the enforcement of laws against pandering, and to take measures calculated to prevent traffic in women. This Committee maintains present relations with all the social organizations of the city of Chicago, coming into closer touch with the Juvenile Protective Association than any other. Officers of the Committee are Henry P. Crowell, President; Julius Rosenwald, 1st Vice-President; Edward M. Skinner, 2nd Vice-President; David R. Forgan, Treasurer; Edwin W. Sims, Secretary. Samuel P. Thrasher is Superintendent.

COLLEGE RELIGIOUS CONDITIONS

College religious leaders met October 4 in Boston to prepare the way for the inter-church survey of New England institutions for higher learning. During the general discussion the fact was brought out that it is difficult in most of the New England colleges to secure for the department of biblical literature a worthy place. The curriculum in most institutions is so arranged that the first two years are given to required studies outside of this department and the last two years the majority of the students are compelled to give most of their time to major and minor subjects.

The Gospel in Print

SUNDAY READING

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctively religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the spirit?—*Youth's Companion.*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from November 1 to 30, 1919, inclusive:

Hospital Book Fund:	
2 Contributions	$ 4.00
Lodging House Book Fund:	
1 Contribution	5.00
Lumber Camp Book Fund:	
2 Contributions	3.50
Mountain Book Fund:	
38 Contributions	172.85
Prison Book Fund:	
95 Contributions	539.63
Seamen's Book Fund:	
1 Contribution	1.00
Spanish "Way to God" Book Fund:	
2 Contributions	11.00
Free Tract Fund:	
3 Contributions	2.30

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from November 1 to 30, 1919, inclusive:

Army and Navy Book Fund:
South Carolina, 1,500 Pocket Treasury.
Illinois, 285 books.
Virginia, 1000 Gospels.

Prison Book Fund:
Maryland, 25 books, 25 Gospels.
Ohio, 15 books, 15 Pocket Treasury.
North Carolina, 119 books, 25 Pocket Treasury, 70 Gospels.
Illinois, 445 books, 315 Pocket Treasury, 375 Gospels.
Massachusetts, 25 books, 30 pocket Treasury.
Virginia, 11 books, 150 Pocket Treasury.
Michigan, 30 books, 30 Gospels.
Florida, 15 books, 15 Gospels.
Indiana, 40 books, 40 Pocket Treasury.
Kentucky, 396 books, 351 Pocket Treasury, 32 Gospels.
Delaware, 100 books, 100 Pocket Treasury.
New York, 200 books, 200 Pocket Treasury.
Oklahoma, 75 books, 75 Gospels.
Iowa, 61 books.
Georgia, 193 books, 15 Pocket Treasury, 165 Gospels.

Life Saving Station Book Fund:
New York, 125 books, 50 Pocket Treasury, 200 Gospels.
Pennsylvania, 25 books, 10 Pocket Treasury, 40 Gospels.
Ohio, 120 books, 48 Pocket Treasury, 182 Gospels.
Massachusetts, 25 books, 3 Pocket Treasury.
Virginia, 25 books, 10 Pocket Treasury, 40 Gospels.
Illinois, 25 books, 10 Pocket Treasury.
Oklahoma, 75 books, 75 Gospels.
Wisconsin, 225 books, 90 Pocket Treasury.
Texas, 39 books, 10 Pocket Treasury.
Kentucky, 25 books, 9 Pocket Treasury, 36 Gospels.
Indiana, 25 books, 10 Pocket Treasury, 40 Gospels.
Louisiana, 312 books, 57 Pocket Treasury.
Florida, 202 books, 22 Pocket Treasury, 100 Gospels.
Michigan, 950 books, 380 Pocket Treasury, 1,280 Gospels.

Miners' Book Fund:
Wisconsin, 10 books, 10 Gospels.

Mountain Book Fund:
Kentucky, 341 books, 675 Pocket Treasury, 400 Gospels.
Virginia, 25 books, 25 Gospels.

Railroad Men's Book Fund:
Pennsylvania, 25 books, 25 Pocket Treasury

Hotel Rooms, Y. M. C. A.:
New York, 500 books, 500 Pocket Treasury

Lumber Camp Book Fund:
Louisiana, 15 books, 12 Pocket Treasury.
New York, 300 Pocket Treasury, 300 Gospels.

Hospital Book Fund:
Illinois, 50 books.
Georgia, 3 books, 1 Pocket Treasury.

Spanish "Way to God" Book Fund
South America, 111 books.
Texas, 25 books.

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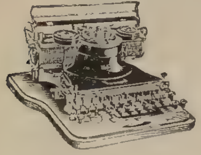

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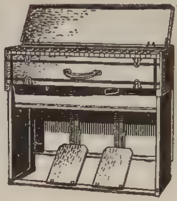

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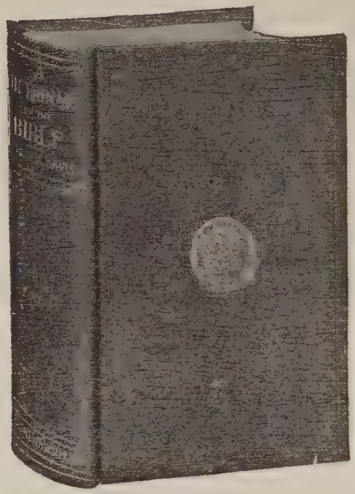

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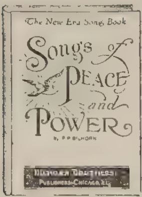

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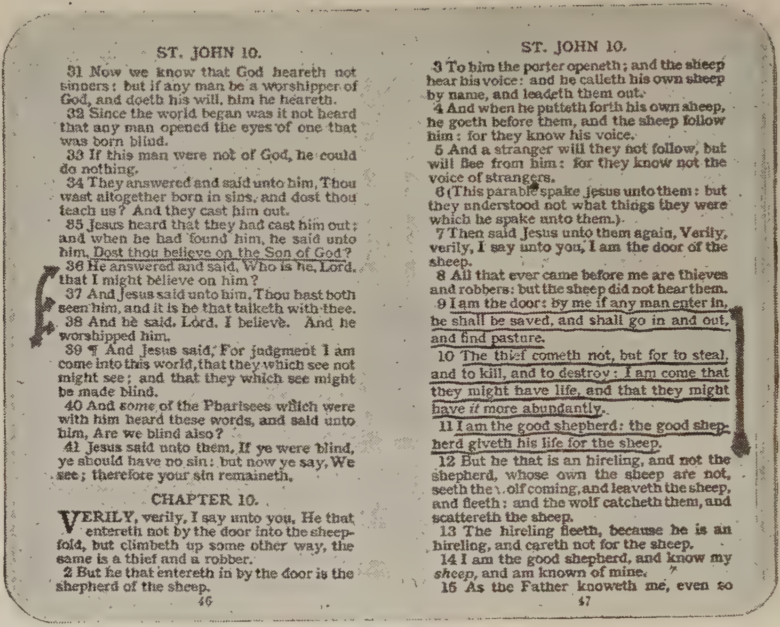

ST. JOHN 10.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

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ST. JOHN 10.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 (This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.)

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so

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Publisher's Stuff

Beginning of a diary, written by light of an oil lamp—Uncle Sam still runs the trains—the missionary funds, etc.—the first poem (more to come)

DECEMBER 17, 1919. I am not waiting for opinions on the "Publisher's Stuff" columns at this writing—I am waiting at Leaf River, Ill., for a train from Omaha to take me back to Chicago. The Publishing Agent's life is one grand round of pleasant experiences. I wanted the readers of The Christian Workers Magazine to get their January number on time—so I took the 5:58 a. m. train from home to Chicago this morning—met my magazine assistant at 6:30—had 30 minutes for breakfast—and went to Mount Morris, Ill., to O. K. the page proofs and see that everything was ready to go to press. Before starting I diligently inquired if there would be a train back and got an affirmative answer, but the information bureau forgot to say "tomorrow." Regular train service has not been restored. I found it out at this end of the line! Nevertheless there's a way back.

A good Flivver took us seven miles across country to get the 7:45 p. m. train (at 10 p. m.) with the prospect of getting home at 1 or 2 a. m. Here we are in a country depot—cold and snowing outside, but a big cannon stove roaring hot, and me writing this on the ticket agent's window sill. It's interesting. He is patriotic. An American flag is nailed above the ticket window which says by its waving "Uncle Sam Runs the Trains"—even if they are two or three hours behind time.

A Post Peon in India

Away back, months ago, my good friend D. Rees Jones, Kalyandrug, South India, sent me a picture of his post man or letter carrier—he called him his "post peon." Not a bad looking fellow. Maybe he will see his picture here.

(Extra! Click-clickety-click-click: the station agent got up—came out of his office, threw a bucket of coal on the fire, wet his finger and erased the chalk figures on the Bulletin Board—and marked our train up to 10:25 p. m.)

Our Missionary Funds

I am counting myself very happy to be able to send the magazine free to so many workers in the foreign field. Subscribers contributed $452.66 during 1919 to further this work and many are the letters of thanks coming to us from all over the world. Will you not do more for 1920? We also received $160.29 to send the magazine to workers at home.

JANUARY 2, 1920, 7 p. m. It is several days from December 17, 9 p. m., when the foregoing was written, until tonight. I am back at my desk again, and have passed through some strenuous days. It seems as though everybody took those circular letters I sent out soliciting subscriptions and renewals, as personal letters. I tell you it made me feel good—but the subscribers—what shall I say to them?—a thousand letters or more are piled up waiting to be tended to, and accumulating with every mail. Every one will be tended to in time, all books and magazines mailed—but think of the complaints. Why am I telling all this to you? To let you know The Christian Workers Magazine seems to be really coming into its own—the largely increased circulation which it deserves—and we are getting extra help to care for the work. Every subscriber ought to rejoice with us.

Scholarships

Several students are to be congratulated for securing subscriptions to pay their expenses this term. Mr. Nils Hanson has the banner record. He has secured 750 subscriptions since the summer vacation, last August. Miss Leona Smith, St. Louis, Mo., begins a term at the Institute on a scholarship. Mr. J. Alban Berry, Mr. Ballard, Mr. Ellis, Mr. Larson, Mr. Anderssen, Mr. Blanchard, come to mind as securing numerous subscriptions. These names will be recognized by their friends.

When We Get Subscriptions and When We Don't!

A pastor in Michigan who let his subscription lapse since December, 1917, is back again. He says:

"You have written so often and asked for my subscription. Admire your zeal and stick-to-it business policy. Here you got it. You have landed another. God bless you in your work.

"Rev. G. N. L."

Do you know Dr. Howard Agnew Johnston? We didn't know where he was until today. He supplied the First Presbyterian

Church, Portland, Oregon, on December 28. He writes:

"Dear Friend:

"Your persistence in following up an old subscriber excites my admiration. I have prized the magazine; but have not renewed my subscription because of absence from Chicago for the winter. We are here for a while; but our stay is uncertain. . . . On my return to Chicago, or if we should make our residence permanently elsewhere, I shall expect to renew my subscription to the magazine.

"Cordially yours,
"Howard A. Johnston."

Will subscribers who meet Dr. Johnston please loan him the current numbers on his itinerary? Thank you.

A Free Copy for the Poorest Preacher

"Tennessee, Dec. 30, 1919.

"My Dear Sirs:

"I have just found an old copy of The Christian Workers Magazine, date, August, 1916. It has so impressed me that I want a copy of the current number. I am the pastor of the poorest mission that I know of and am the poorest preacher so far as this world's goods is concerned that I know. So I feel that your magazine must be what I need. I think it must be a real godsend to poor Methodist pastors.

"Am yours, — ——."

Send him a bill for a subscription? No sir. I put his name on the list and charged it to Missionary Fund No. 2 (for home missions).

"N. Y., December 24, 1919.

"Dear Brethren:

"I love to read your magazine because it stands for the whole Bible, but I am unable to subscribe for it. I am receiving a very small salary for my services as a minister to a little rural congregation and have only a very small sum to use for books and magazines. It would be a very acceptable Christmas gift if you could put me on your free list of needy and worthy Christian workers.

"Yours truly,
"———."

Entered for one year Missionary Fund No. 2.

Next Is a Letter from Shonga, Nigeria, West Africa

"18th Nov., 1919.

"Dear Sir:

"A stray copy of your valuable magazine has come to me. I am sure we are pleased with it. This was the October number. My wife and I believe it to be one of the best, if not the best magazine we have ever read. Those articles as 'An Open Door and Many Adversaries' are very good. Some of those mentioned are known to us, as is also the author of it. 'The Dying Thief' is also good. And 'Passing of the Nebular Hypothesis,' very good too. Such articles are what help missionaries in their lonely stations, and give encouragement such as nothing else does, save the Blessed Word of God.

"Now we don't want to get a magazine some one else should get, but we note that you ask if there are those who would subscribe for a missionary and we wondered whether we could get it in this way. Money exchange is high, and we are far from a place where we can get Post Office money orders. However, if you can tell us how to get money to you, we will try and do what we can to get it.

"Thanking you in anticipation, I am,
"Yours truly, I. W. S."

Enter one year Missionary Fund No. 1 (Foreign Missionary Fund). This is where I spend the money you send me for the fund. Some day, it may be, a good friend will give me, say $5,000 or $10,000 and I will just hurry up and find all the missionaries I can in the out-of-the-way places and put their names on the list of the magazine.

Bad Advertisers

I sure am catching it this past month for the advertisements that were printed the past several months. You ought to see the letters I received from subscribers. Yes, there is a house cleaning going on. Some advertisements that appeared in 1919 will not appear in 1920.

Do You Know "How-to-Memorize" Evans?

I wrote to him last month, thinking he might give me a new suggestion about his book. You know the title. It is almost time for me to catch the 9:15 p. m. train for home so I will just put in his letter as he wrote it to me:

"Wheaton, Ill., December 30, 1919.

"Dear Mr. Woodruff:

"Thanks for your very kind favor of the tenth. I must apologize for not replying thereto before, but you know how it is when one is immersed in conference work, and then the Christmas holidays, etc.

"The volume 'How to Memorize' is the result of both personal experience and much reading and research along those lines. The book may not be very large, but every word in it 'weighs a ton' so far as helping one to memorize is concerned.

"I can recall how, when a student, I would spend literally hours in trying to commit to memory a brief passage or quotation, and then, next day in the lecture room, when I needed to recall it, behold, it had gone! Others could remember, why could not I? Then I began to study closely a number of the best systems of memory work I could find. But they were so large, intricate and cumbersome. One had to travel over so much ground to get so little that remained. Could not the cardinal principles be simplified and abbreviated? I believed they could, and set to work to do it. It worked with me—and with thousands of others. A man wrote me that he had memorized the thirteenth of first Corinthians in thirteen minutes by following the principles laid down in 'How to Memorize.'

"Torrey says: 'Dr. Evans has a remarkable memory of the Word of God.' Gray says: 'You know its contents . . . as few men do.'

"Is this the 'personal statement—some little anecdote about the book' that you ask for? If not let me know and I will try again. Many thanks for your kindly interest in the book. I most heartily appreciate it. Yours sincerely,

"William Evans."

Want a copy? Send me $1.50 for a year's subscription to The Christian Workers Magazine and I will send the book.

Say, Do You Know Rev. John Page?

He was so interested in reading Publisher's Stuff and the rest of the fine articles in the January number, he rode right by his station, for five miles, and getting home two hours late had to cook his own supper. Mrs. Page told me so.

That Poem

Miss E. S. Millar hinted she had a poem in mind for the Publisher's Stuff but it's not here yet and I must send this copy to the printer. Watch for the next number.

Yours truly,
The Publishing Agent.

JANUARY 7—One cannot tell when writing a suggestion where it will find a response. I think it only fair to publish the first "poem" received for "Publisher's Stuff," this month. Thanks to Mrs. Thompson, from Kentucky.

THE CHRISTIAN WORKERS MAGAZINE

O Christian Workers Magazine,
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So rich in Christian teaching,
So full of truth and grace,
To every land out-reaching
It goes to every race.

The Christian Workers Magazine
Reveals the Spirit's power
To make our lives all sweet and clean
And keep us hour by hour.
It seeks to show the blessed "Way"
To all who wish to know.
The call of God we must obey
And in His service go.

The lessons of the Sunday-school
Are thoroughly explained—
Here we may see the golden rule
Observed with love unfeigned.
The Moody Bible Institute,
Is training every day
Some Christian worker of repute
Who has no means to pay.

The sermons are the very best,
You've ever read or heard,
And surely they will stand the test
For based on God's own Word
They teach that Christ will soon appear—
We cannot know the day—
His coming draweth very near
And we must watch and pray.

You may have little time to read
In this fast hurrying age—
A timely message which you need
You'll find on "scrap-book" page.
One look will soon disclose to view
Some precious, golden thought—
'Twill prove a blessing unto you
The one,—perhaps,—you've sought.

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Kentucky. Mrs. B. A. Thompson.

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Enclosed find $1.50 to extend my subscription for another year and a copy of How to Memorize.

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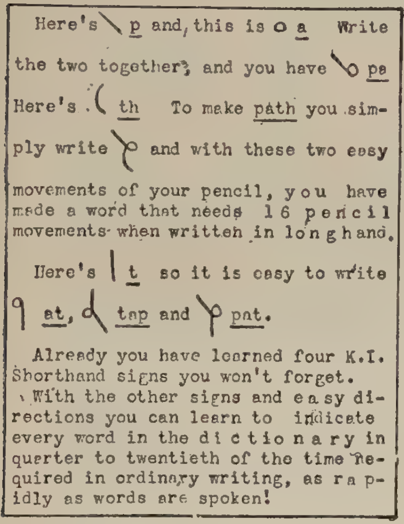

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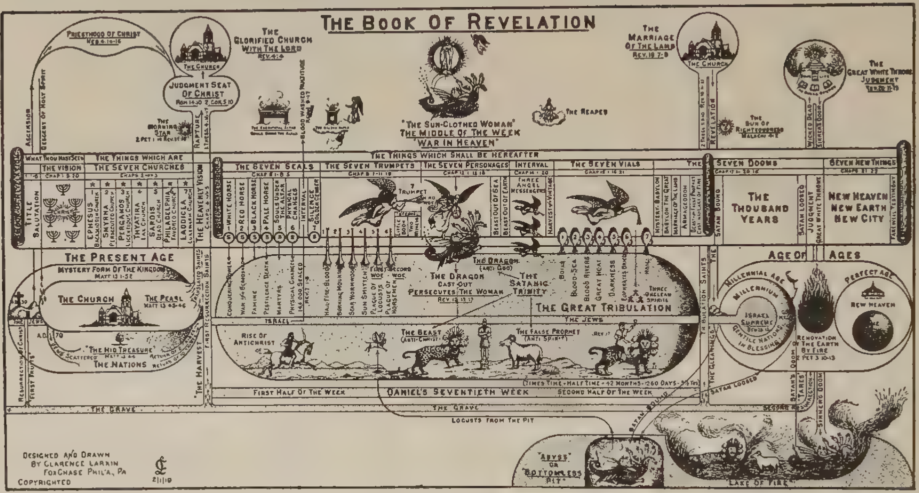

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PROPHECY

The great Baptist preacher and writer, the late Dr. H. C. Mabie, read through Mr. Chafer's book, "The Kingdom in History and Prophecy," the day it reached him, and wrote the author, "The present drift of the world and the church seems to be a tremendous confirmation of the truths you have so well set forth." The book gives the Bible's answers to the questions, "What is the Kingdom?" "What is the Church?" "When and how will Christ return?" The Evangelical Christian of Toronto calls the book "a masterly summary of the teaching of God's Word on the Kingdom," and says it "will prove a surprise and delight to all."

EVANGELISM

Two days before he died, the great English evangelist Henry Varley wrote about Mr. Chafer's book "True Evangelism": "I praise God for your writing. The ministry of the Holy Spirit is clearly revealed in the luminous pages. You have revealed the cause of much failure in past evangelistic effort." And Dr. A. B. Winchester, the great preacher and Bible teacher of Toronto, writes that his own heart is "full of praise to God for empowering His humble and honored servant to send forth a message so virile, timely, and throbbing with power." The book is nothing less than revolutionary in the work of soul-winning; all soul-winners should know it.

VICTORIOUS LIFE

"Mel" Trotter, the widely-known rescue mission worker, gave a series of addresses last summer at Winona based on the material in Mr. Chafer's book, "He That is Spiritual," with the result that two hundred copies of the book were sold in about eight minutes, and Mr. Trotter said he could have sold five hundred copies as easily, but the books could not then be had. The Editor of The Sunday School Times counts this book the fullest and most satisfactory Scriptural study of the Victorious Life that he knows. Making crystal clear what "holiness" is according to God's Word, and how to be holy, it is a masterly study of the life lived in the fulness of the Spirit.

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The other night, suddenly out of the murky gloom, a human form jumped in front of me. Like a flash, I realized that by my soft step I had approached unheard. In the uncertain light, I saw for a moment the face of a mere child; big, blue eyes, that seemed to pop out of her head in fright. She gave a suppressed scream, flew past me like a startled bird and was lost in the crowd outside. I stood for a moment, as she vanished. A skeleton with clothes on and a pale face happened along just then. He flicked a paper from his pocket and sniffed something up his nose. I thought of the girl—"*just beginning*" and then the boy "*just ending.*" Pity stirred my heart. "Where does this lead to" some folks inquired, as I was leaving "the lane." With the scene just mentioned fresh in my mind, I almost replied "to Hell," but I didn't.

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THE OBVIOUS THING

When you go fishing, go where the fish are! When God opens your eyes, and you decide to help Jewish Mission work—then remember, help the Jews where the Jews are!

They are in New York—2,000,000 of them. Every third man in New York is a Jew. It is the largest assembly of Jews ever gathered in one spot since the sun began to shine.

Think this over and ask God, "What wilt Thou have me to do?" Then, let us hear from you. We'll welcome your help and your prayers. We need them. Our literature gladly sent to all contributors.

Williamsburg Mission to the Jews

STATION A, BROOKLYN, N. Y.

Midwinter Conference (February 2-6) postponed on account of health conditions in Chicago. Particulars later.

THE
Christian Workers Magazine

February, 1920

Editorial Notes

"*Pray for us, for we are persuaded that we have a good conscience, desiring to live honestly in all things*" (*R. V., Heb. 13:18*).

Cut from the Loaf

We never take up our pen to ask others to pray for us, without something of self-examination on this point. Is our life, or is our work, in God's sight of that character, that we can conscientiously ask our brethren to remember us in prayer? It is great to have this confidence, and our plea is for your help that it may be always so.

* * *

Give Us A Name

An enthusiastic reader has likened the contents of the *Christian Workers Magazine* to a well-ordered dinner satisfying in quality, quantity and variety, and properly served. And we have heard some testify that a single article has sometimes been to them a whole meal in the strength of which they have gone many days.

However, we now mention it only because it has been said that the scope of the magazine, as indicated in its monthly contents, is wider than its name implies, and that it ought to be re-christened with a name to more correctly cover the extent of its appeal.

This is something important, and we ask our readers' judgment upon it.

Do you recommend a change, and if so what name would you suggest?

Campbell inquires,

> "Who hath not owned . . .
> . . the magic of a name?"

And Cowper says,

> "Some to the fascination of a name
> Surrender judgment hoodwinked."

The reverse expresses our motive, however, for although we own the magic of a name, yet we wish our name surrendered to judgment.

We would have our readers bear in mind that the magazine is interdenominational; also that it is uncompromising in defense of "the faith once delivered to the saints," but at the same time catholic in its outlook in the sense in which the Bible touches the interests and activities of men in every phase of individual, community, national and international life and relationship. For this reason, it not only presents contributed articles illuminating Bible truth and dealing with biblical and related subjects of timely interest, but also occasional reprints, from secular as well as religious publications, of value as illustrating the working out of God's plan in the world.

It comments editorially, and always from the Bible viewpoint, on current news and events. It does the same with reference to social, moral, political, industrial and commercial conditions and problems, including biographies of eminent men and women which yield lessons applicable to the times.

It is a Bible magazine, but not in the exclusive or technical sense. It ministers to the needs of preacher, Sunday-school teacher and Christian worker of every name, but it also appeals to business men and other classes of readers who would not be distinctively classed as Christian workers.

Its contents are before you from month to month, and in the light of it we ask what name will most correctly indicate that which it stands for—its scope, standard and spirit?

We are asking God to aid us in answering this question, and shall be grateful if you are made His instrument in meeting our need.

A substantial payment in money will be given the author of the title which we may ultimately select from those offered to us prior to April 1. And further, to stimulate effort, we will compensate the authors of the next two most desirable titles as determined by our publishing board.

The title and its explanation if it requires one should be stated in not more than twenty-five words; and the name of the author should not appear with the title, but be enclosed in a separate and sealed envelope accompanying it. Address letters to The Publishing Agent.

* * *

Introductions

We pray that our readers may get the benefit that we did out of the article on "The Nature and Power of Intercessory Prayer," by Dr. Howard Agnew Johnston. Dr. Johnston is the author of *Biblical Criticism and the Average Man*, *Scientific Faith*, and *Studies for Personal Workers*, all of them most interesting and useful books. He is at present supplying the pulpit of the First Presbyterian Church of Portland, Ore., recently vacated by Dr. John H. Boyd to come to McCormick Theological Seminary.

Professor Robertson, of the Baptist Theological Seminary, of Louisville, has been a frequent contributor to our pages, but none of his recent biographical sketches excels the present one on "Stephen the Seer" in fine analyses, comparisons and practical teaching for Christian workers of all kinds.

We need say nothing about the articles on the life and teachings of D. L. Moody, which find their chief value in his personality which is still fresh amongst us. But we should be surprised if the personal testimony to divine guidance from Miss Waite's pen were not to many the most comforting word which this issue contains. Miss Waite was one who knew D. L. Moody well, and for whom as a Christian worker he had a high regard.

"Missionary Life in East Africa" will prove fascinating to more than those who are especially interested in Missions. And "Missions" leads us to express the hope that Professor Hamlin's report on the suffering in Armenia may result in generous contributions to the Committee on Armenian and Syrian Relief.

* * *

Is the Climax Nearing?

Last month the newspapers contained a Madrid dispatch to the *Central News* saying that political and diplomatic circles foreshadow an approaching union of the nations of western Europe, comprising Great Britain, France, Spain, Belgium, and Portugal, which is regarded as a positive guarantee for the future.

If that be so, then we have the formation of the toes on one of the feet of Nebuchadnezzar's image, and it ought not to be very long before those of the other foot exhibit themselves. It seems almost too good to be true that events are so rapidly nearing a climax, but whether or not, let us all be diligent in these days to spread the glad tidings of a present salvation through faith in a once crucified, but risen and coming Lord.

* * *

Garfield and Coolidge

No, we are not going into politics, but only exercising the American right of free speech. In a few months the national nominating conventions will meet, and while they have not solicited our opinion, we sincerely hope that both of them will make their slogan "Law and Order." There are other necessary things to be attended to, such as the Peace Treaty, the high cost of living, the reduction of taxes, possibly the tariff, a better understanding between capital and labor, etc., but the vital thing is law and order. There has been such an absence of it of late in this country that men of all classes are beginning to speak disrespectfully of the government, and if that continues and spreads it means general anarchy and bloodshed.

The reason we use the names of these two men as the title of this editorial is because they stand out prominently just now in defense of the public against the classes. Dr. Garfield in the coal strike, and Governor Coolidge in the Boston police strike, had the courage of their convictions and stood for law and order without regard to personal consequences. There is no politics nor partisanship in our saying this, inasmuch as one is a Democrat and the other a Republican. Neither of them is likely to receive a nomination, but if we know anything of the under-current of public feeling, such nominees would be a tonic to the body politic just now, and put more hope and courage in us than anything else that could be done. They would mean victory, too, for the party that dared to put them on its ticket.

Compel all classes to patiently obey the law, and, humanly speaking, there is enough wisdom, patriotism and sense of fairness and public righteousness in this great nation to settle every question now before us for the general welfare.

* * *

George Washington

We trust our readers will be as pleased as we are with the rather unusual and very beautiful picture of the father of his country on our cover. It is there because it is so attractive, and because this is the month in which we celebrate his birthday.

It is well to look on his strong and placid face, and recall his valor, wisdom and unselfish patriotism, in these days of government vacillation and divided counsels, of profiteering and place-seeking, of strikes and demagogy, of Reds and I. W. W.'s.

The memory of colonial and Revolutionary days ought to have a purifying and steadying effect upon our spirits, and lead us once more to

"crave
The austere virtues strong to save,
The honor proof to place or gold,
The manhood never bought nor sold!"

* * *

Two Sides of a Question

Some of our readers think that the article in our last issue by Mr. Huston, "The Bible Confirmed by Science," places us in the position of contradicting ourselves because of that by the Rev. Clarence H. Benson on the "Passing of the Nebular Hypothesis," which appeared in October.

But such is not the case as we have not editorially taken a stand with either. Like most other orthodox Christians we have believed in the nebular hypothesis, but we confess that the facts presented by Mr. Benson weaken its hold upon us, and we are glad to be able to think that by relinquishing it we can confirm the Bible still more, which would be the ambition of Mr. Huston as well as ourselves.

In the meantime we are always pleased to open our pages to two sides of such a question when they are presented in the spirit and with the ability of the authors in question.

* * *

This is what we said to ourselves when we looked at page 371 of our last issue, "Two Baptist Homilies." We found one of them on that page, but where was the other?

Find the Other One

After a search it was discovered hiding on page 385, under the title "Well-Pleasing to God."

All we dare say is that the two were together when they left the editors' offices, but for discretionary reasons we pause at that point.

The New Attack of Spiritualism and How to Meet It

Editorial

OF WRITING books on Spiritualism in these days there is no end. Several of them we have read, but with a single exception, and that a foreign publication and quite inadequate in its treatment of the subject, we found none that could wisely or conveniently be put into the hands of a Christian desirous of learning how to meet and deal with this error from a biblical point of view.

Some were too technical, some too bulky and expensive and some so mixed with other error as to be impossible to recommend. By all odds the best among them was that of a Roman Catholic layman.

Not a few were written by those who were well-informed on the scientific phase of Spiritualism, the findings of the Society of Psychical Research or the doings of mediums and seances, but their authors appeared either ignorant of or else indifferent to the Bible, which to the Christian, of course, holds the first place and is of final authority.

Some of the writers were of the novelist type like Sir A. Conan Doyle, Basil King or Booth Tarkington, and positively antagonistic to Christianity, considering it a confirmed failure. They referred to the Bible to ridicule its teachings or to wrest their meaning into conformity with their own views, being convinced, as one of them said, that Spiritualism is "not only a new religion but the coming religion."

I

We intended to briefly analyze one of these books for the sake of the warning they contain, but this has been so well done by the *Sunday School Times* in the case of Basil King's *The Abolishing of Death*, that we take the liberty to quote. The reviewer confesses the masterful character of the work and the fact that it intelligently recognizes the fundamentals of the Christian faith, but, as he adds, it just as intelligently rejects them.

The unique inspiration of the Bible is rejected.

The finality of the Bible's message, as a complete revelation from God for all men for this life, is rejected.

The unique deity of Christ is rejected.

The necessity for the blood atonement of Christ is rejected.

The existence and reality of sin are rejected.

God's word that some men will be lost and some will be saved is rejected.

The reality of death is rejected.

The need of faith in Christ as Saviour as a condition of eternal life is rejected.

God's word as to hell, or the second death, is rejected.

The lines between sin and holiness are obliterated.

And the divinity of all men, which the Bible denies, is declared.

II

It is astonishing, and saddening too, to read some of the arguments advanced in books and other writings on this subject by Christian ministers in their efforts to dissuade their flocks from following these false shepherds.

One warns them to beware of the medieval system of demonology, which on further investigation turns out to mean really Bible demonology. He would have his ministerial brethren also deny absolutely that a medium can receive communications from another world, because, he adds, "this would make it inconsistent to suggest that their communications were from evil spirits"! It seems almost impossible that such a man ever could have consulted his Bible except as he may have gone to a book of familiar quotations to select a text.

That mediums can receive communications from another world there is no doubt, nor is there any doubt that their communications are from evil spirits, for the Bible confirms both propositions. That is not to say, however, that all mediums receive such communications, nor that any medium receives them in every case, there are frauds perpetrated as every one knows; but in principle it is as foolish to deny this as it is for an ostrich to hide its head in the sand and suppose that it can not be seen.

Another expresses the opinion that it is perfectly natural to seek communion with those we have loved and who have passed beyond, and that there is no reason why we should not talk with them if they are near to us; but advises against it because "the means of communication and the machinery of contact is as yet so imperfect"! In other words, as soon as scientists have perfected the apparatus, communications between the living and the dead may be popularized, not merely without harm to any but with positive benefit to all. It is like the aeroplane which will soon lose its interest for sportsmen and scientists and become a common carrier.

Inconsistent Teaching

Strange to say, this opinion is from a writer of the evangelical type apparently, for he goes on to say that while such intercourse with the dead would be a great comfort and a renewed assurance of the persistence of life after death, yet after all that is not religion. "Religion," he truly witnesses, "is the consciousness of God, the sense of redemption from sin through Jesus Christ, joy and peace in the Holy Ghost, service of the world, and love and tenderness for all mankind." One wonders that a man so intelligent in the gospel could possibly be led into folly of this kind and into such gross contradiction of the Bible. It may be natural enough for us to seek communion with our departed, but the reason we should refrain from it is because God has forbidden it. What further do we need?

Perhaps as confusing as anything we have seen was a review in an English evangelical periodical of four new books, in which the claims and teachings of Spiritualism were weighed in the balance and found wanting, and as to which the reviewer said he heartily commended them all. Two of these books were thoroughly sound and biblical in their contention, but one of the others was that referred to above as containing the theory that mediums could have no intercourse with demons, and the fourth advocated as an offset to Spiritualism that Christians give more diligence in intercession of the saints and prayers for the dead.

The reviewer would explain his inconsistency doubtless, by the circumstance that all agreed in teaching that between Spiritualism and Christianity there was no affinity. Nevertheless, if such lack of discrimination were everywhere, we could well appreciate the remark of another Englishman that "the word 'Christianity' has undergone such enlargement that I scarcely know what it means when I see it."

III

Speaking further of the inability and lack of biblical knowledge in dealing with this subject on the part of many who ought to be "teachers in Israel," it recalls the situation when Christian Science first raised its head as an avowed rival of the church, and the ministry was thrown into a panic.

And by the way, the editor of *Christian Work* on his return from England not long since, reported that now one seldom hears Christian Science referred to there. The war, he said, has dissipated all illusions as to the non-existence of evil, and to quote his words, "Men who have been buried under a shower of legs, arms, heads and mutilated trunks of human bodies falling all about them, do not make easy converts to that faith. But everybody is talking about Spiritualism, and spiritualistic meetings are being held all over the country, and there are seances on every street. So alarmed have the churches become that the preachers are delivering sermons regarding it, and the religious press is printing weekly editorials."

Spiritualism and Christian Science Compared

It was the same in this country and especially in and around Boston, in the early eighties which saw the rise and development of Mrs. Eddy's delusion. Of course it was the proper thing to deliver sermons and write editorials against it if only they used the right ammunition and aimed straight; but pastors and church committees not a few, were ready to capitulate or compromise after the first campaign, and to admit the validity of Christian Science as a church and grant letters dismissory to it. We remember that A. J. Gordon was proclaimed a saviour when in an issue of the *Congregationalist* of April, 1885, he contributed an article, later circulated by the thousand in leaflet form, entitled, "Christian Science Tested by Scripture." Everybody thought Scripture should be recognized in the premises and that its dictum would settle the matter at least for believers, but until Dr. Gordon rose up to say the word, no one else seemed able or willing to go about it.

History is repeating itself, but while many, like the Hebrews with Saul at Gilgal, are going "over Jordan to the land of Gad and Gilead," not a few are remaining true and with trumpet of no uncertain sound proclaiming a "Thus saith the Lord."

We are happy to join their number, and at the request of several of our readers we have in mind a series of articles, which later may form the chapters of a book, intended to aid Christians in understanding and meeting the error of Spiritualism from the Bible point of view.

Our next will deal with the modern history of Spiritualism.

The Nature and Power of Intercessory Prayer

By Rev. Howard Agnew Johnston, D. D.

An address before the Missionary Union of The Moody Bible Institute

IF I WERE to ask you to take paper and pencil and write down what you conceived to be the highest, finest expression of a victorious Christian life, I wonder what you would write! Perhaps the announcement of this subject might lead you to think of something that you might otherwise not have written, for I have asked that question without any intimation as to the subject of my address, and several have told me what has come into their minds.

I will not take time to suggest the various ideas they have thought of and would have written down as the highest, finest expression of a victorious Christian life. But no one yet ever told me that this was in his mind. This is what Jesus Christ would say, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should abide; in order that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). In other words, it seems that Jesus makes it perfectly plain that the highest, finest, noblest expression of a victorious Christian life is in this—prevailing power with God.

Jesus said to His disciples, in John fourteen, in substance, this: "Now I am going away from you. I am going to the Father, and I want you to begin now a new feature of service, something you have not done before. Hitherto ye have asked nothing. I want you to begin the business of asking God for things. It is going to be your great business now, because I am going to Him, to ask God for things." And He said, "Whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to the Father."

An Undreamed World of Power

We must realize that so many times those disciples of His heard His words for the first time. It is hard for us to realize that. They never heard such a thing as that before, and they said, "What a marvelous thing the Master has said! Can it be that He means to tell us there is a marvelous world of power that is to be opened to us, of which we have never dreamed?"

And Jesus said, "Yes, that is what I want you to realize"; because, in John 15:7 He said almost the same thing—"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And they looked again and said, "That is almost what He said a bit ago. What a wonderful thing this is! Surely He can hardly mean to say such a thing as this to us!"

And Christ said, "Yes, I want you to get this, all I am telling you about this life of abiding in me in a fruitfulness that will glorify the Father, all I am telling you about this new law of life that will drive you out to win a world for me, all I am telling you about this crystallizing of your life into one like mine, this abiding that shall develop into a permanency of character, I am telling you all this in order that you may climb up, up, up, up to the place of asking my Father for things and getting them." That is the supreme objective.

Why did He say that? Go back to the second Psalm. There we have the Father saying to the Son, "Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for a possession." Now God only can do that. God only can give the nations to Jesus Christ. God only can give individuals to Jesus Christ, working by His mighty Spirit. He only can regenerate, He only can cleanse and sanctify, and keep and fill, and gird for service and use to the salvation of the world. God only can do it. And He said to the Son, "Ask of me and I will give thee the nations."

Christ Working Through His Church

But, mark you, Jesus could not ask until after His cross, until after the broken tomb, until after He had returned to where He was before, where He now ever liveth to make intercession for us; for, in that seventeenth chapter of John, where we have an insight into His marvelous intercessory life, He says distinctly that He is not praying for the world immediately, directly, but He is praying for His church. "I pray for those who believe on me and those who shall believe on me through their word—I pray for them." Why? "In order that they may be sanctified, in order that they may be faithful," —in order that we, rather, shall we say, for we are in that number, that we may be true to His plan for us, that through a witnessing and interceding church the world might believe. O yes, the world was in His objective beyond His church; but the teaching is perfectly clear; Christ can only ask now through us.

He can only ask through us from the earthly side. He ever liveth to make intercession, not immediately for the world, but for His church; that His church may be sanctified, that His church may be true. And this is the pathos, the tragedy of the centuries since He went back to the throne—that His church has not been true. Two thousand years of Israel's failure that the world might know of the true God, and nearly two thousand years of the church's failure likewise, with more people alive today who have never heard of Jesus Christ than were on the earth when He was here in the flesh. Why? Because we have never entered into His will touching His plan to enable God, if you please, according to His law, to release His saving power for the human race.

If there be one thing that should burden us, it is the realization of the task that He has given us, in which we should constantly emphasize the truth that the secret of all our power is that we should have God taken into account and related to this thing according to His law, that we can do absolutely nothing without Him, absolutely nothing.

You know there flashed upon me recently this, that we have a way of thinking God is laborer together with us. We have a way of thinking that, and it is a real danger. No! We are laborers together with Him. Reverently speaking, God is the whole thing. He only hath the power. Once hath God spoken, twice have I heard this, that power belongeth unto God. Let us get it. Let us realize it. It enters into everything.

What Is a Burden for Souls?

Two things come out of a burden for a soul. First, you are driven to God in intercession for that soul. We have no real burden unless that be the first inevitable sequence. Secondly, you are filled with a great desire that God might enable you to speak as a true witness to Him to the souls that need Him. When the disciples came to Jesus in Luke eleven, they came with this conviction.

There is a marvelous thing about the prayer life of our Master. They had been watching that prayer life of Jesus. In almost every instance of the manifestation of God's power and presence in the life of Jesus in a distinct way we read that Jesus prayed, and it was as He prayed these things came, and the disciples realized there was something there they did not know anything about. Those disciples had been saying their prayers as we have, but they had never known how to pray, and they knew there was no power in their prayers, just as we know, for the most part, that there is very little power in ours. And they said, "Lord, we want to know the secret of this thing. We realize you have something we have not." And so Jesus, as you remember, gave them that model prayer revealing the appreciation of our utter dependence upon God as the great Giver, the great Forgiver, the great Deliverer and the great Leader. God, God, God only.

And our right to pray to Him, to ask Him, not only for ourselves, but for others. He told them that story about the man who had his friends coming out at midnight and he had no bread for them. He went to a neighbor's home to get bread, for his friend. That is a picture of the ministry of intercession—of intercessory prayer. This man was not asking for bread for himself but for somebody else.

Mark another thing in that story. People say, "Well now you must remember when we talk about intercessory prayer, when we ask about praying for somebody who is not believing in Jesus Christ, that somebody else may be saved, you must remember that power to the contrary in the human will." I know all that, and so did Christ. But there is a very different thing which He put into illustration that day, and that was this: There was power to the contrary in the stubborn will of that man. He did not propose to get up and give the other man any bread; but, because of the other man's insistence, he finally did it.

In the eighteenth chapter of Luke, Christ taught the same lesson over again, that men ought always to pray and not to faint; and there again we have the judge who did not propose to do this thing the woman was asking of him, but because of her importunate prayer he did it. Christ clearly teaches that there is a law in the prayer life that reaches a certain point that releases the power of the Spirit of God to overcome the stubborn will. Surely that is there in both of those teachings of the Master.

Keep on Knocking

Now He comes to this emphasis of the importunate intercession. I am sure if we were to come and say, "Father, we want bread," He would be eagerly glad to give us bread for our own souls, but this is a stronger appeal than that. We want bread for a neighbor who has no bread.

Now get one thing there, a very humane, but suggestive thing, for that is what those disciples immediately appreciated. It was a very common thing for a man to come at midnight and visit you. In the east they travelled largely at night, especially moonlight nights. They did not travel in mid-day—it was too hot. So it was a most common thing for a friend to come and knock at that hour. And this man who went over to his neighbor's house said, "I have a friend who has come to me, and I have no bread for him." "Do not bother me, we are all in bed." They were all down on the floor, on a mat, the whole family under one cover. "And my children are all in bed with me."

This is what he did—kept on knocking. He knew what that would do. "Brother Jones, I must have this bread." I want you to get this, because this is the very thing those disciples got. They knew this knock. He kept right on. He knew what it would bring him. The children might wake up. Old folks wake up first, you know, and the man was afraid if his caller kept on knocking the little folks might wake up. He kept on. That got it. He gave him the bread.

And Jesus said, "I say unto you, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Knock, just keep on knocking.

Every one of those disciples realized what the force of that figure was. He kept on knocking till it came. Now that is at the heart of Christ's teaching. There are of course other elements that enter in. I have not time to go into this whole story,—a most fruitful study for the development of the spiritual life, for the development of the prayer life, hindrances to the acceptable prayer, and conditions of prevailing prayer.

The Motive That Has Power

Now of course it does not mean that you are going to get the particular thing you ask for. Because you must be in the will of God, and you must be seeking His glory. If you come and ask God for something, and at the heart of it you have not intelligently this great, deep longing that you shall glorify God only, that His gift of this thing shall enable you to be used of Him in such a way that you will glorify Him because of the gift, and He can use you to make you a blessing, then you have asked amiss. He gives us the light that we need to know how to enter into His will not only, but He does something more.

Remember Romans 8:26, 27. "We know not how to pray as we ought, but the Spirit helpeth us in our infirmity and maketh intercession for us"—with us, in us—"with groanings that cannot be uttered." And God searcheth the hearts and knoweth the mind of the Spirit, for the Spirit prompts us to pray according to the will of God.

And now Jesus has that very thing in mind when He says, "Do not suppose you will always get the particular thing when you ask." You know, if you are a father, and your child asks you for what he thinks is bread and you realize it is a stone, you will not give the stone to the child. And if he comes and asks for what he thinks is an egg, you will not give him a scorpion.

Well then, "If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give good gifts to them that ask him." Now that would have been the logical thing, we think, for Christ to have said. But He named what was the very best gift, and said, "How much more will your heavenly Father give the Holy Spirit to them that ask him." Why? Because the Holy Spirit will teach us the will of God, will get you to that point where you yourself know the will of God, and you will know the will of God so clearly about the big things, the vital things involved in the development of the life of the Kingdom of God in each individual heart, that you will be helped of the Spirit to pray for the things that are according to the will of God; and the Spirit will then give you a confidence that is marvelous.

He does not always give it, and then you may wonder just whether it is according to His will; but whenever He gives you that confidence so you cannot doubt, which He sometimes does, you cannot doubt when you come to pray for some things that seem to be impossible.

I could tell you of some marvelous instances of answered prayer. Some of you may have read Miss Vaughn's book *Unanswered or Answered.* If you have not, you ought to; there are marvelous instances in it, showing that God is eager to do definite things today, just as He did other times. The Holy Spirit will help you to get to the point where you realize that He is. You never can get there without Him.

A Burden With Peace

But now note what is in the 26th and the 27th verses. And then you come to the 34th verse and you find that Christ ever liveth to make intercession for us.

And do you suppose He makes intercession in a different way from the Holy Spirit, who maketh intercession with groanings that cannot be uttered? Have you ever thought of that? It must be that Christ makes intercession with groanings also. Of course there is a marvelous peace, but these two things can be in the same mother-heart—the peace that passeth understanding and the burden for a boy that is off yonder in sin.

Talk of the joy of heaven! But you must talk of the anguish of heaven today. The mediation is not over yet, and there will be great sorrow in heaven until the end of this mediation age, as well as the joy. When He says there is joy in heaven over one sinner that repents, what does that mean? Why that there was not that joy there before. The joy came in the salvation of the soul. We must realize the heart of God. We are told Jesus Christ is crucified afresh, He is crucified afresh now. Well that means that it hurts.

Oh, if we could but get past our lazy, lethargic, indifferent complacency, and know something of the fellowship of His ministry of intercession!

Now just one thing in the way of a condition. The nineteenth verse, "If any two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18: 19, 20). Now you know the Greek verb translated "agree" is the word "symphonize." "If any of you shall talk together"—and the twentieth verse explains the nineteenth. "For where two or three are gathered together in my name, there am I in the midst of them." He is the key-note in the orchestra, and all the instruments in the orchestra must be symphonized in the key-note, or there cannot be any real music.

It does not mean two people coming together and saying, "Now Lord we have met the conditions." I have heard that. They have met, but not intelligently. The two lives must symphonize in Christ clear down to bed rock—then you meet the condition of prevailing prayer.

The Higher Critic at Silver Bay

Do you wonder why there is so much impotency in prayer? Down at Silver Bay at one of the student conferences, a teacher of the Bible came in,—one of these higher critics who knew more than the Book. He came in on Wednesday, after four or five days of the conference, and after Mr. Mott had been speaking about the "Morning Watch"; and, if you ever get to know Mott, and you get into his life and he tells you something about what that "Morning Watch" has meant to him, you will understand the thing that explains John R. Mott.

Robert Speer had been there, and he had spoken. W. W. White was there, and he had said something about it too.

This professor said, "Let's take a little walk around the Bay." When we got off into a quiet spot he said, "I have discovered something here and I am concerned about it. I have discovered a great poverty in my own prayer life. I have been teaching my classes that we could not expect any answers to prayer in this great realm of law; that it did not do any good to ask God with the idea that He would answer us. I thought the aspiration was a good thing to cultivate."

I said "My dear man, do you mean to tell me you have been trying to bring the realm of the Spirit down to physical laws and their limitations? You have got to think of a father and his children. What would you think if my son should come to me and ask for something and I should reply that I could not give him that because we live in the realm of law? You would understand at once that there was something wrong about me."

The realm of the Spirit is a realm of marvelous freedom. If my child comes to me and asks for particular things, of course it will make a difference in what I do for that child. And that is just a suggestion, but it is all right in the line of suggestions. Christ made plain to us that our Father can be approached with a liberty far beyond that of any earthly father, in his home and relationship to his children. He has a freedom of infinitude, of liberty and power, so that He can touch any of us and do things for us.

Why Christ expected that His particular prayers would make a difference with God, and they did and yet, mark this in passing, we have a mistaken idea that if God wanted to, He could pour out a mighty blessing upon this very company here in the Moody Institute; that if God just wanted to, He could fill every heart here with a marvelous blessing.

Unbelief a Hindrance

That is a mistake. You remember that we are told Jesus could not do any wonderful work that day because of their unbelief. You remember that Jesus stretched His arms out over Jerusalem and said, "How often would I have gathered you, and ye would not." He said, "That is what I came for, to bring you the whole blessing of God. I want to pour out upon you a wonderful blessing, but you will not." And He could not do any more mighty works there because of their unbelief. They hindered Him in their unbelief. Keep that symphonized life in mind and move down into the Pentecostal moment where they are all with one accord in one place.

You see—all with one accord, symphonized. There could have been no Pentecost that day without that symphonizing, and through those days they continued with one accord in prayer, all through those days they had a symphonized church for a while, and nobody considered anything his own.

Marvelous thing that symphonized church. Then something happened, self came in; some thought they were not getting their share, and what did the apostles do? They got the believers together and said, "We have been making a mistake. We have been working too much and not praying enough."

People say, "Is not work prayer?" No, never. Work that is not penetrated and saturated with prayer is not work. "We have been working too much and not praying enough. Brethren. get somebody else to take care of these tables. We will continue to give ourselves to prayer and the ministry of the Word." Note the order, not first the ministry of the Word and second prayer, but first prayer and second the ministry of the Word. That is what they said. "We have been working too much to the exclusion of prayer."

A Woman Who Never Owned a Bible

Now let me give you an illustration or two. A few years ago there was a church where there was a Mrs. M———, a godly woman, who had learned the secret of intercessory prayer, and in the other half of the double house in which she lived, lived a woman by the name of McMurray. They were fine people, ethical, intelligent, quite cultured in other things than the Spirit.

She had not been inside of a church for years. The woman never had owned a Bible, and this Mrs. M——— became concerned, and we had a covenant of prayer about her. She asked her to go and see a Mrs. Chapman and she came to see this woman, who was upon a bed of pain, with agony. But on a little table by her bed-side was an open Bible, and her face was shining like the face of an angel, and she was talking about how good God was to her. In one and another detail she spoke about the goodness of God to her, and this Mrs. McMurray looked perfectly astonished, and when she came out she said,

"Will Christianity do that?"

"Do what?"

"O you know. Do that. Why if I would drive up and offer that woman a million dollars to change her life for mine, with all my health, to change her faith in her God, for my unbelief and ignorance she would pity me."

"Yes, she would pity you."

"If Christianity will do that I must know about it."

Next Sunday she came to church and I met her. The next week she went to St. Louis for a visit and developed the need of a surgical operation and came back nearly scared to death.

"I am going to die," she said. "I want you to tell me how to get ready to die right here."

I said, "You are very nervous, you have a hundred questions, and the doctors want you to be quiet. You are going to the hospital tomorrow. Mrs. McMurray, will you tell me what you do believe?"

"I believe in Mrs. Chapman's God."

I said, "Do you believe in Mrs. Chapman's God?"

"I have been thinking about it so much. I am sure that Mrs. Chapman's God is worth believing in."

"Well," I said, "Do you think that, as a little child, you can trust Him as your Father for a day or so, till your operation is over? Can you trust Him as a child would trust her father? Put away these doubts and we will discuss this matter when the hospital experience is over."

"Well," she said, "I can try."

"Will you try?"

"Yes."

And we had a prayer. She went to the hospital and I had a talk with her about what it meant to take Christ, but the thing I asked her to do was to trust God, and she did. The next day they told me the operation was successful and in a couple of weeks they let me go to see her, and then they told me she was very weak. When I came into her room, she held up a little hand and said, "I am a Christian now."

She had never seen a Bible, and I wondered, and, as I came near her bed, she said, "Will you please kneel down here and pray for my husband? I will never have a moment's rest until he is a Christian."

When I had finished praying, she said, "Will you bring me a Bible?" I brought her a Bible, and she began to pore over these Gospels of Christ, and in a few weeks she was received into the church.

Praying for Her Husband

That night there were ten men in that session. She began to ask each one of them personally if he would pray for her husband. She had asked me before to pray for him daily until he was a Christian. Of course I said I would. At the session that night when she said to those ten men, "Will you promise to pray for my husband every day till he is a Christian?" they each promised to do so. She did not get up and make a general request; you have heard a good many of those, but she went to Mr. Brown and asked him, and to Mr. Smith,—each one of them.

On the following Tuesday I went to see him and he said, "I do not know what to make of my wife. She used to have an awful temper. That is all gone. She says she is just broken hearted and that she cannot be happy until I am a Christian. I do not understand it."

"Well," I said, "Mr. McMurray, can't we make it right? Why don't you take Jesus Christ?"

"No, I'm not going to do it."

I said, "Mr. McMurray, if your wife keeps on praying the way she is praying, I think you will."

He hesitated a minute and then said, "Well, I am not going to do it just yet."

Down in that man's heart, he knew that he could not resist the power of the Spirit of God. There you had Romans 8:25-27,—the Spirit praying in that woman, for her, with her, with groanings that could not be uttered.

She heard about it. Wednesday she came to me. "I want you to promise that you will pray more earnestly than you have yet prayed for my husband," and I promised.

I said, "Mrs. McMurray, if you keep on praying this way, your husband is certainly going to be saved."

And within two weeks he yielded that stubborn will to the Spirit of God, and he came the very next communion after she came, and they set up a family altar, and the joy of that home, and the prayer life, was just a great marvelous trophy of God's grace.

Now that is the real thing. Did you ever pray that way? Why if I had the time I could tell you of any number of these incidents, but I will have to come back some morning and tell them to you, if you will let me.

I will tell you one that was in my mind when I talked about the matter of some people thinking that work is prayer. In the first chapter of the Acts when the Lord came to His disciples after the resurrection, you remember,—they were perhaps feeling that it was time to get busy. "What a tremendous job there is to do," they probably said, but Jesus said, "You are not ready yet. Wait in Jerusalem. Wait for the promise of the Father, which you have heard of me. Wait, wait, and you will have power when the Holy Ghost comes. Then go out." He is saying that to thousands of people who are rushing out without having waited.

"Praying Hyde"

Now this is the story I want to tell you. Out in India there was a man who labored there for years. His name was Hyde. His sister came to me the other day and said she had heard somewhere lately that I had been telling this story about her brother.

Out in India this was the thing that they thought about Hyde,—that he was praying too much and not working enough. He went up to Labar, to the home of Turner, the secretary of the Y. M. C. A. and Turner was away. He made himself at home and stayed all night.

In a day or so when Turner came back his servant said, "The man who sleeps little and prays much was here,—you know whom I mean." And instantly Turner knew who that was, and every missionary in India knew who that was. There was only one missionary there who was recognized by that description, but there was one—the man who sleeps little and prays much.

Out where he was stationed they told me this story that had occurred a few days before I got there. The missionaries were coming in for a week of meetings, and Hyde, with some of his workers, had been up through the villages, and they sent word to stop down at a certain village. The little Christian church out there had been divided. There had been sin and the minister said the people were a source of great trouble and discouragement, and the people said they did not want the minister, and the officers of the board had about decided to go down and disband the church.

They sent word to Hyde to stop there and investigate things and find out the situation. The missionaries told me this. They gathered the minister and the people together and Mr. Hyde said to them, "Now, you probably would like to tell me your story. Each of you have your case to tell, but there is going to be no statement. We are going to pray; but, before we pray, I want to read a passage." He read the passage of Ananias and Sapphira lying to the Holy Ghost, and he said, "Some of you have been doing that. Both of you could not tell the same story—your sides are so diverse and opposite. Somebody has been lying to the Holy Ghost. We are just going to pray now that God will do His work here and convict of sin, of righteousness and judgment, and take the things of Christ and make them plain,—the love of Christ and bring it here."

So they all went to prayer. India had been used to praying all day for some time. It was in the days of those privileges in India. They prayed an hour,—a whole hour; and as yet no sign; and they went off into the second hour, when somebody suddenly broke out in great agonizing of soul, in confession of sin, and then another, and another, and another, and in a little while these people of the church had confessed their sins before God and plead so for forgiveness, and this is what they said to the minister: "We do not want you to go. We want you to stay, because we are going to have a revival here now."

And there was a marvelous out-pouring of God's spirit there. Dr. Wherry, whom some of you perhaps know, said to me, "Brother Johnston, we are under such a sense of conviction of sin. Here we had been saying 'Hyde works too little and prays too much. It would be better if he would get busy and work.' And yet now this man, because he had been close to God, was used of God to do in one day the healing up, the cleaning of all that sinful condition there, and the quickening of that church into a wonderful revival that is going on this minute. God was able to do more with that one man than He could have done with the rest of us with our work. We would have smashed that into pieces and left them in their sin."

O, yes, the time will come, I believe it will come. Do you know that you and I could have something to do with hastening the coming of our Lord? We could hasten the coming of our Lord if we would get into His will in interceding and witnessing until He has gathered out the sons He is waiting to gather out.

A Consecration Prayer

Mrs. Ralph A. Brown
(née Florence E. Cole,'18)

Anoint my ear, that I may hear
In every voice of Thine
Thy loving word of guidance, Lord,
Unto this heart of mine.

Anoint my hand to be Thine own,
To use as pleaseth Thee,
An instrument of righteousness
Wherever I may be.

Anoint my feet to tread Thy paths
While walking here below,
That they may do Thy bidding, Lord,
And on Thine errands go.

Anoint my lips to offer Thee
A sacrifice of praise,
To tell men of Thy marvelous works,
And all Thy wondrous ways.

Anoint me for Thine own, dear Lord,
For service fill my frame;
Then use me, Master, where Thou wilt
To glorify Thy name.

Stephen the Seer

A New Testament Biography

By Professor A. T. Robertson, D. D., Louisville, Ky.

1. AN EPOCH MARKING MAN

STEPHEN does not cut a very large figure in the book of Acts. His story comes wholly in chapters 6 and 7, save Paul's allusion to him in 22: 20 as "Stephen thy witness" (martyr), "but its vital importance for the history is obvious from the pages of the Acts" (Rackham).

He stands at the parting of the ways and marks a revolution within Jewish Christianity. His speech is the longest in the Acts and Luke evidently regarded him as the true transition from Peter to Paul. He was *a* "new man" (Rackham) and so well suited to an era of reconstruction. He was a pioneer of progress and, as is often the case, paid the penalty for his prophetic insight and foresight by being ahead of his age. We need not say that he created the crisis between Christianity and Judaism, for that was inevitable. But he precipitated it and so challenges our interest today.

2. A MAN OF RARE GIFTS FOR THE EMERGENCY

He comes into the story in a rather incidental way as one of the Seven who were chosen to "serve tables" (διακονειν τραπεζαις, Acts 6:2) so that the twelve might attain to prayer and to the ministry of the word" (τη διακονια του λογου, v. 4). The distribution of the funds for the poor (chaps. 3 and 4) had taken too much of the time of the apostles who had to "leave the word" (6:2) "to minister to tables."

The modern minister is constantly exposed to this very temptation. He must be a church, denominational, and civic leader. The merely administrative side of his task threatens to thrust the spiritual and educational to one side. Paul carried the balance well as missionary, statesman, evangelist, teacher, theologian, author, pastor.

Perhaps the twelve might not have felt the burden so keenly but for the criticism of the Hellenistic (Greek-speaking Jews from without Palestine) Christians that the Hellenistic widows were discriminated against in the distribution of the common funds. One of the largest givers was Barnabas, Hellenist, of Cyprus. It is not easy to allay suspicion of that nature, however unjust. The twelve adopted the bold plan of asking the church to choose seven men, approved by the church, full of the Holy Spirit and wisdom, men whom the whole church trusted.

It was a wise solution of the predicament. It seems likely, though not certain, that "deacons" grew out of this arrangement. There is no mention of "elders" till Acts 11:30. Besides, all (or nearly all, if we judge by their names) of the Seven were Hellenists. Thus the Hellenists must now judge the fairness of a Hellenistic body, not of an Aramaean body like the Twelve.

First of the Seven

The outstanding man in the list of seven is Stephen. Crown (στεφανος) is the meaning of hisname. He won the martyr's crown and wore the halo of glory from the face of Christ. He heads the list as "a man full of faith and of the Holy Spirit" (6: 5). He entered upon his work "full of grace and power" who also "wrought great wonders and signs among the people" (6: 8).

It is plain that Stephen was like Paul in the combination of the mystic and the practical. He was a man of vision who brought things to pass. He was a poet in both senses of the word (the seer and the doer). He had faith and grace (trust and charm). He had wisdom and power. Without faith one cannot pierce the veil of the future. Without grace he cannot win followers. Without wisdom he cannot lucidly project his vision into the realm of the practical. Without power (dynamite, δυναμις) he cannot drive it through to realization. Stephen had all these powers and energies and the gift of the Holy Spirit who suffered with divine afflatus all that he did. He was a combination of the practical idealism of Woodrow Wilson, the hardheadedness of Clemenceau, and the dynamic energy of Lloyd George. "We have the story of but one day in his life, the last: yet there is no man in the New Testament of whom we are told so much without one blemish being revealed" (Furneaux).

Stephen furnishes one of the famous "ifs" of history. If he had lived, who can tell what his career would have been? Would he have challenged first place with Paul as the heroic pathfinder for Christianity? Already he excelled the twelve in his philosophic grasp of the significance of the Christian movement in its bearing on Judaism.

Stephen belongs to the long list of gifted young men cut off in the prime of power and promise like Keats, like Rupert Brooke and many another genius sacrificed in the plentitude of hope. Stephen wrought miracles and had every mark of the seal of the Holy Spirit upon his work.

3. AN IRRESISTIBLE APOLOGIST FOR THE FAITH

He cut a wide swath among the people and soon swept beyond the office for which he was chosen.

If Stephen and Philip (the evangelist, as he became) are types for modern deacons, some of them fall far short of their opportunities. The average deacon takes this office more as an honor than as a call to service. It must be remembered that all the early disciples are witnesses for Christ. One of the saddest misfortunes in Christian history is the officialism that has confined soul-winning so largely to preachers, some of whom do not know how to do that, but only to deliver sermons.

Certainly Stephen did not feel that being one of the Seven cut him out of preaching the Word. The rather it gave him a fresh prominence and a new leadership among the Hellenists whose representative he was. So we see this deacon and lay-preacher busy in the Hellenistic synagogues of Jerusalem.

His bold and powerful proclamation of the gospel of grace and freedom in Christ awakened opposition in these synagogues. Stephen became the center of debate as the champions of Judaism challenged his presentation of Christianity and Judaism, "disputing with Stephen" (συνζητουντεζ τω ξτεφανω).

It was exciting work, we may be sure, but Stephen was flushed with victory, for "they were not able to resist the wisdom and the Spirit with which he spoke "(6: 10). They rose up quickly (ανεστησαν, aorist tense, ingressive action), but they had not strength to stand against (ουκ ισχυον αντιστηναι) this spiritual tornado that swept down all in his path.

A New Type of Preacher

For the moment Stephen, not Peter, held the center of the stage in Jerusalem. Stephen was a new type of preacher. He had Hellenic culture, was possibly an Alexandrian, and was able, like Apollos and Paul after him, to give a philosophic interpretation of Christianity that was out of Peter's range.

There is no evidence that the twelve felt any jealousy of Stephen nor was there opportunity for them to come to his help at his trial. They themselves had been on trial before the same Sanhedrin.

Stephen undoubtedly alarmed the rabbis by the power of his message. Their very failure to answer "this first great apologist for Christianity" (Press, Int. St. *Bible Encyclopaedia*) reminded them of Jesus in the Temple whose destruction he foretold on Olivet. Stephen dared to proclaim the perfect equality of Jew and Gentile in the Kingdom of God and he showed the spiritual nature of worship as Jesus had done to the woman at the well (John 4).

Among those rabbis who rallied to the defense of Jewish orthodoxy was probably the young man Saul, the pride of Gamaliel and his school. In the Cilician synagogue this brilliant young rabbi of Tarsus who had led all his fellow-students in Judaism (Gal. 1: 14) met Stephen and, like the rest, fell before the might of Stephen's arguments.

A public humiliation is hard for a proud man to endure. For the moment Christianity was triumphant unless Stephen could be gotten out of the way. The people were with Stephen. Why were the rabbis so opposed to him?

4. PROPHET OF THE INEVITABLE BREACH BETWEEN CHRISTIANITY AND JUDAISM

It is not every man who can see the drift of a new message or policy. Most people run in ruts until jolted out by a sudden clash. The Pharisees were quick to see that the message of Jesus meant their own undoing if his theory of the Kingdom won the day. They were right in their suspicion toward Jesus as an iconoclast and revolutionist from the standpoint of Pharisaic traditionalism. His emphasis on spiritual reality and moral righteousness made their professional and pietistic functions seem empty and hollow. At bottom the Pharisees killed Jesus for his picture of their own theological and political hopes.

The twelve apostles naturally stressed the fact that the resurrection of Jesus from the dead, and the Sadducees challenged their claim with energy and bitter resentment. Gamaliel and the Pharisees held aloof and apparently enjoyed the predicament of the Sadducees, their hated rivals in the Sanhedrin.

Struck Out on a New Line

But Stephen struck out on a new line and showed how Judaism was preparatory for Christianity and was temporary and would pass away. His Hellenic culture undoubtedly made it easier for Stephen to see the true relation of Judaism and Christianity as was true also with Paul. Peter had a hard struggle to see how Gentiles could be saved without first becoming Jews, though he did see it after Stephen's death (Acts 10 and 11).

But there is enough in the teaching of Jesus to explain all that Stephen said. Jesus had explained about the new patch on the old garment and new wine in old bottles to show that Christianity was a spiritual revolution and was not to be cribbed and cabined by the current Judaism. The worship of God is spiritual whether in Jersualem or on Mt. Gerizim (John 4: 20 ff.). Jesus had charged Pharisaism with being hypocritical formalism at variance with the word of God (Mark 7:6) and had predicted the destruction of the temple (Mark 13: 2) and the passing of the Kingdom of God to the Gentiles (Matt. 21: 43).

The twelve apostles had not as yet seized upon this phase of Christ's teaching. But Stephen boldly proclaimed the spiritual nature of the worship of God irrespective of nation or place. He did it, moreover, with such cogency and clarity that he carried the Hellenists in the synagogue with him. A new force had to be reckoned with and the Pharisees once more sprang to the rescue of the ark of Judaism.

Religious Demagogy

These conscientious inquisitors and persecutors had the zeal of fanatics and were without scruples if so be they could compass their ends. And it must be noted that Hellenists attacked Stephen with the same zeal of the Palestinian or Aramaean Jews. Beaten in debate by Stephen his opponents "suborned men" who were willing to perjure themselves for pay in the interest of Jewish orthodoxy. "We heard him speak blasphemous words against Moses and God." They twisted his interpretation of Christianity in terms of mankind to be a direct attack on Moses who is here mentioned before God. Moses stood for all the Pharisaic theology and they "stirred up the people and the elders and the scribes" by the charge that Stephen was seeking to undermine Judaism.

It is not hard to make an ad captandum plea to the populace. Stephen soon found himself under arrest for heresy and arraigned before the Sanhedrin. The mob had rushed at him in their rage and were now ready to believe false witnesses who said, "This fellow does not cease to speak words against this holy place and the law, for we heard him say that Jesus, this Nazarene, will destroy this place and will change the customs that Moses delivered unto us" (Acts 6: 13).

It was to their thinking both blasphemy and heresy. In fact, it was neither. Stephen was the true interpreter of Moses as was Jesus. He taught the real worship of God in the spirit. He foresaw the inevitable disappearance of Judaism before Christianity and in a prophetic spirit predicted it. But Stephen did not deny the divine origin of the Mosaic law; he did not revile the temple. But Jewish national pride was aroused against Stephen by the specious charge. Piety and patriotism blazed out at him. What could he say in defense of his attitude?

5. A COURAGEOUS INTERPRETER OF JEWISH HISTORY

It was Stephen's supreme hour. He felt it and was looking unto Jesus for help. We read of none of the disciples who offered sympathy and help at this hour. They may have been cowed into silence. Some may have thought Stephen too bold and aggressive.

But a strange thing happened. The people gazed in awe at the face of Stephen which was transfigured with glory like that of Moses when he came down from the mount when he had been talking with Jehovah.

The young man Saul noticed it and long years afterwards understood what it meant (2 Cor. 3: 18). Stephen saw Jesus and the glory of God (Acts 7: 55) and his very face shone with the inward peace and light that radiated with a halo, as if his face were that of an angel.

Stephen probably thought rapidly as he recalled the fate of Jesus before this very body on precisely similar charges. He doubtless knew before he spoke what his fate would be. Pilate had surrendered to the Sanhedrin then, and there was small hope that Roman power would intervene in behalf of Stephen now. All that Stephen could do was to speak a clear and true word that would define the issue for which he was to die. Thus he might do much by dying for his Lord and for the freedom of the human spirit.

A Skilful Argument

His apology is really exceedingly skilful and adroit though at first one is surprised that the charges are not directly answered and the name of Jesus does not occur. But his address does answer the charges completely and it is a great and notable defense of Christ. He recounts Jewish history from Abraham to Solomon with philosophic grasp and spiritual insight.

He holds the attention of these rabid Jews as he retells the familiar and wonderful story. But he gives a fresh turn to the narrative that startles while it enthralls them. He shows that the worship of God in one place was not true at the beginning, and was temporary and not essential. He shows how the people had misunderstood God's hand with them and had killed the prophets who were called to interpret His will to them. Even when the temple came "they made external worship a substitute for spiritual obedience" (Furneaux).

It was a complete justification of Christ and of Stephen's exposition of the gospel. He knew his Old Testament like an Alexandrian theologian and criticized materialistic religion like a Greek, but his idea of redemption and mediation was distinctly Christian (Rackham).

But the breath of the hills did not suit Pharisaism. Stephen saw the flash of anger in the eyes of the members of the Sanhedrin as they saw the drift of his great address which Luke has preserved with wonderful skill. Stephen had not won his judges, though he had won his case and his cause before God and men. What must he now do?

6. THE FIRST MARTYR FOR CHRIST

Stephen was not afraid to reveal the Jews to themselves. Jesus had done the same thing in his terrific denunciation of the Pharisees (Matt. 23). They were children of their fathers. They have killed Jesus as they did the prophets before him. He spoke in pity while his words burned the eyes of his hearers like Isaiah's coals of fire.

His keen irony had stung them to the quick. His sarcasm (Acts 7: 50-53) cut to the bone (Acts 7:54): "And hearing these things they were sawn asunder (διεπριοντο) in their hearts, and they began to gnash (εβρυχ΄ον) their teeth at him. The words of Stephen cut like a buzz-saw and their teeth clattered like wolves for their victim.

They were already murderers at heart. The very truth of exposition of God's purposes of grace angered them all the more, when at last they saw the point of his speech.

Stephen saw the human wolves leap up at him as he looked up to heaven. He saw the glory of God and Jesus standing at the right hand of God in majesty and glory, standing as if to welcome his faithful witness who has resisted unto blood.

Stephen is rapt with the glory of the vision and cares not for his murderers. He calmly says, "Behold, I see the heavens opened and the Son of man standing at the right hand of God" (Acts 7: 56). Jesus saw the heavens as he came up out of the baptismal waters. Now the Son of man stands by God's throne to greet the victor in his death.

It is a glorious transfiguration and intensifies the rage of the Jews. They lost all restraint. The Sanhedrin became a mob and with loud outcry rushed at Stephen and hurled him out of the city and began to stone him (ελιθοβολουν).

A Common Lynching

They were observing some of the forms of Jewish law at any rate in taking him out of the city and in stoning him for blasphemy. But all the same it was murder, a common lynching. No vote of condemnation was taken and the Sanhedrin no longer had the power of life and death. The Romans were not consulted. The Jews could represent it as an uprising of the people beyond the control of the Sanhedrin so that the Romans would let it pass.

Stephen is called "the witness" or martyr of Jesus and the same word is used of "the witnesses" (οι μαρτυρεζ, Acts 7:58) who now "laid their clothes at the feet of a young man named Saul," evidently the master of ceremonies, who is now having his revenge on Stephen for defeating him in debate.

These "witnesses" began the stoning as was their privilege. It was too dirty work for the nice young rabbi from Tarsus. They pelted Stephen as he gazed into heaven and said: "Lord Jesus, receive my spirit," as if glad to go. Then, bending his knees in spite of the rocks hurled at him, he prayed to Jesus, "Lord, lay not this sin to their charge" (Acts 7: 60).

He died with forgiveness of his enemies in his heart, this first martyr for Christ, as he sealed with his blood the testimony of his life. Stephen was faithful to the death. Was his witness in vain? It seemed so at the time. But God's plans work slowly, but surely.

7. THE FORERUNNER OF PAUL

"And Saul was well-pleased at his death" (Acts 8: 1).

There was little of cheer to the Christians in this situation. Besides, Saul at once set about to root out the pestiferous heresy of Christianity from Jerusalem. Like a wolf he ravished the fold and put men and women to death and drove others far afield. The taste for blood grew with the gratification, and Saul, like a war-horse, sniffed the battle as far as Damascus.

The cause of Stephen seemed lost and that of Saul triumphant. The apostles alone were left in Jersualem, though why we cannot tell. Was it that the friendship of Gamaliel still shielded them from the wrath of Saul, his pupil? Did their failure to come to the rescue of Stephen mollify Saul? Was Saul afraid of the twelve? At any rate the cause of Christ seemed almost annihilated as Saul swept on his victorious career.

And yet, when Jesus checked Saul, he told him that it was hard for him to kick against the goad. Thus we catch a light on these days of vehement victory when Saul fought to drown his own conscience. Stephen had left his mark upon Saul. Stephen, not Gamaliel, was to be the real teacher of Saul.

"Si Stēphanus non orasset, ecclesia Paulum non habuisset." So we may conclude. At any rate Saul, who caused Stephen's death, came to be the real successor of Stephen. Saul took up, expounded, and carried on the teaching of Stephen about the universal message and mission of Christianity. Saul will one day meet the finer hatred of Jew and Judaizer as he fights for a free gospel for all men. Stephen is vindicated in Paul.

Thus God wrought His will in spite of the wrath of man. Paul himself one day won the martyr's crown (στεφανος). No one, we may be sure, gave Paul a warmer welcome to heaven than Stephen, who could justly claim Paul as his trophy for Christ.

ONE GENUS, MANY SPECIES

There are elements in every large city which want to bring about a revolution, or who think they do.

Some of them are witless and some dishonest. Some are mistaken humanitarians and idealists. Some are covetous and grasping. Some are potentially murderous. Some are intellectuals who have thought much and not enough. Some are visionaries, outraged by sight of man's injustice to man.—*Chicago Daily Tribune.*

SCOTCH-IRISH CHRISTIAN WORKERS' UNION

Mr. Walter Duff, Bible teacher and evangelist, who founded this union in 1898, desires the names and addresses of its former members to be mailed to him at Gladstone, Ore., promising to send them its monthly paper. To accommodate him and them we are inserting this paragraph.

D. L. Moody's Theology

A Finger Post for Christian Workers

By Rev. James M. Gray, D. D.

This is the substance of an address in London, England, in 1912, given at a breakfast tendered the speaker by a company of ministers, missionaries, religious editors and other Christian workers at the invitation of the Revs. F. B. Meyer and J. Stuart Holden. It was repeated at a graduation occasion of The Moody Bible Institute held in connection with the Annual Convention of the Cook County Sunday-school Association on April 18, 1912, and subsequently printed in pamphlet form for general distribution. The call for a new edition led to the suggestion that it be first reprinted in the magazine, in compliance with which liberty has been taken to omit certain local references and to make a few other abbreviations.—Editors.

I DEEPLY appreciate the distinction you have shown me, and accept it as tendered to the memory of D. L. Moody, the founder of the Institute now called by his name, and whose memory is as fragrant on this side of the water as on my own. It will therefore cheer his friends to learn of the blessing on the Institute since his departure "out of this world unto the Father," for "his works do follow him."

* * *

It is a joy to say that the same spiritual unction and glow, and the same evangelistic fervor that characterized the Institute in D. L. Moody's time, does so characterize it still. Dr. F. B. Meyer observed this during his last visit among us and was gracious enough to speak of it in a public address. It can be referred to without egotism, since the whole faculty would agree that it is explained not more by anything which they do, or teach, than by the lives of the students themselves. The latter are thoroughly converted to Jesus Christ ere they come to us, or they would not come; they experimentally know the Holy Spirit, bringing His presence with them when they come, and leaving its aroma after them when they depart.

Mr. Moody's theology is still the basis of the work. He had not the learning of the schools, but who shall say that he was not taught of God? His theology had four cornerstones, or, using the figure of the human body as typical of the Church, the four parts of his theology represented the brain, the heart, the lips, and the hands and feet of the Church.

I

The brain of his theology was the grip he had on the authority and integrity of the Bible as the Word of God.

Whistler, the great artist, once criticized a pupil, saying her work would never do.

"Why," she remonstrated, "you told me to paint as I see."

"Yes," was his answer, "but you are seeing as you paint."

Round Top, Northfield, Mass.

As a preacher, Mr. Moody would not have satisfied the artist, because he preached what he saw in the Bible and not what he saw in his mind.

His belief was that the very words of the autographs, or the original Scriptures, were inspired of God, and the Institute still maintains that truth. In some quarters it is considered unscholarly and *passé*, but we are not moved by opinions that have nothing better to support them.

On my present voyage across the ocean I read a book just published by an English scholar, the author of *The Latin Gospels in the Second Century*, who, during the past fourteen years has seen and handled nearly all the earliest Greek and Latin manuscripts of the Gospels, which Europe possesses. I mention this merely to show that he has a claim to modernism as well as scholarship, while in a footnote on one of his pages he says: "Every word in the autographs was plenarily inspired by the Holy Ghost." And again, "Of the verbal inspiration of the original documents of the prophets and evangelists, the church of Christ has never had any doubt."

I do not know whether any of my hearers have lost their grip on this precious and fundamental truth, or whether any have yet to grasp it, but I plead for its acceptance by every minister and Christian worker. It is revolutionary in the life that has come to appreciate it for the first time. The reverence and dignity it assigns to Holy Writ, the importance it bestows upon it in one's thought and preaching means a definiteness and authority of utterance which is the greatest need of the world today, and it also means a fruitfulness of ministry which no other cause can similarly effect.

Mr. Moody's Home at Northfield, Mass.

II

The heart of D. L. Moody's theology was his conception of the atonement of Jesus Christ. It was always said of him that he preached the love of God, in which frequently he was compared with Mr. Finney, who preached the law. But while this was so, that love was always focussed upon the Cross. Mr. Moody never minimized the lost condition of the natural man, nor the need of the new birth, nor the eternity of future retribution; but the truth foremost in his thought was that "God was in Christ reconciling the world unto himself," and had given to him "the ministry of reconciliation."

Happily there is a kind of renaissance of this blessed doctrine in the present day, contributed to very particularly by Professor Clow, of Glasgow, in his clear and searching book, *"The Cross in Christian Experience."*

There is a sentence or two which he employs, so characteristic of Mr. Moody's preaching that I quote them: "The atonement," he says, "is something to be *received* by man. Men often think, and sometimes say, that if they repent, and come to God with confession of their sin, He will be reconciled to them. But that is not the gospel of Christ. God is reconciled to you, whether you are reconciled to Him or not. It is one thing for God to be reconciled, it is one thing for God to have forgiveness waiting for a man and another thing for man to receive that forgiveness and so be reconciled to God. The reception of the atonement is what is wanted on our part."

How faithfully, clearly, lovingly, and forcefully, did D. L. Moody proclaim this truth! What a benediction to have heard his sermons, oft-repeated, on "Grace" and on "the Blood"; sermons which I first heard in my early youth, and which brought to me the new experience of tears in listening to a preacher.

But, my brethren, if this *be* the truth, what message for the preacher is comparable with its infinitude of wealth for this, or any other period of human history? How can we fritter away our strength on secondary things, when this primary fact should practically fill the horizon of our thought? We thank God that The Moody Bible Institute emphasizes it in all its teaching—emphasizes the Cross as at once the condemnation of men and the power by which they may be lifted to a higher life.

III

The lips of Mr. Moody's theology may be

said to be what he experienced and taught concerning the enduement of the Holy Spirit.

The story of what may be called the second great crisis of his spiritual life is well-known, but an occasion like this gives an opportunity and a reason for repeating it. He had been a Christian and a Christian worker for many years—indeed for him to be a Christian and a Christian worker were one and the same thing. But now he had relinquished his business connections and become a lay pastor of the largest mission church and superintendent of the largest Sunday-school in Chicago. Souls were being converted at every meeting, and yet two good women, not members of his mission, and one of whom still lives and prays, were in the occasional habit of attending his Sunday evening meeting, and praying while he preached. Sometimes at the close of the meeting they would say to him: "Mr. Moody, we are praying that you may receive the enduement of the Holy Spirit." As he himself related the circumstance, he felt annoyed that they should think it necessary for them to pray for him instead of praying for the people. But their godly persistency won in the end, and he asked them to show him in the New Testament the truth they were insisting on, which they did.

Mr. Moody was an eminently wise and practical man, and no sooner had he discovered the new and deeper blesisng that God had for him, than he began to seek it in prayer. "I was crying all the time," said he, "that God would fill me with His Spirit."

Sir Ernest Tritton said to me that he once asked Sir George Moore,

"What do you think of D. L. Moody?"

"I'm glad he's not in the silk trade," was his reply.

So smart and keen a mind had Moody, so energetic, practical and well-balanced, that had he been in the silk trade, he would have been a close competitor. But it was this sane and sensible man who never pursued a fad, and never was carried away by any fancy, who thus bore witness to his own experience:

"One day in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love, that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world —it would be as the small dust of the balance."

We speak of Mr. Moody's great work in Great Britain, followed by that in the United States, but it was after this crisis that that work was done. The tens of thousands of souls who owe their salvation to his ministry on these two continents, may offer their adoration to the Lamb for what He did to D. L. Moody on that day.

And yet Mr. Moody was never carried off his feet by this, and never lost his head, to use a current phrase. In this, as in other matters, he was a steadfast witness to the fact that God hath called us to "a sound mind" (2 Tim. 1: 7).

With gratitude to God we can say that the Institute he founded believes in the Holy Ghost.

IV

The hands and feet of Mr. Moody's theology were the desire he felt and the efforts he made to save souls. "Of late my earnest prayer to God has been that He would help me to save more, and I can not tell you how wonderfully He has answered my prayer." Thus he wrote about 1876, and thus he might truthfully have written until the day he was stricken down.

He never allowed himself to be side-tracked in the pursuit of this aim. There were problems in his day as there are in ours—educational problems, social problems, civic and economic. Perhaps they were not so general or so tense as now, but they were present and pressing for all that; and Mr. Moody was too prominent a man, too influential, too traveled and too sympathetic with his kind, to be unmoved by them.

But this one thing he did, by all means he would save some. He knew that you might clothe men, and feed them, and educate them, and better their environment in every way, and yet leave them "dead in trespasses and sins." And his mission was to "take men alive," in Trumbull's happy phrase. When new hearts are given men, they soon make a new environment for themselves, and D. L. Moody was not a man to waste effort on second causes.

"You say, 'Can't we improve the dwellings of the poor?'

"Yes; God help us to do it," says Dr. Campbell Morgan, "but one of the best ways to do it is to improve the man that lives in the dwelling."

Mr. Moody's spirit in this regard is well described by an anecdote. One day he was ascending the steps of the hotel at Northfield, and observed a stranger sitting on the piazza. With his accustomed abruptness, he said to him:

"My friend, are you a Christian?"

Not relishing the question, the stranger straightened up, and replied:

"What do you think?"

"*Not red hot*," said Mr. Moody, and passed on.

"Not red hot." The difference between Mr. Moody and the average Christian is well expressed in "red hot." He was "red hot" along gospel lines, "red hot" for salvation, "red hot" to win men to Christ. Therefore he let ques-

Mr. and Mrs. Moody's Graves, Round Top, Northfield, Mass.

tions of mere social service alone. The world could take care of its own business, and do it well. There were a thousand people interested in humanitarian projects to one that would save souls, and he would be that one. He believed in social service, but in salvation first. To reverse the order in his mind was to put the fruit before the tree. Social service that does not spring from the new birth can be only a worldly thing.

But "He that winneth souls is wise," and D. L. Moody's wisdom is seen in the result, the earthly result, even after so long a time. A day or two ago I received a letter from the founder of Mr. Fegan's Homes in which occur these astonishing words: "It may interest you to know that I do not see how rescue work on evangelical principles could have been maintained during the last thirty years or so, but for the sympathy and help of those who were either converted to God, or yielded themselves in fuller consecration to His service through Mr. Moody's ministry in our country." "This feeling was shared," he adds, "by Dr. Barnardo, Miss Annie Macpherson, Mr. Quarrier, and those who have passed on before" to the church triumphant above; and is shared at present by many heads of missions, and other organizations, who still remain on "active service within the church militant below."

As further substantiating this testimony let me add that the day after my arrival in London, an experienced newspaper man "interviewed" me, who in the course of his remarks, said: "There is not a Sunday in this country that Moody is not quoted in the pulpit, on the platform, or in the preaching on the street corners. *And, drop out the leaders of Christian philanthrophy in London that are Moody men, and you drop out the backbone of that philanthrophy.*" A resident of Glasgow told me the same thing about that metropolis. What stronger testimony could we desire that saving the souls of men is the greatest of all labors? This is the source and the life of social service. It is for this that the Bible Institute stands.

But there was one great incentive to Mr. Moody's ministry, the pervading life of his theology which faithfulness requires me to mention, namely, the hope of the coming of the Lord—His personal and visible appearing. He set no dates for His appearing. He never speculated about it. He did not undertake to teach prophecy. But he was looking for His coming every day.

As he was walking one evening towards the Auditorium at Northfield in company with a friend, he sat down on the grass at Round Top, to rest. Looking out over the beautiful summer landscape spread before them, gilded with the glory of the westering sun, he said, as his son reports him in his biography:

"I should like to be here when Christ comes back."

His longing was not gratified during his life, but his body rests there, awaiting the voice of the archangel and the trump of God.

May we follow the example of his faithfulness, and be a sharer in the reward of that day!

THE NEW CHINESE BIBLE

This Bible to be known as the Revised Mandarin Bible, and ready for publication, has cost the Bible Societies $132,000 Mex., without counting the additional amounts paid by missionary societies in salaries to their missionary translators assigned to this work. All this before the first paper, now abnormally high, had been bought and the first type set!

The new version will be printed in China, and hundreds of orders from all parts of the country are waiting to be filled as soon as the first copies come from the press in February, 1920.

Reminiscences of D. L. Moody

By John W. Langston

Mr. Langston is in the printing business in Chicago, and on request dictated these few incidents about Mr. Moody for this issue.—Editors

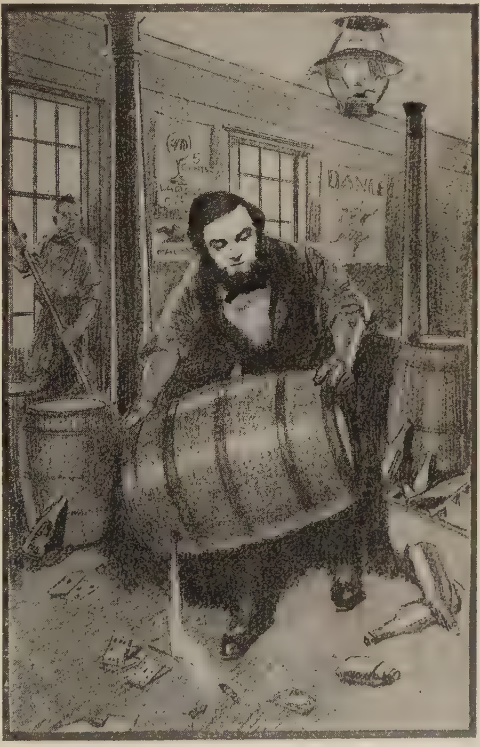
IT was on a Saturday afternoon, when there was a knock at mother's door.

Answering the knock, she found a young man there who said his name was Moody, and that he was organizing a Sunday-school, to open in North Market Hall the following day, and he wanted to know if she had children old enough to go. Mother replied that she had two, and that she would get them ready for the three o'clock Sunday-school the next day. Mr. Moody promised he would call for them.

On the following day he came to the house, and with him was a bunch of youngsters in the neighborhood of thirty to forty. Mother had us ready, and we went over to North Market Hall, where Mr. Moody had the room all prepared.

North Market Hall was located where the Criminal Court Building now stands, facing on Michigan and Illinois Streets. The lower floor was used as stalls for the sale of meats, fish and vegetables; upstairs, at the north end, was the police station, and at the south end a large vacant room used for meetings.

Mr. Moody had secured permission to use this room every Sunday afternoon at three o'clock. It was used for dances frequently on Saturday nights, and he had to go there after the dance was over, or early Sunday morning, to sweep and clean up the room so that it could be used for the Sunday-school.



Mr. Moody Cleaning Up Hall for His First Sunday-school

As I remember, chairs were used for the classes, and after the school had been established a while, Mr. Moody secured silk banners and placed them on poles that were attached to the backs of the chairs. They were lettered "Little Gleaners," "Precious Jewels," etc.

Lincoln's Visit to the Sunday-school

The Sunday-school was started in this small way, but grew to quite large proportions, and Mr. Fauntleroy became interested in the work and was made superintendent with Mr. Moody.

I remember little about the school and what was done, except what mother tells me. She said that when Mr. Lincoln was elected President, going to Washington on his way from Springfield, he stopped over in Chicago and was there over Sunday. Mr. Moody, learning of his presence in the city, went at once and invited him over to speak to the Sunday-school; and Mr. Lincoln came and on that afternoon spoke to the school. I do not recollect, and mother does not say just what his talk was, but there was a large crowd there that afternoon. It simply shows Mr. Moody's zeal in trying to build up the work and in getting attractions. He carried on the Sunday-school until close to the opening of the war. Not having a place for evening meetings through Mr. John V. Farwell's help a store on the south-west corner of Dearborn and Michigan Streets was secured.

When the war began, the room that had been used for the Sunday-school in North Market Hall was used for the army as an arsenal and recruiting station, and Mr. Moody had to give up his Sunday-school there. He later went into the army and became chaplain and continued in that position to the close of the war.

Then on his return he became interested again in the work, and mother, who had been converted at one of his meetings in a place we called the "Little Rag Shop," took an interest in the work also, and frequently Mr. Moody would come in, and he and mother would pray together about the work. One day he was especially burdened, and he said, "Sister Langston, we must have a church. Now let's pray earnestly that God will send somebody along that has money, to help us start." And they prayed earnestly and he went away very hopeful. In an hour he returned and had a check for $500. He drew the check out of his pocket and said, "Sister Langston, we have $500 for our new church."

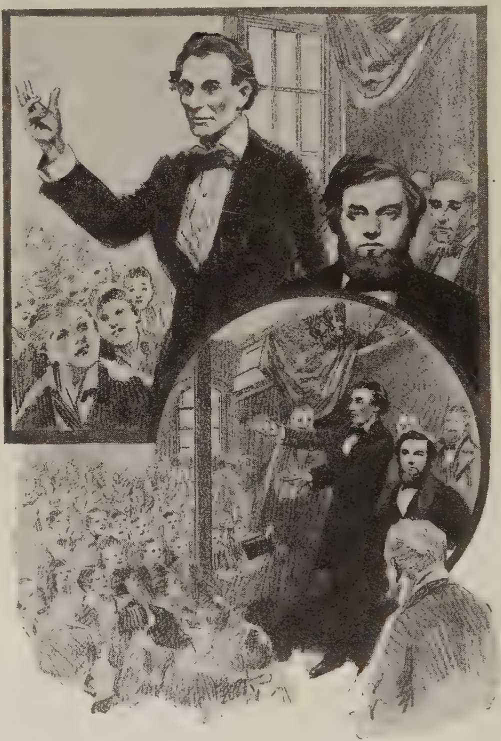
And mother said you never saw a man so happy and joyful as he was then.

Well, that was the nest egg for the church that later was built on Illinois Street near Wells. When the church was built they organized with a membership of twelve, mother being one of the twelve,—the only woman of the charter members.

Harry Moorehouse was there for a time, as one of Mr. Moody's co-workers, also Mr. Needham, P. P. Bliss, Mr. R. S. Thane, Major Whittle, the two Mrs. Abbotts, and others. The work increased until there was a large membership both in the Sunday-school and the church.

Romping With the Children

To speak further of his enterprising and zealous work, I might say that he would go around on Saturdays and get a large number of the children into a store that was just next to North Market Hall, and interest them in games, playing with them in all the games, and romping for an hour or so. Then at the end of that time, he would get them all quiet and would tell them about our Saviour. After his talk with them he would line them up in single file, and as they passed out they would be given bags containing candy, popcorn, apples and cake. This was carried on for quite a long time, every Saturday. At the annual picnics, there was no boy or girl that took greater interest in the romping and the games than Mr. Moody. He would play tag. He would get into the thickest of the fun, and usually when it came time for his return that night his black alpaca coat was in shreds, and sometimes there wasn't anything left of it.



President Lincoln While on His Way to Washington Visited Moody Sunday-school

While the work was going on at the Illinois Street Church some members who disliked Mr. Moody's methods arranged for a secret business meeting and planned to get Mr. Watts de Golyer in his place. Through some who had been notified to attend, Mr. Moody was made acquainted with the condition of things and immediately went about amongst his friends notifying them of the trouble; and when the matter of making a change came up in the meeting, there were enough of Mr. Moody's friends there to vote it down.

One Sunday Mr. Moody announced that he was going to sing a solo at the Friday night meeting. Everybody began to laugh the moment he announced it. "Well," he said, "if you want to hear me sing, you come on Friday night." Mr. Moody could not sing a note. On Friday night there was a large crowd who had come expecting to hear him sing. He got up and said, "I announced last Sunday that I was going to sing. Now you just listen." And he picked up a song book and read off a song. Of course they were disappointed in not hearing him sing, but it was a physical impossibility for him to sing a note.

A Famous "Anniversary"

One day Mr. Moody said to Mr. Fauntleroy:

"Fauntleroy, let's have an anniversary."

"But Moody, we haven't been here a year yet."

"What difference does that make? Let's have an anniversary."

"Why," said Mr. Fauntleroy, "you can't have an anniversary unless you have been here for a year."

"Well, I want an anniversary. You take care of the singing and I'll get the speakers."

On the following Sunday they had a lot of people at the anniversary before they had been there a year.

Mr. Moody was tireless in getting up plans to get in new scholars, and he announced that the boy or girl who brought in the largest number of scholars for the following two months would get a lamb. There was a great deal of interest shown. The boys and girls worked hard, but the lad who brought in the largest number was young Goodrich, and Mr. Moody had a picture of Goodrich and the lamb taken together.

One of the converts at Mr. Moody's meetings was a minstrel. After his conversion he would come to meetings and play his banjo. He had a wonderful way of playing chimes on it, so that they sounded just like church chimes.

Charlie Morton was standing on Clark Street one day and Mr. Moody came along and said:

"Say, do you love Jesus Christ?"

"Why, I don't know anything about Him."

Mr. Moody at once began to tell him about

Christ, and brought him to the church, and he became a Christian, accepted Christ; and, as he had no place to go, Mr. Moody took him into his own home. At that time, Emma Little, the organist of the church, was living at Mr. Moody's home. An attachment sprang up between Miss Little and Mr. Morton, and last year I attended their fiftieth wedding anniversary.

The Irreverent Goat

A little later when Mr. Farwell was east, he called in to see Mr. Moody at Northfield—his first visit there—and Mr. Moody took great interest in showing him about the place, the buildings, and his fine stock.

As he was going around the premises, he came to a stile. Mr. Moody said, "Sit down there a minute, Farwell, I want to tell you a few things about the work here." Farwell sat down on the stile; and just behind him, in a vacant lot, was a prize goat. Mr. Moody kept Mr. Farwell's attention, telling him of the plans he had. The goat saw Mr. Farwell sitting there and received it as an invitation; and without his knowledge, ran and butted him squarely, so that Mr. Farwell went head over heels. Moody was convulsed with laughter. He was so hilarious over it, that he could scarcely say anything. This I learned through Mr. Thane, who told me that a little later he went up to Northfield, and Mr. Moody took him around the same way, and said:

"Thane, sit down there, I want to tell you something."

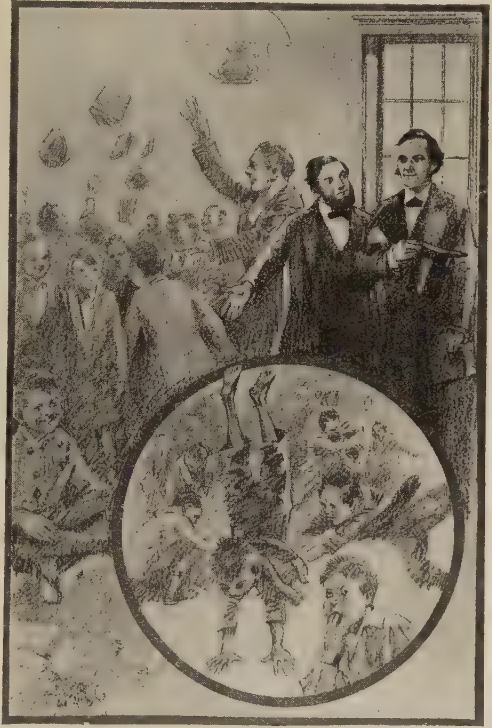
"O no, I don't think I care to," Mr. Thane said.

Mr. Moody said, "Did Farwell tell you about it?" And then he burst into laughter again. Mr. Thane said it was the most comical thing he ever witnessed.

Church Bazaars and Dedications

We had a bazaar after the church was completed. The members of the Sunday-school and the church just begged Mr. Moody to let them have a bazaar. While he was not entirely in sympathy with the plan, he gave his consent, and a splendid bazaar was gotten up; but, as in many churches, it created ill-feeling and jealousy among the members. When it was over, Mr. Moody said never again would he permit a bazaar or an entertainment of that kind held in the church he had anything to do with. He said the way to raise money to pay off church debts was to give it personally and prayerfully, and not have the women work themselves to death and become dissatisfied with one another.

When the Moody church was finished, it was announced that on a certain night it would be dedicated. The place was crowded, both aisles and steps. After the opening devotional exercises, Mr. Moody came to the front of the platform, and in his characteristic way, said, "Folks, you have come here tonight to see this church dedicated. Now, nearly five thousand dollars are needed to pay off the building debt. I just want to tell you that if you expect to see this church dedicated tonight, you will be disappointed unless this amount is paid up. Now, if you want to see this church dedicated, go down into your pockets and furnish this money that is needed. I want you to go about it prayerfully, and I am going to send the ushers down so that every man and woman and child may have an opportunity to help in this work. If we don't raise the money, the church will not be dedicated tonight, because I don't believe in dedicating to the Lord something that don't belong to you."


Mr. Moody Nominated John V. Farwell for Superintendent of the Sunday-school and He Was Unanimously Elected

The ushers went all through the audience and took up the offering, and when it was counted there was more than enough to pay off the indebtedness, and when Moody announced that they would go ahead with the dedication, everybody was happy.

Another Kind of Dedication

Mr. Moody was going down Kinzie Street one day, and he saw a banner over an empty store, which said, "Grand Opening, Saturday Night." He went in where the carpenters were at work making alterations and asked the man in charge if he was the proprietor, also if there was to be a grand opening.

"Yes," he said.

"I'll be glad to come," Mr. Moody said, "if I may."

"Why, yes, glad to have you," the man said.

"Can I bring a friend with me?" Mr. Moody then asked. Of course the proprietor said, "Why, surely you can."

Saturday night Mr. Moody went there, and the place was crowded. The saloonkeeper was back of the bar, and Mr. Moody walked up to him and said,

"Good evening, you see I'm here."

"Yes, where is your friend you said you would bring?"

"I've got him right here," and he pulled out his Bible.

The man said, "We don't want anything of that kind around here."

Mr. Moody said, "I would just like to say a word or two to the men."

"Well, we can't have anything of that kind here. It's impossible. We have opened up a saloon and it's going to be a respectable place, and I want you to remember that. We don't care to hear you."

"Just give me a minute's time," and Mr. Moody started in to tell them about Jesus Christ, and one by one the men left the place, until the only man in the place was the saloonkeeper.

The man said, "You have broken up my business. What right have you to come into this place and do such a thing as this?"

Mr. Moody said, "I came here for your best interests. Do you love Christ?"

The man said, "I don't know anything about Him."

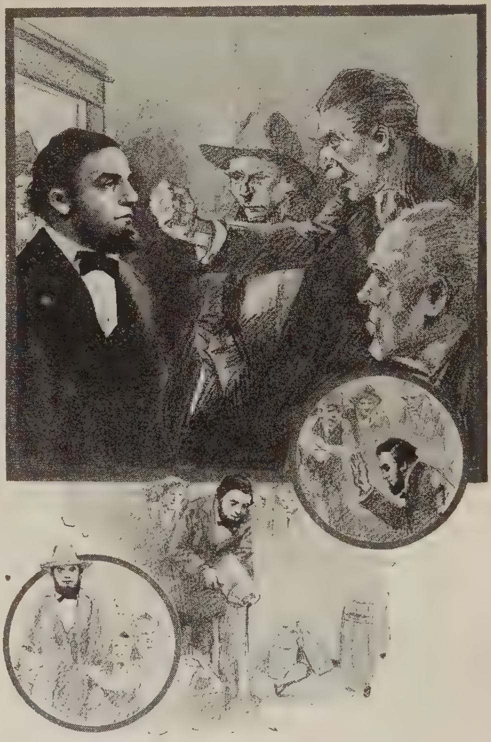
Then Mr. Moody began to talk with him, and the man relented, and said:

"Look at me. I've got consumption and I haven't got much time to live, and I can't work at heavy work. I had a little money and was starting this business, and how else can I get along? I don't know where to go nor what to do."

Mr. Moody said, "If you will close up your place, I'll find you a position so you will not have hard work, but it'll be the kind you can do."

And the man said, "If you promise me faithfully that you will find me a place, I'll give it up. I don't like the business, but I didn't know what to do to make a living."

Mr. Moody said, "I'll promise you I'll do this."



Mr. Moody Breaks Up "Grand Opening"

So the man turned out the lights, closed the saloon, and the next morning Mr. Moody found him a place.

The man had tuberculosis and was very weak at the time, and grew worse. After a time he had to give up the place Mr. Moody secured for him, and was confined to his bed, and kept steadily growing worse, but he accepted Christ before Mr. Moody got through with him. Before he died, he thanked God, and Mr. Moody also, that he had found Jesus Christ.

I can never forget Moody's sermon on the Prodigal Son, how he pictured the boy coming up the road. "Long before the father could tell him by his face, he knew by his very gait that he was his long lost son." Wasn't that a fine, homely and sensible thought?

OPIUM AGAIN CURSES CHINA

It is disheartening to learn that the opium curse, which it was hoped had at last been lifted from China, is settling down upon her again, though now from another quarter. The devastating traffic which Britain forced on China to profit her Indian merchants, and which was stopped with infinite difficulty, has now been resumed by Japan for her own enrichment. It is reported that through the ports of Manchuria and Shantung which Japan controls, and from Formosa, she is introducing, largely through her own postoffice, which has branches in all leading cities, tons upon tons annually of opium and morphine. These are passed as military stores, which are not subject to inspection. The manufacture of morphine goes busily on in Japan and Formosa, and opium is being cultivated on a large scale in Korea. Japanese drug stores and medicine peddlers all over China do the retail work. Champions of the former crusade against the iniquitous business are girding themselves to attack its new manifestations. With the preoccupation of Western nations in the war's affairs, it is hard to get the attention and to stir the protest of the civilized world against this wickedness. Yet it seems incredible that the opium octopus should be allowed once more to fasten its tentacles on poor China.—*Missionary Herald.*

His Loving Hand

A Testimony to Divine Guidance

By Caroline E. Waite, Binghamton, N. Y.

I

THE subject of the Lord's guidance so frequently causes inquiry from Christians that, in spite of the fact that counsel and testimony are constantly appearing in print, one may venture to add a further word in that direction. The different instances illustrate the various methods by which leading is manifested. May the personal character of the narrative excuse the many personal pronouns.

One afternoon I was calling upon members of my Bible class. All those on a certain street had been visited excepting Mrs. McV—, at number 94. She was a Christian, and hardly seemed to need a visit so much as some others who were not Christians, and therefore I started toward another street. But number 94 drew me. I reasoned against it, but the drawing was too strong, and I went to that house. To my surprise, her husband, whom I had never before seen, was at home, and was just waiting for some one to show him the way to Christ. When, later, I used to see him at the Lord's table, I often thought what it would have meant had I failed to obey the Spirit's guidance in urging me to go that day.

II

Again, there was a tremendous struggle against a great temptation. Though I fought and prayed, there was no victory. One morning I walked the floor for two and a half hours, praying for deliverance. At last, clear and plain, the message came, "Your answer is coming in the eleven o'clock mail." I heard no audible voice, I saw no vision, but in some way which only the Lord understands, those words were made real to my soul.

Without delay I put on my hat and went to the post office, and as I waited for the sorting of the letters, one envelope, orange-red, appeared in my box and only one. I had no doubt that it contained my message, and on opening, it was found to contain the reservation for a room at a conference, for which I had made application so long before that the fact had almost been forgotten. But I now knew that to that conference I must go. I expected that a particular individual would be there through whom my deliverance would come. That person was not there and the deliverance came through another, but the Lord knew how to tell me the thing He wished me to know.

III

My health broke, and I resigned the position I then held in The Moody Bible Institute. In His tenderness, that very week the Lord sent me an invitation to Africa, to work in connection with Dr. Andrew Murray's schools. For a year and a half I was laid aside, but during that time I knew that probably the position in Africa awaited me.

Restored health at last impelled me to begin to think of a position and within two weeks an envelope from the African correspondent was put into my hands. Before opening it I knelt and asked that it might contain my Father's will for me. It repeated the invitation.

Now see how circumstances—not an inward voice this time—guided. I went forward, making tentative plans, but still not wholly decided. I had been asked to accompany a Miss D—, who was returning to Africa in June. There were points not clearly understood which she could make clear. I went into the matron's room of The Moody Bible Institute, and the assistant matron came in (for a moment only), but in that moment I remarked, "I wish I could see Miss D—. Then I should know much better what I ought to do."

That evening, the assistant matron appeared at my door, asking,

"Did I not hear you say that you wished to see a Miss D—? I have just shown a Miss D— to the room over yours."

"Not Miss D— from Africa!"

"Well, I heard her say that she sent Miss Doyle to Africa." It did not take long to mount those stairs and introduce myself to the astonished Miss D—, who had heard nothing about me, or the plans for my going with her.

"Then what sent you to the Bible Institute today, of all days of the year?"

It appeared that there had been an accident which compelled her, unexpectedly, to spend Sunday in Chicago, and she thought it a good opportunity to visit the Institute, where she had never before been, though she had spent over a year in the city previously.

"It is one of the Lord's accidents," I said, earnestly.

She explained the obscure points in the letters I had received, and helped clear the atmosphere in many ways, even to going through my wardrobe and telling me what to take and what not to take.

Note that had not the assistant matron been in that room at the exact moment when I spoke, I should either never have known of Miss D—'s presence there, or, perhaps, have learned of it too late to be of service, for that was Saturday evening and she left the house before breakfast on Monday. Did not He who guides our steps send her there the very moment when I needed her?

After reaching Africa I told one connected with the work that I was so sure that the Lord sent me that should He see fit to lay me flat on my back with illness I could still not doubt.

IV

Years passed, and, invalided home, the committee under which I was working required a doctor's certificate before permitting me to return to my work. At last it was sent. Almost immediately health broke again.

A conflict followed. Was it honest to go forward, leaving them under the impression that health was restored? On the other hand, had the Lord permitted this later break to test faith? The inner voice seemed to say, "Go forward."

At each place where I visited there was a break. A deeply taught Christian, with no personal interest in the matter, was asked to pray and report the result. After some days, she said, "The only word I can get is, 'Go forward.' "

Even in London, I broke again, and I there received a letter, which, had it come before I left America would have seemed sufficient cause to prevent my going forward. After entering my work another break came. Yet, once on the field, the reasons why I was needed there just at that crisis became apparent. I knew I was where He wanted me.

But, after four years, indications showed that my work was done, and one night, on going to bed, I placed my clasped hands behind my head, and saw, as in a photograph, what was to be done. I was to resign, and four lines of action for the good of the school were to be followed by the committee. My resignation was written next morning before going into class. The committee have not yet seen the wisdom of those lines of action, but I know that they were His will as truly as was my own.

Dear child of God, He guides in different ways, but He guides truly the one who yields all to His will.

Missionary Life in East Africa

By George W. Rhoad

A Talk to the Students of The Moody Bible Institute

OF ALL people in the world the hardest to talk to are theological students in Bible institutes and seminaries.

To come from a land where you have been seeing black, and hearing black, and thinking black and talking black, and then find yourself in a company like this, calls for courage. After one has prayed God with earnestness to help him forget English, because it is constantly hampering him as he tries to learn a language

View of Theodora Hospital, Kijabe, British East Africa built up on different principles and ordered in different ways, you can appreciate something of the difficulties he feels when he comes back to a land that was once home.

Lessons from Jericho's Fall

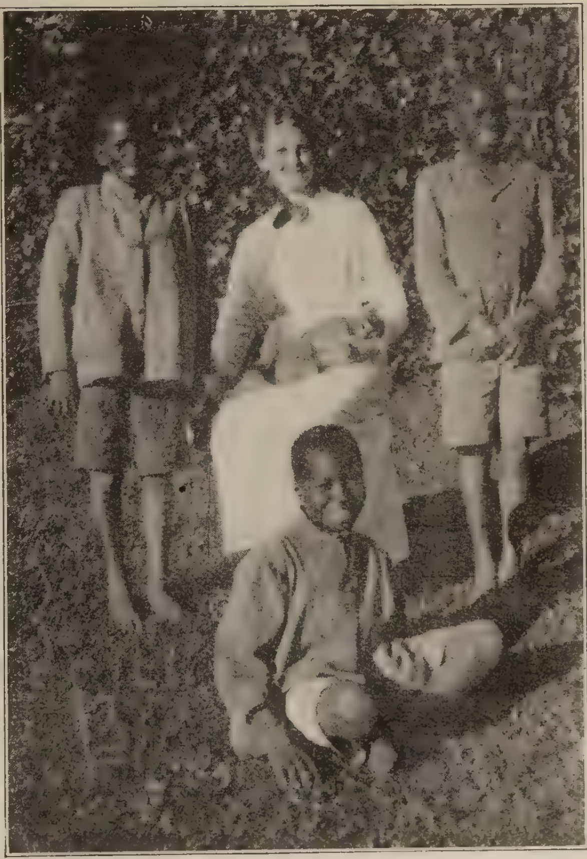
I thought this morning that I would speak of the falling of the walls of Jericho.

From whatever angle you look at Africa it pictures itself somewhat like this walled city that stood there with its mighty bulwarks, around whose strong walls were myriads of able bodied men howling down upon those weak Israelites their derision.

Joshua, mighty man that he was, walked about that city, studying it from every point, studying out the places where he might most effectively have an entrance. And as he went about, there met him One whom we need to meet as we walk about this land of Africa and face it as one of the largest challenges that has come to the Christian church in recent years.

God had displayed His grace and power in marvelous ways when He led the Israelites across the Jordan, but they are now starting out for further conquest; and to whatever plain God has led us, He simply means that from that point He shall lead us on.

I am quite sure that some of you this morning are standing before your Jericho. If my conferences with a dozen and more of the students here these past days has taught me anything it has been this, that God has presented to many of you the marvelous opportunity there is to prove the sufficiency of His grace and the effectiveness of His Word in breaking down the powers of evil that are in the heart of that dark continent and have been withstanding all these years the approaches of the gospel. They are being constantly re-enforced by Mohammedanism and thus presenting an added difficulty. Every year we tarry, every moment we stand in indecision, means that the evangelization of Africa is becoming more and more difficult.



Diamonds in the Making—Miss Bessie Lovell (Center) a Trained Nurse, Sends this Picture From Kijabe, British East Africa

To Livingston's Grave by Auto

God has marvelously opened up that land. You can go to the place where Livingston died, by automobile. You can go into the heart of the dark continent and hardly sense that you are outside the States, and with more comfort than I have traveled through some sections of these States here. There are splendid railways and excellent means of travel. You can come in from the east coast on the Congo Railway, and within forty-eight hours find yourself among people as inky as door knobs. You can take a trip down the Nile and find yourself in just a few hours amongst tribes that have never once had the opportunity to hear of Jesus Christ. Coming in from any side, east, west, north or south, you are confronted with a solid block of heathenism that challenges the devotion of each of you who looks up into the face of God.

I believe the largest call that comes to a student during his study days is the call to a careful survey and study of the field through every opportunity in the library, through the periodicals and through the speakers that come here from all over the world.

Are you a Joshua going about your Jericho this morning? In your going about, have you ever met with a Mighty One, the Captain of the Lord's host? I think of Joshua standing there that morning and looking into the face of that Mighty One who appeared before him, saying, "Who are you for?"

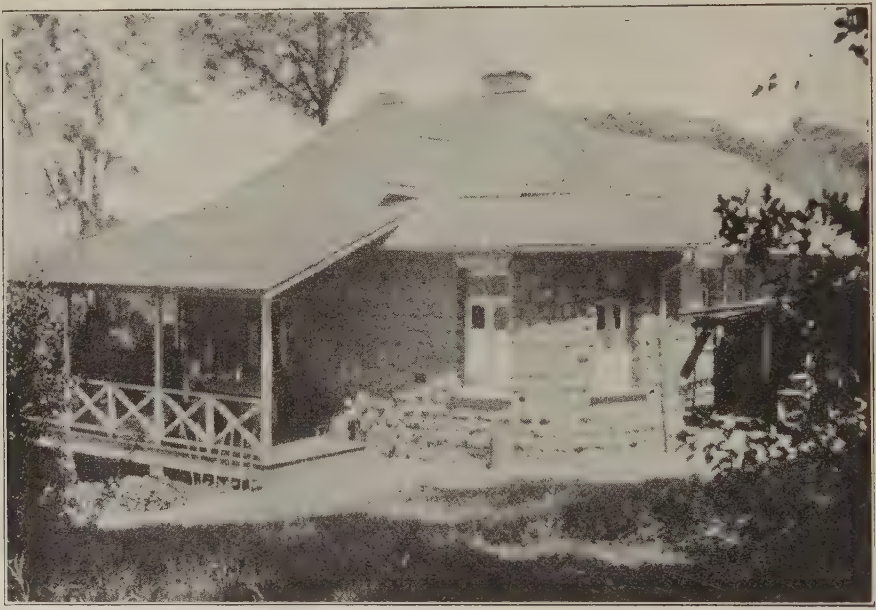
That mighty Captain said, "Well, hold a minute Joshua, it isn't so much who I'm for, but who are you for? As Captain of the Lord's hosts, am I now come."

The measure of a man is not the firmness of his backbone but the yieldingness of it. Joshua falls upon his face and says, "What saith my Lord unto His servant? What saith my Lord unto His bond slave?"

Joshua takes the place that sooner or later all of you must take. And in the face of that great need you must say, "What saith my Lord unto His bond slave?"

Wide Stretches of Opportunity

I had an interesting conversation some hours past with a young man who was convinced that the only need in the world was a little country district somewhere out in the States, a few miles intervening between it and the next preacher's charge. He was sure that was the most needy district,—about five miles square, it did not have a missionary!



Operating Room of Theodora Hospital—Splendid Equipment but at Present Without a Physician—Who Will Go?

I can find you districts in Africa where you can look until your eyes get tired, and where you can walk for days and nights and not get into any other man's parish. Where this man would find one hundred, I can find him one hundred thousand that have never once had an opportunity of hearing about Jesus Christ.

Jericho is before us, and there is that solid block of heathenism confronting us and saying, "What is your attitude toward that Captain of the Lord's hosts? What is your attitude to Him who for you shed His blood? What is your attitude of heart toward Him in the light of that great need?"

Colonel Roosevelt's Good Turn

It has been marvelous how God led to the opening up of that country. When a few years ago Colonel Roosevelt came over there, amongst the many things that he said and did, I think the best was that he communicated with the Belgian government about securing for the Africa Inland Mission, which I represent, permission to enter into the Belgian Congo. Being an interdenominational society they were granted that permission, and the way is open to whatever interdenominational board desires to go there and evangelize a section which has been closed to denominational missions. We are waiting very eagerly to hear of Mr. Hurlburt having stepped over the borders of the Belgian Congo into the French Congo, and then we shall have faced one of the most difficult problems that has ever come before missionaries who would strive to call out of Africa a people for His name.

Getting the Language

I wonder whether you sense what it means to be a witness for God, and to make your gray matter get scrambled, not over theological propositions but such as confront one when you face a people whose language no one knows and who have never had the opportunity to hear anything concerning Jesus?

I am persuaded that as truly as I placed this challenge the last time I was here, seven years ago, and a little black-haired girl accepted it and responded during an interview in the library, so some of you today will accept it. That young woman went with us out to the field, and she was called my second wife! She has survived it, and the natives know better now; but that girl came out with me, studied with me in those early days, when I was privileged to teach her the language, and during the last five years she has sat at my left and my wife at my right and we have been enabled to complete the translation of the whole of the New Testament.

Christ said, "If two of you shall agree as touching anything,"—even the most difficult thing you can find in a heathen language, "it shall be done." There she plowed with me through all those translations, and here is a little Gospel of John that only recently went through the press. The rest is still in manuscript.

Some of you will go out and perhaps under less promising conditions than those with which we met, will have to grapple with some of those seven hundred languages that still need to be reduced to writing.

The Humor of It

I want to bring you a message this morning that may help you to realize something of what it will be. If the Lord could take a little Pennsylvania Dutchman that only had a year at Moody and use him for His glory, surely He can use some of you. We need men of large consecration, prepared by and under the control of God, to grapple with the proposition as we confront it there. This one language of which we have just completed the translation of the New Testament is spoken by perhaps half a million; but I can walk thirty-five to fifty miles through the north and northwest and find a people who do not know it at all.

The devil did a mighty thing when he allured men to Babel, and some of the results of it are in the heart of the dark continent today. When we went in amongst those people no one understood a word. We had to let them follow us about day after day. We were the most interesting things they had ever seen. Were we always like we are now? Was our hair always straight? Were the babies born with those things on? When one of the company took out his false teeth they had fright number one; when another took off his hair, they had fright number two; and when a third took out his glass eye, they said, "These men are not real, they are artificial." We were an interesting bunch to them, you can be assured.

The people often talked to each other, making awful sounds.

Finally after a long time one word stood out of all those awful sounds, and the suggestion came to us that they were asking a question, probably, "What is it?"

We had been unpacking a box, and so we said, "It's a box." Well "It's a box" did not enlighten them any, but we thought that if they could ask a question so could we, and if they could find out the names of things they saw and wanted to know about, so could we; therefore we turned the tables on them.

We were sadly disappointed, however, for we had a good deal of difficulty in getting the accent. You spend much time in trying to get your gestures just right, but when you get out there you will have to go through a good deal of practice to get the correct inflexion.

Finally, when you do get the question the way it should be, and you say it to some native, he will look at you as if to say, "Well, what a fool you are,—not to know what that is."

Blazing the Path

That is the way we get around it word by word, and sentence by sentence, until we have gotten a language marvelous in its exactness. I quit counting when we reached ten thousand words; it must have gone close to fourteen thousand now.

Some of you will not have quite the hard time that we had, for if you will give our preliminary work your attention, you will be able to speak a message of Christ inside of eight months, that will be intelligible to the people.

You will not do what one of the girls did when she preached for the first time. She said if they would only follow God they would live in boats forever! She did not get her vowels quite right. Another talked a little while before we came away, and the native women were boo-hooing, and she said, "Now, don't cry,"—that is, she did not say that, but she meant to say it. What she really did say, was, "Don't spill the gravy."

We did make some ridiculous mistakes, but we discovered a great many things that were useful under God in bringing His message of grace to the people.

What the Wrong Tense Did

They have a great many tenses and you can imagine how surprised we were when the natives would not accept the story of the crucifixion because we were telling them it had happened the day before yesterday. We were unknowingly using that tense, and they said,

"No, He didn't die then."

"Why," I said, "He did die."

"Well, weren't you making bricks the day before yesterday?"

"Yes."

"Well, how do you know He died? You couldn't see Him. You were here."

"Why, He died over in another land"—and I described it.

"How do you know it?"

And then I told them that it happened long before my great-great-great-grandfather lived,—but you know we had been using the wrong tense.

Do you wonder why we do not send reports for the first six months saying how many converts

(*Continued on page 472*)

Where Riots and Suffering Are Commonplace

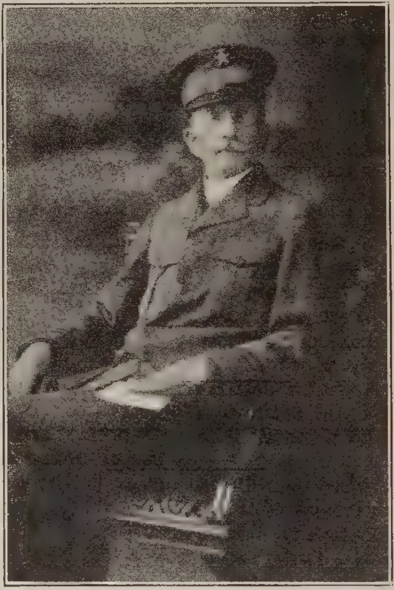
From Professor A. D. F. Hamlin's report on his trip to the Near East, furnished by the American Committee for Armenian and Syrian Relief, 1 Madison Ave., New York

DESTRUCTION everywhere, wrecks—human and material, squalor, sorrow, suffering,—these are the impressions gathered from an intensive study of conditions in the Near East as observed by Professor A. D. F. Hamlin of Columbia University, during a recent trip through Asia Minor.

Because of his lifelong interest in the Near East, having been born in Turkey, Professor Hamlin was chosen as one of the important committee to visit orphan asylums, refugee shelters, industrial schools, soup kitchens and hospitals and learn of the actual needs and conditions as they are today. In the course of his trip he visited Trebizond, Kerasund, Samsoun on the Sea of Marmora, Gallipoli on the Dardanelles, Constantinople, Smyrna and Brusa in Bithynia.

"I have returned with vivid impressions of the misery, anarchy and terrorism which reign wherever the bloody flag of Turkish misrule floats in insolent defiance of the civilized world," was the opinion he brought back, adding that he had gone out to the Near East with only the kindliest feelings for the Turks as he had found them friendly while living in their country. "But," he continued, "I have come home determined to use my pen and voice to the utmost to urge the utter extinction of their foul and infamously unchristian domination. Ruin, bloodshed, slavery and every form of oppression prevail where they are in power. I can see now how for six hundred years, their presence in Europe and western Asia has been an unmitigated curse, a blot on humanity."

"The American Committee for Relief in the Near East, recently incorporated by Congress as Near East Relief, during the past two years has had forced upon its attention the fact that along the coast of western Asia Minor the thriving Greek populations had been subjected to atrocities surpassed only in extent, not in cruelty, by those visited upon the Armenians." Only recently has it been possible to get direct and reliable information concerning these events through re-established communication.


Prof. A. D. F. Hamlin, A. C. R. N. E.

Having viewed the demolished farms and wasted villages in Belgium, Northern France, Poland and Serbia, he says that from none of these regions is the appeal more compelling than from the Near East, where Turkey added the horrors of massacre and deportation to the sufferings naturally consequent upon participation in the war. The most progressive element of Turkey's population has either been slain or exiled and hundreds of miles of territory laid waste.

Trebizond, a typical Turkish city, (that is, beautifully situated) is dirty, horribly paved and smelly. The only clean portions of the city were the Christian quarters on the higher slopes. Nearly all the windows were either entirely missing or partially smashed, and more than half of the house roofs were untiled.

The American mission house, now serving as the Near East Relief agency, a solid and high-placed stone building, had not a whole window and only half of its tiles on the roof. It was there that the prevalent misery became first apparent. As a guest, he was given the best room which had three huge rectangular openings where windows had been and a door broken in two. The bread in the Trebizond bakeshops looked as if it had been made from straw and grit. It was sold at a high price and was of two qualities—the better bread was that used for distribution in the soup kitchens; "the poor was enough to turn any one's stomach," according to the Professor.

Visiting the refugee shelters, which it was almost impossible to keep clean, despairing poverty was visible everywhere in the starved and exhausted women, old men and children who lay around too weary to move, literally "bags of bones" held together by a little skin.

The night before boarding a Russian steamer bound for Samsoun, it was looted by a band of Turkish and Georgian pirates who had taken passage at Batoum at midnight and at the point of revolvers taken all the money on board ship even making the passengers turn out their pockets. Professor Hamlin left the ship for an hour's leave at Kerasund to deliver some letters and when he returned to the quay, the ship had disappeared with all his baggage and money. Two days later it returned and such was the casual and irresponsible character of the transportation service that the matter was treated as nothing out of the ordinary.

While at Kerasund, Professor Hamlin went through a night of horror, as he describes it. "On the preceding Monday the Turkish police had murdered in cold blood six Greeks whom they had seized at a wedding celebration. All Wednesday night I listened continuously to gun-fire and screams of women. Policemen entered the house where I was staying shortly after midnight, summoning my host to a conference early the next morning. He took the matter very coolly. The gun-fire he assured me was merely a device for terrorizing the Greeks, though he did admit that it might portend the beginning of a new massacre. He added, 'Oh, well, we are accustomed to these little things as we have been having them for the past five years.' "

To this country Near East Relief is giving as far as possible, sympathetic and substantial aid. The future of the country depends on the help coming from America through this source as it is the only organization now at work in this region.

Greek Orphanage, Kerasund, 1919

EXEMPLAR WILHELM

"For with what measure ye mete, it shall be measured to you again."

By Mrs. M. Kathryn Spiers

Oh, would-be master of a slavish world,
Who hast thy nation into slavery hurled,
How dost thou live, and wherefore wert thou born?
The wonder grows with every passing morn!

How are thy children scorned, who scorn were taught,
Thy treasures scattered, that with toil were bought;
How dost thy soil drink up her children's blood—
Ills, long inflicted, whelm them like a flood!

And were thy counselors subservient, blind,
Who thought to teach thee of the human mind?
Were thine eyes holden, that thou couldst not see,
Writ on the sacred page, truth's fixt decree?

Oh, thou most pitiless, by pity shunned;
Thou mendicant upon the common fund
Of tolerance, intol'rant as thou art—
By suff'rance dwelling, far from love apart;

Oh thou, who thought Jehovah's hand to be,
And sought to make all nations bend the knee;
Though sore the cost, from thee the world may learn—
They shall be spurned, who heaven's law do spurn.

Young People's Society Topics

February 1

What Does Our Pledge Require?

Deuteronomy 13:4; John 14:21-26

Our pledge requires at least four things—deliberation, dependence, determination and devotion.

1. Deliberation: The pledge ought not to be signed hastily. Thought, reflection, and deliberation should precede the signing of this or any pledge. There should be a clear understanding of what the pledge is and of what it is not. It is not a passport to heaven. Signing the pledge does not make one a Christian. It is a form of expression that one is a Christian. It presupposes a personal relation with Jesus Christ as Saviour and Lord. Apart from this relationship, the pledge has no value. Indeed, it may work a very great harm, in leading the signer to substitute the signing of the pledge for real saving faith in the Son of God. Let it be clearly understood and forever emphasized, that apart from this saving faith in Christ and this personal relationship with Christ, no society can call itself Christian.

2. Dependence: Our Scripture lesson tells of one who was promised by Christ, and who was sent into the world to be the Comforter, the Teacher, and the Remembrancer of Christians. He is God the Holy Spirit. On Him we must depend. He dwells within us and is sufficient for all exigencies, all emergencies, all experiences. In response to our "trusting in the Lord Jesus Christ for strength" He fills us and anoints us with the Holy Spirit and "the law of the spirit of life in Christ Jesus" makes us free from "the law of sin and death" (Rom. 8:2).

3. Determination: The pledge requires determination. It should be signed in the spirit of determination to go all the way. Having been "accepted of Him," we are now to show ourselves "approved unto Him" in life and service. Foes are many. We shall need to pray and to read the Bible every day and to attend the place of prayer and Christian fellowship. The spirit that impelled our fighting men to go "over the top" must impel us in our Christian warfare, and this requires determination.

4. Devotion: This involves renewing. The fire dies down; it must be replenished with coal. The human spirit languishes; it must be renewed. Many voices call to us and there is distraction. Many difficulties confront us and there is depression, but the spirit of devotion renewed morning by morning overcomes all these opposing forces, and the earnest Christian enters into the meaning of Romans 8:37—"In all these things we are more than conquerors through him that loved us."

An interesting discussion may be held on the question, "How has the pledge helped you?"

February 8

A Worth-while Life

Psalm 37:18-40

A careful reading of the Bible lesson will reveal the worth-while qualities that make a worth-while life.

In verses 18, 22, 29 and 34 there is the thought of permanency—"Their inheritance shall be forever." No life is worth-while that lacks the element of permanency, the ability to look forward with certainty to the eternal inheritance of the children of God. "He that walketh in darkness knoweth not whither he goeth," but he that walketh in the light, the light of God's salvation in Christ, walks with the assurance of permanency. He has eternal life in the Son of God.

In verse 24 there is another truth that makes the life of the godly worth-while. It is that of the divine preservation. "The Lord upholdeth him with his hand." Even though he falters or falls, he shall not be utterly cast down. Faith will reassert itself. Confession will follow, and restoration will result therefrom. It is unspeakably precious and abundantly worth-while to have such a relationship towards God. It is good even to have a friend or relative to uphold one in times of stress and trial, especially if that one be influential and strong. But to have the Lord of heaven and earth to uphold one, this is grace and glory combined. "If God be for us, who can be against us?"

Another truth is seen in verse 25, not only permanency and preservation, but provision is afforded for temporal needs. As a father provides for his children, so the Lord provides for His people. This brings into the daily experience a quiet trust that means both poise and power, which are necessary to the worth-while life.

In verse 37 there is the promise of peace. Peace is assured to him who walks with God, whose aim it is to please God and who in that sense is perfect. Such an one walks in the way of peace and comes in peace to the end of his earthly career. He knows the peace of sins forgiven through the atoning work of Christ. He has the peace of God in his heart, and when the time comes he closes his eyes to the present earthly scenes in the peace of the promised rest made by the God who is faithful.

The closing verse of our psalm gives the promise of additional worth-while things. Divine help, deliverance and salvation are here promised. All of this is "because they trust in him." Herein is the secret of attaining this worth-while life which comprises all of these worth-while qualities. This life is the portion of "those who put their trust in him."

Inasmuch as this is decision day, it is proper to ask a personal question: Have *you* put your trust in Him? Have *you* decided on a worth-while life? Christ alone can impart it and maintain it. "I saw around me," said Justin Martyr, "people who believing in Christ, derived from their faith an idea of life that gave them strength to live and strength to die in peace and joy."

February 15

What Prayer Will Accomplish

Psalm 34:1-22

Prayer changes things. This is proven both in history and experience. To quote the words of our Scripture lesson—"I sought the Lord and he heard me and delivered me from all my fears. . . . This poor man cried and the Lord heard him and saved him out of all his troubles."

Prayer is greatly needed just now. The present adverse conditions throughout the world, industrial, social, political and religious, can be overcome only by a thoroughgoing and widespread revival brought down from heaven through believing prayer. Apart from this there is no remedy. Christian people who believe this with all their hearts are giving themselves to prayer. The church of God must be revived. Its witness must be restored. This is the present and imperative need, and prayer is the divinely appointed means to attain this end.

No topic could be more opportune than this one for the present hour. Let the leaders of this meeting make careful and prayerful preparation. If possible, get a copy of the *Christian Herald* for December 27, 1919, and read on page 1354 "The Spiritual Awakenings of the Past and the Lessons They Teach." You will find this full of facts bearing on the topic. Then write to the Silver Publishing Company, Dept. H, Pittsburgh, Pa., for as many copies as you can use, of a little book on prayer written by J. H. McConkey. These will be sent to you free of charge. Give them to the members of your society one week before this topic is presented. Here is an opportunity for you to make a real contribution to the prayer life of your church and the society, and thus promote the spiritual revival that must come to the church of Christ if the witness of the church is to be recovered or retained.

The words of the late Andrew Murray are pertinent and powerful at this point: "The honor to which God calls us as intercessors is simply inconceivable. All heaven is waiting for the prayers of His church to bring down the blessings that are stored up there for us, and that God is longing to bestow. * * * * If ministers and Christians could but be brought to realize that God has actually made the coming of His Kingdom and the pouring down of blessing, so that there shall not be room to receive it, dependent on our faithfulness in prayer, they surely would begin to feel that prayer is, in very deed, the highest expression of our allegiance to God and the chief power that we can exercise in bringing Christ's salvation to men."

For further Scripture on the matter of prayer see Matthew 7:7-8, Luke 18:1, John 15:7, 1 Timothy 2:1-6, 1 John 3:21-22, and 1 John 5:14-15.

February 22

Christian Principles in Industry

Micah 6:8; Matthew 7:12

The National Industrial Conference called by President Wilson to "discuss fundamental means of bettering the whole relationship of capital and labor and putting the whole question of labor upon another footing" came to an untimely end. In summing up the work of the conference the reporter for the *Christian Herald* said: "The break came only after several days of tension during which nothing but the feverish efforts of the group of delegates representing the public, held the body together." In other words the conference was held together for a few days, not by any inherent power of unity but only by a force applied from without. Ultimately that power failed and the break came. So will it ever be. No external power will suffice. A ship cannot cross the ocean when the winds are contrary without power from within. No man can overcome in the battle of life without heart power, the power of the inner life.

Mr. Warren S. Stone of the Brotherhood of Locomotive Engineers hit the nail on the head in his address on "The Application of Christian Principles to Industry" delivered at the International Y. M. C. A. Convention recently held in Detroit. Among other things Mr. Stone said: "We are not going to settle these problems until we get the spirit of Christ in both laborer and capitalist." O for preachers who would preach this! O for people in the pew who would practice it! O for editors and educators and orators and publishers everywhere, who, with the fire of conviction which cannot be quenched, would burn this into the public conscience and heart until it was really believed! Then and then only will a better day come. Industry cannot be revolutionized, great as the need is, by simply shifting control or power from one selfish class to another, but only by conversion and transformation of human hearts.

Christian principles will not be adopted by those who are not Christian. It is the Spirit of Christ in men which leads them to adopt the principles which Christ taught to men.

Our Scripture lesson is in harmony with this.

The requirements of the Lord as seen in Micah 6:8 can be, and are, wrought out in those in whom the Spirit of Christ dwells, but in none other, for none other will do justly, love mercy, and walk humbly with God. So is it with the other Scripture. The law and prophets are summed up in the word "love." (See Romans 13:10.) Love is the natural and inevitable result of the Spirit of Christ in human hearts.

February 29

The Result of Our Words and Deeds

Galatians 6:7-10

First of all, let there be full persuasion that words and deeds produce results, results on others and in ourselves. Like a gun that shoots and recoils, words and deeds produce effects, both on others and ourselves. This is as inevitable as the principle in our Scripture lesson "that whatsoever a man soweth, that shall he also reap." If he sows good words and works, he will most surely reap a harvest of goodness for himself in addition to the enriching of other lives.

This truth must possess as a settled conviction. Then the exhortation of verse 9 will not fail in its appeal—"Let us not be weary in well doing." How easy it is to become weary, to cool off, to let up, to decrease our gifts to evangelism and missions, to fail in prayer, to give way to discouragement and depression, to become occupied with many things and to lose sight of the one thing needful. "Let us not be weary in well doing," in speaking a word of kindness and cheer, in doing the work committed to our hands. He has said, "In due season we shall reap if we faint not." This is enough —toil on. Keep alert to the opportunities of doing good to all, especially to fellow Christians, "them that are of the household of faith." Beware of neglect, especially the neglect of so-called little ministries.

"The simplest flowers with honied sweets are stored,
The smallest thing may happiness afford;
A kindly word may give a mind repose,
Which, harshly spoken, might have led to blows;
Naught is so small but it may good contain,
Afford us pleasure or award us pain."

Scripture abounds with words of warning and counsel concerning our words and works. (See Matthew 12:37, James 3:5-13, Psalm 141:3, and Titus 3:8.)

Some one in the meeting may ask, "How can this life be maintained?" The answer is found in Proverbs 4:23, "Keep thy heart with all diligence for out of it are the issues of life." Here we strike the solid ground. It is a matter of heart life, for out of the abundance of the heart the mouth speaketh, and also actions proceed. The heart purified by faith and indwelt by the Holy Spirit is essential to a life of good words and deeds.

MISSIONARY LIFE IN EAST AFRICA

(*Continued from page 467.*)

we have had in that time? How can people get converted when you tell them such stuff,—when you tell them that Jesus has forgotten them? You need to pray for the man that is out in a land where he is in such a predicament as that. God in His grace helped us.

Faithful to the Word

I believe there is before us in Africa the largest opportunity now to prove the sufficiency of the grace of God in us, in our thrusting forth, and I am trusting that some of you, through that same grace and mighty working, will some day find yourselves there.

But now that we have this Word in written form, we must teach it, we must help them to a more perfect understanding of it. I was speaking one day about hell, concerning its awfulness and the literalness of its fire; and after I had gotten back to the house one of the boys came to me, and said:

"You mustn't tell them that hell is hot. They like it hot. You mustn't tell them there is fire in hell. They want fire. You must tell them it is cold in hell and that they can run as far and as fast as they like,—as far as their legs can carry them and never even find as much as a stick which might be used to make a fire with."

He needed to be shown the Word of God more perfectly and to learn that it was not to scare people into heaven that we taught them about hell, and that God did not make it simply because people preferred it cold.

Health and Convenience

But now about those seven hundred other tribes. How about your personal relationship to them,—to respond to their need?

The call comes home to you that are here today. You cannot put it over to those yonder, because the recruits must come from America for the next decade, must come from our Bible institutes and training schools. We need in British East Africa, under the Africa Inland Mission, men who can stand by the Word of God, men who are looking forward to His glad appearing, for only that can bring a sufficient impetus for a service that is so overwhelming.

O, friends, there it is, your challenge—your Jericho. What is your attitude of heart in the face of that great mass of heathenism, seven hundred tribes that do not know of Jesus yet? Can you say, as you look in the face of Him, into the face of the Captain of the Lord's hosts, "What saith my Lord unto his servant?" Will you sense the awfulness of your personal responsibility to Him whom you call Lord, Lord, and yet refrain from following? Will you take off your shoes from off your feet and follow Him? If you do, Jericho will, by divine power, tumble down; and you will be entering in upon the most marvelous inheritance that even God could give.

Come over to Africa and help us.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

February 8
Peter at Lydda and Joppa
Acts 9:32-43

Golden Text:—"The prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:15.

In order to grasp the significance of this lesson we should recall the condition which prevailed in the church as suggested in verse 31. Three characteristics are outstanding:

1. **Freedom from Persecution.** Saul, the ringleader of the persecuting forces, had just recently been converted, thereby disorganizing their forces, causing the church to enjoy a breathing spell. This period of rest was not used to grow lazy, indifferent, worldly, and forgetful of God, but for growth in grace and in the knowledge of the Lord Jesus Christ.

2. **Spiritual Growth and Development.** Most blessed will be the results following the times of outward peace if the members of the church will but spend time in building it up. The real meaning of the word "edified" is "builded up." This does not mean merely that the members were being instructed and comforted, but that strenuous efforts on the part of the individual members, as well as the body as a whole, were being made for the advancement of the divine life. The word "edify" contains the metaphor of some grand building or structure. As suggested by another, this metaphor involves (1) A foundation. This is Jesus Christ—no other dare be laid (1 Cor. 3:12-16). To attempt to erect a building on any other foundation is most perilous. (2) Continuous progress. This means that a Christian's activities are purposeful, and that the work he undertakes moves forward with the proper progress. (3) Persistent effort. This means that the present day's work begins the foundation upon which tomorrow's work must be built. Thus, day by day, his life is being raised higher and higher, as each separate round of material is being laid by strenuous efforts. (4) Completion. Finally the work is done, the building is completed, the top stone is brought forth and placed.

3. **Outward Growth.** Building up within the church causes the whole work to be admired and respected by those without, inducing them to come and identify themselves with it. The reason there is so little growth from without is due to the failure to build up within the church. There can be no forward movement without unless there be a corresponding movement within.

Our lesson today is the record of two stupendous miracles. They were the greatest signs wrought since the day of Christ. The dreadful malady of palsy is vanquished, and a corpse is retenanted by the departed soul. The occurrence here of this miracle is in keeping with the movements of the church at this time. The Lord had promised these signs as they went forth with the gospel message. They were given as encouragements to the disciples, to convince them that the gospel did not lose any of its power by being spread, but rather its power increased. This deepened the faith of the disciples, and became a witness to those outside. As the church goes everywhere preaching the Word there will be a corresponding manifestation of power. The Lord always magnifies His name and grace.

I. The Healing of Aeneas (vv. 32-35).

This man's needy condition appealed to Peter, just as men today should appeal to us in their semi-dead state. Like his Master, Peter could not refuse the needed help. In this he does not direct attention to himself, but confidently appeals to the power in the name of Christ, "Jesus Christ healeth thee." The man who had kept his bed for eight long years immediately arose and made his bed. When the Lord heals it is done instantly. Peter wisely kept this miracle from being the end by making it the means to the end. That end was the preaching of the gospel. This brought most gratifying results, for "all that dwell at Lydda and Sharon saw him and turned to the Lord."

II. The Raising of Dorcas (vv. 36-43).

This woman was full of good works and alms deeds which she did, not what she talked of doing. She was a practical Christian woman. She was not of that kind that puts on kid gloves and carries flowers, but the kind that gets down to the practical way of showing her love by doing deeds of helpfulness. Her death was a real loss, as was evidenced by the mourning of those who had been helped. If all professing Christian women would use their needles as Dorcas did there would be much less of that profitless fancy work, which is not merely a waste of time and energy, but harmful in causing the loss of eyesight. When this good woman fell sick and died the disciples sent for Peter. This shows their growth in faith in the divine power. Peter again imitated the example of Jesus in putting them all forth. At his command her soul came back to live in her body. This again caused them to believe on the Lord.

February 15

Peter and Cornelius

Acts 10

Golden Text:—"The same Lord over all is rich unto all that call upon him."—Romans 10:12.

The missionary program of the church having broadened to include the Samaritans, we see in this lesson still widening and embracing the Gentiles. Intense hatred still lingered in the hearts of the Jews for the Gentiles. Before the gospel could be borne to the "uttermost parts" this barrier must be removed. This could best be done by the high-class Gentile, Cornelius, taking the initiative. Through the conversion of Cornelius the "middle wall of partition" was broken down (Eph. 2:4).

I. Cornelius (**vv. 1, 2**).

1. His Official Position (v. 1). He was a Roman officer over a company of one hundred soldiers, perhaps of about the same rank as a captain in the American army.

2. His Character (v. 2). (1) A devout, pious man. His heart was filled with godly fear. (2) He was a praying man; he observed the Jewish hour of prayer. A man even in his country's service may be a God-fearing and a praying man. (3) He was charitable; he gave much alms. Doubtless the Jews had been recipients of his generosity, showing his kindly attitude toward them. (4) He was respected by his family. It is the finest compliment that can be paid to a man to have the respect of his family.

The Lord chose Cornelius for the transition of the gospel to the Gentiles because of his character and position. No Jew could find any fault with him. Only such a man could fill the bill. He was a good man, but not a saved man.

II. The Supernatural Preparation for the Transition of the Gospel to the Gentiles (**vv. 3-33**).

This was of divine arrangement. No barrier is too great to prevent the coming together of the persons whom the Lord desires to meet. What the Lord plans, He sees to have accomplished. Nothing can fail of His good purpose. In order to bring about this

1. Two Visions were Given. (1) The vision of Cornelius (vv. 3-8). While engaged in prayer an angel of God announced that his prayer and alms had come before God as a memorial, and instructed him to send to Joppa for Peter, who would tell him what to do. The angel told him that Peter lodged with Simon a tanner, to show Cornelius that Peter was not the strictest Jew. The calling of a tanner was regarded as unclean by the strict Jews, and the tanners were commanded to dwell apart. A tanner's yard must be at least fifty cubits from any town. "If a tanner married without mentioning his trade, his wife was permitted to get a divorce." Cornelius sent at once for Peter. He had the good sense to attend at once to what the Lord bade him. He was living up to the best light he had, so he got more. The way to get more light is to live up to what one has.

(2) The Vision of Peter (vv. 9-16). This took place while Peter was praying (v. 9). If one would receive visions from God, let him pray to God; for the heavens are open to those who pray. It was while he was waiting for dinner that he was engaged in prayer. For one time, at least, it was a good thing for dinner to be late. He saw a certain vessel containing clean and unclean animals let down from heaven, and heard the command, "Rise, Peter; kill, and eat." Peter protested that he had never eaten any unclean thing. God replied, "What God hath cleansed, call not thou common." This vessel let down from heaven and taken back indicated that both Jew and Gentile were accepted on high.

2. Messengers from Cornelius (vv. 17-22). Peter was greatly perplexed over what he had seen, but not for long; for messengers from Cornelius made inquiry at the gate for him. The Spirit informed Peter of the matter and bade him go, nothing doubting. Thus we see that both had been prepared for each other by God. Those whom God would have come together shall find each other by His direction. The messengers pressed their claim on the ground of the good reputation of Cornelius and God's appearance unto him.

3. The Meeting of Cornelius and Peter (vv. 23-33). (1) Peter took six witnesses along (v. 23). He had the good judgment to know that on a matter of so great importance he must have witnesses. This was proved at the Jerusalem council in the consideration of the question of the reception of the Gentiles into the church (11:1-18). (2) Cornelius waiting for Peter (v. 24). He called together his kinsmen and near friends. The natural thing to do when a messenger from God is come is to invite our kinsmen and friends to meet him. (3) Cornelius about to worship Peter (vv. 25, 26). Peter repudiated this act and protested that he was but a man alongside with Cornelius. The true man of God not only dislikes, but refuses to be worshiped. (4) The reciprocal explanation (vv. 27-33). Peter explained to him how God had taken from him his Jewish prejudice and asked that Cornelius state the purpose of his having sent for him. Cornelius explained how God had appeared unto him and instructed him to send for Peter. He commended Peter for having come and assured him that they were in readiness to hear the message from God.

III. Peter's Sermon (**vv. 34-43**).

1. The Introduction (vv. 34, 35). He showed that God is no respecter of persons, but that in every nation those who fear God and work righteousness are accepted of Him. This does not mean that Cornelius was already in a state of grace, therefore saved; but that he was now eligible to hear the gospel and accept its terms

of salvation. This could not have been misunderstood by Cornelius, for the angel had said to him that Simon would tell him words whereby he could be saved (11:14). Peter is dealing with the case before him in laying down the principle that "Whosoever believeth in him shall have remission of sins." On this principle the vilest Gentiles were received (1 Cor. 1:26-29; 6:10, 11).

2. The Discourse (vv. 36-43). In the discourse he touches briefly upon the mission of Jesus, showing that by means of His baptism and anointing with the Holy Spirit He was qualified for His work as Mediator. He then exhibited the work of Christ (1) in His life (vv. 36-39). It was one of beneficence—went about doing good, even casting out demons as a proof that God was with Him (v. 38). (2) In His death (v. 39). The just suffered for the unjust that He might bring us to God, being put to death in the flesh (1 Peter 3:18). (3) In His resurrection (vv. 40, 41). God raised Him up the third day, showing openly that Christ was His Son (Rom. 1:4), and that His sacrificial work was satisfactory (Rom. 4:25). He is to judge the quick (living) and the dead, and to give remission of sins to whomsoever believeth in Him. In this discourse is set forth (a) the basis of salvation—the crucifixion of Christ, (b) the scope of salvation—whosoever believeth in Him (c,) the method of appropriating salvation—believing on Him.

IV. The Holy Spirit Poured Out (vv. **44-48**).

This was a new Pentecost. As the gospel was entering upon its widest embrace the Spirit came in new power.

Peter's preaching to Cornelius exhibits an ideal gospel service:

1. The Preacher Sent by God (vv. 28, 29).
2. The People Placed in a Right Frame of Mind (v. 33). (1) Before God. (2) To hear God's message.
3. The Proper Message (v. 35). (1) What God had commanded. (2) All that God commanded though (a) it might not be pleasant, (b) might be against their prejudices, (c) might be against their secular interests.

February 22

Peter Delivered from Prison
Acts 12: 1-19

Golden Text:—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

The church had met and overcome some severe difficulties. She first had to face religious persecutions at the hands of the Jews. Then came internal troubles as to the support of certain widows. Again, the separating wall to Pharisaic legalism was broken down in the admission of the Gentiles into the church, but finally she had to meet the naked sword of the civil authority as it was unsheathed against her. Through all she is more than conqueror. The Lord's work must go on regardless of what men say or do. Man may propose, but God disposes.

I. Peter's Imprisonment (vv. **1-4**).

1. By whom (v. 1)? Herod, the grandson of the wicked Herod who slew the innocent children at Bethlehem. His half-sister Herodias, secured the death of John the Baptist. The church could not expect much from such a king.

2. The Reason (v. 3). It was to gain the favor of the Jews. Herod was not a Jew, but an Edomite, therefore knew that his success was dependent upon his having the good will of the Jews. He acted not from principle, but from policy. He did not particularly hate the church, but loved popularity. Those who are controlled by the pride of life shall perish (1 John 2:16, 17). Herod, for the sake of popularity, manifested a deep sympathy for degenerate Judaism. It was the sympathy of the politician. Since the church had developed so as to be a successful rival of Judaism—indeed was already displacing it—he saw an opportunity to curry favor with the Jews by putting his hands forth against it.

3. The Method (v. 4). He was arrested, put into prison, and guarded by four quaternions of soldiers. A quaternion is a guard of four soldiers. Four quaternions meant that a special group was on duty each watch of the night. It was the custom for two soldiers to be in the prison one on each side of the prisoner, bound to his arms with chains (v. 6). The third one to watch outside the door and the fourth to be near the outside gate. Humanly speaking it was impossible to escape. They had doubtless heard of Peter's escaping from jail before, so they thought they would take no risks this time. However, they made one fatal mistake; they left out God.

II. The Church of God in Prayer (v. **5**).

The church was in a crisis; her situation was most grave. James, one of the pillars of the church was dead, and Peter the most prominent of all was in prison. In this desperate strait they did the wise thing, they betook themselves to prayer. The very helplessness of the church was its strength, for it was thrown back upon the Lord. Theirs was a noteworthy prayer:

1. It Was unto God, not unto Men or to be Heard of Men. This is a very common fault today. All true prayer is unto God.

2. It Was United Prayer. It was made by the church. There is peculiar power in the united prayer of God's people. Marvelous things can be expected when the church unitedly calls upon God.

3. It Was an Intensely Earnest Prayer. It was more than unceasing prayer; it was the yearning desire of the soul as it stretched itself out toward God.

4. It Was Definite Prayer. They specifically offered prayer to God for Peter. Their prayer was concentrated, definite and specific.

Most all our prayers are scattered too much. The great cause for the weakness of the church is her lack of praying. God does answer prayer.

III. Peter Delivered by an Angel (vv. 6-11)

This occurred the night before Herod's plan to make a public display of him.

1. Peter Sleeping (v. 6). This shows that he was not greatly disturbed over the matter. The Lord keeps in perfect peace those whose minds are stayed on Him (Isa. 26:3). Again, "He giveth his beloved sleep" (Ps. 127:2).

2. Peter Leaving the Prison (vv. 7-10). The heavenly light shone in the prison. The angel smote Peter on the side, the chains fell off, Peter put on his clothes, and passed by one guard after another through the iron gate out into the city. The whole transaction was orderly and leisurely, showing that God is not in a hurry. The same was true when Christ arose from the dead.

3. The Effect upon Peter (v. 11). Although the matter was so wonderful to Peter, even outside his consciousness, when he came to himself he was assured beyond the peradventure of a doubt that God had miraculously delivered him from Herod's wicked hands.

IV. Unconscious Unbelief (vv. 12-19).

1. The Behavior of Peter and the Church (vv. 12-17). Peter went to the house of Mary and knocked. The knock was answered by Rhoda who was so overjoyed on hearing Peter's voice that she forgot to open the gate and ran in and told them that Peter was at the gate. The disciples were not prepared for such good news and even accused her of madness. She, undaunted, insisted. They offered as an explanation that perhaps it might be Peter's guardian angel in his likeness. They got more than they expected. Results should be expected from our prayers. Peter rehearsed unto them the Lord's dealing with him and instructed them to make these things known unto James and the brethren.

2. The Behavior of the Soldiers (vv. 18, 19). There was great agitation among them as to what had become of Peter. This was a serious matter since they were responsible for him. Not being able to account for Peter's escape Herod commanded that they be put to death. After this Herod went down to Cesarea where he was adored as a God. Because he arrogated this honor to himself the Lord smote him. Herod died, but the Word of the Lord grew and multiplied.

February 29
Peter Writes about Christian Living
1 Peter 2:1-5, 11-25

Golden Text:—"He that saith he abideth in him ought himself also so to walk, even as he walked."—1 John 2:6.

In order to get an intelligent grasp of today's lesson one must get a view of the entire epistle as to its purpose and method. The purpose was to establish all who were passing through suffering and testing. (See 1:7; 3:14; 4:12, 5:10-12). In connection with Peter's denial Christ uttered most significant and solemn words, "When once thou hast turned again, establish thy brethren" (Luke 22:32, R. V.), which were being fulfilled in the writing of his epistles. In chapter 5:12 he indicates his method of accomplishing this commission, namely, "exhorting" and "testifying." Exhorting means calling apart or aside; testifying means witnessing. In establishing his brethren his method was to call them aside and witness to them of Christ. He gave a strong, earnest, personal testimony, showing them that he could back up all he said with a personal knowledge of Christ. All the practical duties enjoined are to be viewed in the light of the unmerited redemption which is in Jesus Christ.

I. Christian Growth (vv. 1-5).

The Christian obtains his life through the new birth, and the agent of its accomplishment is the Word of God (1:23). The same vitalizing and energizing power which makes the believer a child of God is essential to growth and development. In order to have spiritual growth there must be both renunciation and appropriation.

1. Renunciation (v. 1). Certain things injurious to spiritual life must be put away; (1) malice—all wickedness, that is, the very ill-will which desires to do injury to others without cause; (2) guile—deceit of all kinds; (3) hypocrisies—feigning to be what one is not; (4) envies—hatred of others because they possess excellencies which we do not; (5) evil speaking—all kind of slanderous speaking against others.

These are the foul thorns and weeds which prevent Christian growth. If one be a Christian he will renounce them, for they belong to the old nature.

2. Appropriation (vv. 2, 3). (1) Spiritual food must be taken (v. 2). There must be a yearning desire for it. The principle of the new life was conveyed through the Word (1:23), and the Word is the means by which that life is to be strengthened and developed. As the child must have food adapted to its need, so the Christian must feed upon the Word of God. Just as a new born babe loves milk, so men who are born again love the Bible. Absence of longing for God's Word is a proof that life is lacking. Piety is impossible without a study of God's Word. (2) Spiritual food must be assimilated (v. 3). After food is taken it must be assimilated. So the Word of God must be received and assimilated by meditation. The reason why there is a lack of growth on the part of so many professing Christians is that they neglect meditation upon the Word of God.

3. The Grand Objective (vv. 4, 5). It is coming to Christ—to grow up and become a part of the glorious church, the spiritual house, which is designed to show forth the glory of God. This beckons the believer on to higher and better

things. No higher motive can actuate any one than to make manifest the glory of God. This spiritual house has the living Christ as its chief cornerstone and the head. Because of their relation to Him the believers are living stones, deriving their preciousness from Him. The world saw no beauty or comeliness in Christ, but God esteemed Him precious and esteems us to be precious because of our vital union with Him.

II. Seemly Behavior of Christians (vv. 11-25).

The behavior enjoined is in the light of certain relations:

1. As Pilgrims and Sojourners (vv. 11, 12). Christians are merely sojourners on the earth; they have not here their permanent home, but are journeying through it on their way to the eternal home in the heavens. Our heavenly citizenship (Phil. 3:20) should constrain us to the maintenance of conduct consistent with our high calling. (1) Abstain from fleshly lusts (v. 11). The term "lusts" includes the entire army of unclean forces springing from our carnal natures; they are enumerated in Galatians 5:19-21. These war against the soul. The Christian should not be under the sway of carnal passion; neither should the jealous eye, envy, avarice, and selfish ambition be given place. (2) Behavior honest before the heathen (v. 12). Christians should so live that it will be impossible for the world to speak against them as evil doers, but rather that the world through them should be constrained to glorify God by their good works. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

2. As Citizens (vv. 13-17). While the Christian's true citizenship is in heaven, he has a responsibility as a citizen on the earth. During his earthly sojourn he should be in submission to properly constituted authority. A Christian man recognizes the necessity of social order, and will not only graciously submit to the authority of rulers regardless of the form of government, but will faithfully perform his obligations as a citizen. This he will not do through cringing fear, but as the Lord's free man for the Lord's sake. By this free submission as a servant of God he puts to silence the ignorance of foolish men (vv. 15, 16). (1) Honor all men (v. 17). He will see in every man the image of God and therefore give honor to him. This applies to all relations wherein we touch human life. A Christian will attend to the proprieties of life among all classes and in all relations. (2) Love the brotherhood (v. 17). The Christian has a peculiar love for those who are of the same household. (3) Fear God (v. 17). (4) Honor the king (v. 17). This has peculiar significance, for in all probability the wicked Nero was the king then reigning.

3. As Servants (vv. 18-25). While doubtless slaves are meant here, the principle applies to all who have relation to employers. The Christian will be in subjection to his master. He will not only do this when his employer is gentle and reasonable, but even when it means wrongful suffering. It means not only submission, but loyalty. It is the duty of a Christian to consider and further the interests of his employee. Many times to do so means hardship and suffering. The grand example of suffering wrongfully is Jesus Christ. While His suffering is an example to us, it was much more, because He suffered in order to break forever the power of sin so as to do away forever with oppression.

March 7

John Writes about Christian Love

1 John 4:7-21

Golden Text:—"Beloved, if God so loved us, we ought also to love one another."—1 John 4:11.

I. The Origin of Love (vv. 7, 8).

Love is of God, for God is love. God not merely loves, but He is the fountain head of all love. Love of country, love of humanity, filial and parental love, every particle of love everywhere has been derived from God; His love is infinite, eternal and unchangeable. Since love is of God, every one who loves is born of God and knoweth God. The Christian, by his life of love, interprets God to the world. It is not enough that the world should be told that God is good and kind, it should see His nature expressed in the life and love of the disciple. The Christian's life is the world's Bible. Where love is wanting, knowledge of God is wanting. The grand incentive to love is that God is love.

II. God's Manifestation of Love (vv. 9, 10).

God's method of making known His love is through the incarnation—the sending of His only begotten Son into the world to be the propitiation for our sins (John 3:16). The coming of Jesus Christ into the world and His taking on human nature makes possible life for those who receive Him. If we would know God's love, let us look at Jesus Christ. Those who gaze upon Him in reverent contemplation cannot doubt God's love.

III. The Supreme Motive of Love (v. 11).

God's love is the grand incentive prompting His children to love. Since the Father loved, His children should show their resemblance to Him. In the proportion that we apprehend God's love, in that measure we will love His children. The test is absolute and final.

IV. Love the Proof that God Dwells with Us (vv. 12-16).

1. No Man Has Seen God at any Time (v. 12), but there is abundant proof of His being. The one unmistakable proof of His being is love in the heart of man. Love is not native to the human heart, for it is deceitful above all things, and desperately wicked (Jer. 17:9). Out of the

heart proceeds murder (Matt. 15:19). Love in the heart is proof that God dwells within.

2. Love Proves that God's Spirit is within Us (vv. 13-16). The fruit of the Spirit is love (Gal. 5:22). God's Spirit dwells within His children. The indwelling Spirit shows us Christ and makes us believe in Him as God's Son, the Saviour of the world. Those in whom God dwells will always make this confession. Those who deny the deity of Christ have no fellowship with God, and those who have fellowship with God will confess Christ as His divine Son.

V. Love's Relation to the Judgment (vv. 17, 18).

It casts out fear. A judgment day is coming, for God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained (Acts 17:31). It will be a terrible thing for those unprepared to meet God at that time, but for those who are indwelt by the living God there will be a joyful meeting. He that dwelleth in God and God in him will realize the perfection of love in boldness in the day of judgment, because as He is so are we in this world (vv. 16, 17). The way to get rid of the fear of meeting God in the judgment is to be living with God now. Love is the proof that God indwells.

VI. God's Love the Ground of all Love (v. 19).

The reason we love is that our lives have come into touch with the great fountain head of love. The incoming of God's being and nature becomes the animating and controlling principle of our lives. The one in whom love is not the master principle does not know God.

VII. The Child of God Possesses Dual Love (v. 20).

The proof that one loves the unseen God is that he loves the person who bears the likeness and image of God, and has become a member of the same family through the redemption in Christ Jesus. Love to God and man is united in the one breast of the Christian; it is inseparable. The one who hates his brother while pretending to love God is a liar.

VIII. The Solemn Command from God (v. 21).

God commands that those who love Him should love their brethren. May we heed it! Obedience to this command will eliminate all war and contentions.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

APPLES OF GOLD FOR 1920

Some years ago when the writer was general secretary of the Pennsylvania Sunday-school Association, the Hon. John Wanamaker, then its president, sent out the following New Year's greeting, which is a timely message for Sunday-school workers in 1920.

"In the goodness of God we are beginning another year's journey together as fellow workers. I venture to suggest the thought that we might draw closer to each other in Christian fellowship, opening our Bibles every morning at a time most convenient to us, between six and eight o'clock, to get our Father's word for the day.

"The child of God may have much to do but surely may have much to lose if little or no time is given to read what the heavenly Father has to say to him. Who can not afford to bestow a few thoughts upon God and His Word in a day while thousands of thoughts are freely given to anything and everything? 'For as a man thinketh in his heart so is he' (Prov. 23:7).

"How can we displace the useless, ofttimes foolish thoughts with good and high thinking? In no other way so well as by reading the Bible systematically and consecutively, and by prayer and in keeping up the old fashion of the family altar for the sake of the wife, children and home. So shall we be got closer to God and grow in love for His church and its missions at home and abroad. Such growth will make the Happy New Year we are all wishing each other."

A WORTHY EXAMPLE OF FAITHFUL TEACHING

In an old issue of the *London Sunday-school Chronicle* we find this interesting item concerning the late Queen Victoria:

On one occasion, one of her chaplains, in preaching before her at Windsor, had made the second coming of Christ the subject of his discourse. After the service, the Queen, always a most attentive listener, spoke to him on the topic he had chosen, and said:

"Oh, how I wish the Lord might come during my lifetime."

"Why," asked the preacher, "does your Majesty feel this very earnest desire?"

The Queen replied, with quivering lips, and her whole countenance lighted by deep emotion, "I should so love to lay my crown at His feet."

Here is a typical example of the receptiveness to the deeper truths of those who have been properly trained in childhood. Therefore, "Train up a child in the way he should go."

ONE SOUL'S INFLUENCE

Sunday-school worker, do you realize how it is possible for you to influence innumerable multitudes through that boy or girl in your class? Many years ago Richard Gibbs wrote a tract entitled "A Bruised Reed." A tin pedler gave it to a boy named Richard Baxter, who read it and was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through that book was Philip Doddridge, who wrote, "The Rise and Progress of Religion in the Soul." This fell into the hands of William Wilberforce, the great emancipator of the slaves of the British Colonies and led him to Christ. Wilberforce wrote, "A Practical View of Christianity," which fired the heart of Leigh Richmond, who wrote "The Dairyman's Daughter," of which, before 1849, as many as four million copies were circulated, and it has testified for Christ in over fifty different languages. Look at this! Not a missing link in the chain! Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce and Leigh Richmond, plus multitudes unnamed. You? Your pupil? And how many more? It is given to you to say.

WHAT HAVE OUR SUNDAY-SCHOOLS TAUGHT?

A commission appointed by the churches to study the religious condition of the returned soldiers has just made a report which is not very encouraging. It seems that in the front line, especially under shell fire, the sense of God and eternal verities was very real. Officers report that a professed atheist could not be found within twelve miles of the front lines. But since the boys have come back even those who were active in church work before the war are often indifferent and can hardly be persuaded to take their former places in the church.

A deeper study of the religious life of the boys who were professed Christians when they entered the army reveals what probably is the real reason for the present religious indifference. There was scarcely a boy interviewed who before leaving home had been anchored to the fundamentals of the Christian faith. They were members of the church, not because they understood what it was to be a Christian, but because their parents or friends were, and there was a feeling they ought to be. They had little conception of the real meaning of sin, repentance, salvation, regeneration, faith, assurance, prayer, the Holy Spirit, the redemptive work of Jesus, the love of God, etc., therefore, with their house of faith built upon the sand when the winds of temptation blew, and the storms of war beat upon that house, it fell because it had no foundation.

Where lies the blame? Primarily no doubt with the home, but largely too, with the church. These boys almost to a man had been in the Sunday-school for years and the Sunday-school had taken credit for bringing nearly all of them into the church. But evidently what a failure has been made in grounding them in the faith! A little Bible geography and Bible history, a shallow smattering of Christian ethics, an out-of-proportion emphasis on social service and an expressed desire to unite with the church, was all that seemed necessary to bring them into the church. The average Sunday-school teacher seems to have been teaching the road to Jerusalem and forgetting the road to heaven. Can we wonder at the results we find today?

A professor in a Christian college not far from Chicago which draws most of its students from Christian homes, took occasion in Bible examinations to test what these intelligent college students had learned in their Bible study at home and in the Sunday-school. Here are a few of the large number of answers he gives verbatim et literatim:

"For forty days John fasted in the desserts."

"Dives were evil spirits."

"Six of the twelve tribes were Pharasees, Hessites, Middeonites, Israelites, Cananites."

"Talitha Cumi means the crucifixion."

"Cessarea Phillipi was a ruler."

"Siloam was the mother of Zebedee's children."

"Beelzebub was a ruler of the Jews."

"A Republican was a Jew who collected taxes."

"Six of the twelve disciples were Peter, Paul, Simeon, Gideon, John, James."

Sunday-school teachers and officers! What is to be the results of our work for 1920? May not each lesson set forth clearly and forcefully one fundamental truth of the faith in such a way that it will ever be where the Holy Spirit can bring it to the remembrance of the pupil to whom you, with God's help, made it clear? Let us look ahead in the course of lessons for the year and see whether it will not be possible to cover nearly if not quite all that is fundamental, to getting a complete knowledge of all that goes to make up the "fulness of Christ." Then though we go out now with weeping bearing precious seed, we shall come again rejoicing bringing our sheaves with us.

ORIGIN AND INSPIRATION OF HYMNS

Back of every immortal poem and musical composition is a travail of soul, a stirring of emotion, of which the composition is the expression. To know what aroused this feeling is to get hold of the key which unlocks its real meaning and gives its real interpretation.

We sing most of our great church hymns without a knowledge of who wrote them, and why they came to be written. When it was the universal custom to announce the hymn, line by line, the congregation had some chance to get its meaning, but usually now we sing without reading and are carried away with the melody or harmony, or both, and the sentiment the words have expressed has made little or no impression. A jingle of sound may find expression in a whistle or hum, which is akin to ragtime, but no spiritual impression of permanent value has been made.

Take for example, Cowper's greatest hymn.

It means more to us when we know that Cowper was often melancholy, and once when so depressed he decided to kill himself, and selected the spot where he was to do it. The time he selected was a rainy night, so the cab driver he engaged to take him there lost his way and drove back to the place from whence they started. He was given the second directions while the storm raged in Cowper's brain. But again he lost his way and returned to be paid and discharged by the poet, who then went into the house and sat down immediately and wrote,

> "God moves in a mysterious way,
>   His wonders to perform,
> He plants his footsteps in the sea,
>   And rides upon the storm."

Take as a more recent example, Peter Bilhorn's "Sweet peace, the gift of God's love." Seated at the piano one summer evening, in the home of Mr. S. T. Gordon of New York, with a wonderful peace abounding in his heart, the music of this helpful hymn came to him and he made a pencil notation of it on paper with no words but its title. The following winter a call came by telegram from Mr. D. L. Moody to join Major Whittle in evangelistic work in Iowa. They left Chicago together over the Chicago and Northwestern Railroad. When nearing Wheaton, Ill., their train ran into, and killed a lady. When the train men picked up the mangled body of the woman and carried it to a nearby cottage, looking at the pool of blood where she laid, the Major said to Mr. Bilhorn,

"Do you know, Peter, that is all Jesus Christ left on earth? His body rose for our justification, but His blood was left to atone for our sins."

"Yes, Major," Mr. Bilhorn replied, "and that is what gives me such sweet peace." When they entered the train again, pondering this thought over in his mind, as they sped west, the melody of "Sweet Peace" written the summer before came to him, and before he arrived in Keokuk, Ia., where it was first sung, the words were written.

TO THINK ABOUT

"What shall the harvest be?" Why just what we make it. "The fields are white unto harvest," therefore thrust in your sickle and save the grain before it is lost.

The superintendent who boasts that he has not been absent from his school for twenty-five years probably has some teachers who wishes he would break the record.

Why not have two schools instead of one? One where you are, and another of your own denomination in the foreign mission field to which you can send all your surplus picture cards, illustrated papers, toys, dolls, etc.? The World's Sunday-school Association, Metropolitan Tower, New York City, will give you the address of another school if you want it.

What about the World's next Sunday-school Convention at Tokyo, Japan? Are you praying for it? Are you planning for it? We are again to meet the Germans but this time with Bibles rather than bullets. Shall our American delegates be such that, as they mingle with those of other nations, they may stand firm in the faith once delivered to the saints and show such a spirit of loyalty to God and His Word that will make even our former enemies sing joyously, "Blest be the tie that binds"?

"Whatsoever two or three agree to pray for as touching my kingdom it shall be done." If this statement means anything it means that if pastor, superintendent and teacher, agree and work for the conversion of every member of this Sunday-school class this year that result shall be realized. If it is not realized, who is to blame?

The success of your Sunday-school work is not measured by the numbers reached, nor the kind of teachers and workers engaged, nor even the evident interest aroused. And may I say it and not be misunderstood?—by the number brought into the church, but its success is measured only by the changed lives of the pupils—lives which daily grow more like Him, whose they are and whom they serve.

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Missionary Department

THE STUDENT VOLUNTEERS AT DES MOINES

By Rev. E. J. Pace

An army of more than seven thousand vigorous, healthy, mentally alert, college students took possession of Des Moines, Ia., during the closing hours of 1919, to hold the eighth International Convention of Student Volunteers. According to local papers it was the largest convention ever held in the spacious Coliseum, as it was by far the most largely attended of any convention in the history of the movement. For five strenuous days these students faced the need of a very needy world with tense solemnity; faced also the imperial claims of the Lord Jesus over the whole of life to meet this need.

What Would D. L. Moody Have Thought?

One wonders what thoughts would have filled the mind of D. L. Moody, what emotions would have surged through his soul, could he have been seated on that wide platform, surrounded by hundreds of missionary veterans gathered from every quarter of the globe, and faced that sea of upturned faces! Undoubtedly there would rise before his vision the memory of that conference of students assembled at his call at Mount Hermon in East Northfield, just a third of a century ago, where the Student Volunteer Movement was born. With what pleasure would he have listened to the recital of the splendid achievements God has wrought through the movement during the first full generation of its life and activity; how more than eight thousand students have gone to all the foreign mission fields of the earth; how the released missionary zeal of thousands more, who failed to reach the field, has awakened and crystalized missionary interest in the home churches; how the missionary career has come to be viewed by college students with eminent respect; how through it all countless thousands, yes, millions of lives in lands beyond the seas have been made blessed by the preaching of Christ! And one likes to imagine what Moody would have said from that platform. There would be no befogging of the issues, one can be sure of that. There would be no compromise with those who have forsaken the ancient landmarks of the faith, to propose to the world a bloodless gospel of social reconstruction on lines that ignore the supernatural regeneration of the individual. There would be no soft pedal on the integrity, the entire inspiration, and therefore the sure infallibility of the Word of God. We may be sure Moody's vision of the Lord Jesus, the vision those students caught in '86, would thrill that vast concourse of students, and fire to action as it did of old. When the vision of Moody's God fades, there will die out of the movement every incentive for evangelism, and evangelism has been the soul of the volunteer movement. It was a joy to see emblazoned across the front of the Coliseum in letters four feet high, the old battle cry, "The Evangelization of the World in This Generation," a motto, we are informed, which has been dropped from the movement in England.

"The Gospel Stuff" Survives

It was a foregone conclusion that a battle royal must needs be fought. Proponents of the new theology were present in large numbers, and many more, whose education in hotbeds of German rationalism have afforded no opportunity to discern its insidiousness, were there. We are told also that many a student delegate made no profession of faith in the Lordship of Jesus, and openly scouted His deity. Such being the case, it is not to be wondered at that sentiments hostile to those that have dominated the movement from the beginning should have been heard even from the platform. Perhaps if we knew the pressure that was brought to bear upon the leaders of the convention by men who, to quote the uncouth language of one student, were advised to "cut out that gospel stuff, and give us a program of reconstruction," we might find reason to thank God for the courage of the leaders who kept that watchword floating high. We do thank God for the ringing challenges of Speer, of Eddy, of Zwemer, of Janvier, and of many another missionary veteran. We do thank God for the inspiriting loyalty of those in control of the convention, to the Saviourhood and deity of Jesus Christ, that they were given courage to resist all pressure brought to bear upon them to pass resolutions favoring a league of nations, or any of the modern programs of social reconstruction. The adequacy of Jesus alone for this world's every need stands out as the dominating note of the convention, for which again we thank God.

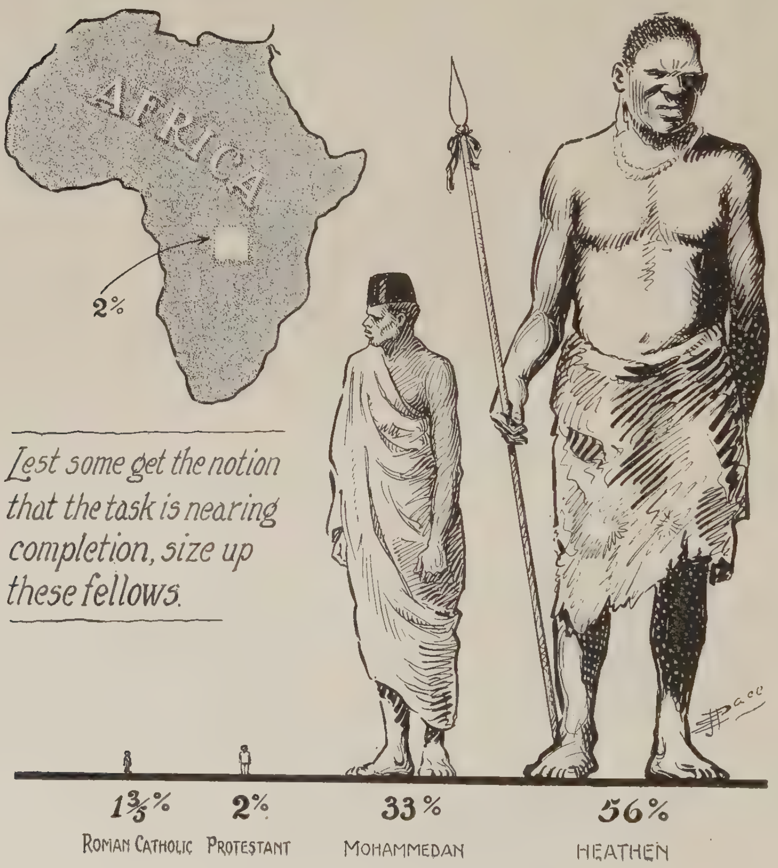
Mention ought to be made of the splendid exhibit of missions under the supervision of Mr. Burton St. John in the auditorium of the Y. M. C. A., notes of which filled many a page of the thousands of delegates. Mottoes of the most gripping and compelling kind, challenging the lives of the youth who read them, hung from the walls, while hundreds of electrically illuminated pictures, depicting the scenes of mission lands, added graphic interest to the appeal.

While the convention was not all one could wish it to be, while many a loyal heart was pained by utterances entirely foreign to the New Testament, in the main we feel the convention was blessed of God and will be a blessing to multitudes of eager young people ready to pour out their all upon the altar of service. Christians ought to pray unceasingly to God that the Student Volunteer Movement may be kept true to the vision of Mt. Hermon and '86, and that we in this generation may witness the evangelization of the whole world, a feat clearly within the bounds of attainment. "The gospel must first be published among all nations" (Mark 13:10).

God speed the church upon her supreme task.

"God is testing us continually as to the measure of our faith, love, and devotedness to His Son by the presence of 1,000,000,000 of heathen in the world."

He who is not a missionary Christian, will be a missing Christian when the great day comes for bestowing the rewards of service.—A. J. Gordon.



Lest some get the notion that the task is nearing completion, size up these fellows.

For Sermon and Scrap Book

THE VOICE OF THE SON OF GOD

John 5:25

1. A Divine Voice. John 18:5.
2. A Sympathetic Voice. Ex. 3:7,8.
3. A Loving Voice. Luke 23:34; Acts 9:4.
4. An Inviting Voice. Matt. 11:28-30.
5. A Penetrating Voice. Heb. 4:12.
6. A Warning Voice. Heb. 3:7.
7. A Life Giving Voice. John 1:3; 11:43; 1 Thess. 4:16; John 5:28.

—Lee W. Ames.

TEN REPRESENTATIVE LEPERS

A Study of Luke 17:11

1. They all had the same disease, Leprosy—sin.
2. They were all in the same place, Afar off—distance.
3. They all cried to the same Person, Jesus—God.
4. They all cried for the same thing, Mercy—helpless.
5. They all got the same prescription, Go—obedience.
6. They all got the same blessing, Cleansing—regeneration.

SALVATION OF THE PAST, PRESENT AND FUTURE

Atonement—Advocacy—Advent

I. PAST (Atonement)—Who delivered us from so great a death (2 Cor. 1:10).
   1. Christ hath appeared to put away sin by the sacrifice of Himself (Heb. 9:26).
   2. By one offering He hath perfected for ever them that are sanctified (Heb. 10:14).
   3. Christ died for our sins (1 Cor. 15:3).

II. PRESENT (Advocacy)—And doth deliver (2 Cor. 1:10).
   1. Christ entered into heaven itself, now to appear in the presence of God for us (Heb. 9:24).
   2. He is able to save, seeing He ever liveth to make intercession for us (1 John 1:7-9; Heb. 7:25, 2:17, 18; 4:14-16; 1 Cor. 1:8).

III. FUTURE (Advent)—He will yet deliver (2 Cor. 1:10).
   1. Unto them that look for Him, shall he (Heb. 9:28) appear the second time, without sin unto salvation (1 Thess. 4:16, 17; 1 Cor. 15:51-53).

THE TRINITY IN REDEMPTION

God's offering to Himself—
1. God hath reconciled us to Himself by Jesus Christ (2 Cor. 5:18).
2. God was in Christ, reconciling the world unto Himself (2 Cor. 5:19).
3. Christ through the eternal Spirit offered Himself to God (Heb. 9:14).

God all in all—
The Offerer—Who (Christ) gave Himself a ransom for all (1 Tim. 2:6; Matt. 20:28).
The Offering—He (Christ) offered Himself (Heb. 7:27).
The Altar—Himself. Who bare our sins in His own body on the tree (1 Pet. 2:24). The Lord hath laid on Him the iniquity of us all (made the iniquity of us all to meet on Him, *mar.*) (Isa. 53:6).

—E. A. H.

WITNESSES OF CHRIST'S GLORY

(Luke 9:28-36)

The Four Voices in the Mount

I. The Voice in Prayer (Jesus), vv. 28, 29.
   1. The place.
   2. The prayer.

II. The Voice of the Ancients (Moses and Elijah), vv. 30, 31.
   1. The men.
   2. The message.

III. The Voice from Earth (Peter), vv. 32, 33.
   1. The human drowsiness.
   2. The human desire.

IV. The Voice from Heaven (The Father), vv. 34-36.
   1. The cloud.
   2. The command.
   3. The calm.

—Wm. M. Smith.

SERMONETTE

"For ever, O Lord, thy word is settled in heaven" Ps. 119:89.

The Bible does not contain the word of God, but is the Word of God. The Old Testament is the record of God's actions in government; the New Testament unfolds God's way in grace. In the Old we have revelations from God; but in the New we have God Himself revealed. In the Old we have the veil unrent—that is, God in light and man in darkness morally apart; in the New the veil is rent—that is, God is revealed and man brought nigh to God. In the former revelation the Almighty God sustained the hopes and became the strength of the patriarchs in their path of strangership.—Walter Scott.

THE PURPOSES OF CHRIST

He came "that they might have life" (John 10:10).

He was nailed to the cross to "draw *all* men unto me" (John 12:32).

He ascended (or went away) "to prepare a place for you" (John 14:2).

He is coming again "to receive you unto myself; that where I am, there ye may be also" (John 14:3).

—J. O. Richmond.

GRATITUDE AND COURAGE

"He thanked God, and took courage." Acts 28:15.

I. *The Apostle's Conduct Respecting the Past.* A model for us.
  1. The Grounds of our thanking God:
    (1) For our existence as a Christian Church. God made us a people who were not a people.
    (2) For our preservation as a Church to this day. The Church like a vessel at sea exposed to storm—a bush in flames—a city besieged by foes.
    (3) For the comforts and enjoyments His Church has afforded.
    (4) For tokens of divine approval. God has been rearing her walls.
  2. The Manner of thanking Him:
    (1) Vocal.
    (2) Spiritual.
    (3) Universal, all His people engaged.
    (4) Harmonious, all in concert.
    (5) Practical. The life should adorn the cause.

II *His Feelings in Reference to the Future.* An inspiration to us.
  1. The difficulties and trials passed are over forever.
  2. Amid all changes, our Rock and Help is the same.
  3. We have Christ's merit to plead, His sympathy to succor, His fulness to supply us forever.
  4. The Spirit's efficient agency still ours to guide, support and comfort.
  5. The promises shall never fail.
  6. In the prospect of meeting to celebrate the jubilee of the Church when God gathers His saints to Himself.

—J. Burns.

"The Old Testament," says Dr. A. J. Gordon, "is the watershed of the New. These deep springs which irrigate and fructify the New Testament church took their rise from the mountains of Judea, and descended, like the volume of the Nile, to fertilize and fructify the landscape around it."

NUGGETS

Gathered by D. L. Moody

Peace

"There is no peace, saith the Lord, unto the wicked." Isa. 48:22.

Christ came to bring peace. Luke 2:14.
He lived to give peace. John 14:27.
He died to make peace. Col. 1:20.
He rose again, having obtained peace. Luke 24:36.
Believing in Him, we have peace. Rom. 5:1.

Christ died for sin. 1 Pet. 3:18.
Believer dies to sin. 1 Pet. 2:24.
Unbeliever dies in sin. John 3:36.

Worship is the overflowing of a full heart; prayer the craving of an empty heart.

Five Degrees of Growth in Grace

1. New-born babes. 1 Pet. 2:2.
2. Weaned child. Isa. 28:9.
3. Little children. 1 John 2:12.
4. Young men. 1 John 2:13.
5. Fathers. 1 John 2:13.

Spiritual Blessings

A *life* that can never be forfeited.
A *righteousness* that will never be touched.
A *pardon* that can never be reversed.
A *justification* that can never be questioned.
A *peace* that can never be broken.
A *joy* that can never be diminished.
A *rest* that can never be disturbed.
A *hope* that can never be disappointed.

WHAT FAITH IS

Mental conclusions and spiritual experiences are two quite different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict.

It is of momentous importance to remember that the very core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.—John H. Jowett.

Let the saying of the ancient be remembered: "He who trifles in the pulpit, shall weep in hell," and the modern saying, "Cold preachers make bold sinners."—Mather.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

S. D. Goodale recently closed a meeting at Ashland, Kan. Many were turned away every Sunday night. Ninety-five professed conversion.

Mr. and Mrs. McKeegan held a successful meeting at Scugog, Ont. Seventy took a stand for Christ and the whole church membership was quickened into new life.

The Linden-Dixon Evangelistic Party since October first held meetings at Cairo, Ill., Council Bluffs, Ia., and Eldorado Springs, Mo. They began work the first Sunday in January at Brookville, Mo.

Oliver E. Williams closed a successful Christian Life Conference in Greensburg, Pa., Dec. 15; twenty conversions resulted. He is now in a promising campaign in Frederick, Md. He will then go to Johnstown, Pa.

Herbert C. Hart, of Hart and Magann, recently closed an evangelistic campaign at Collingswood, N. J. This meeting was said to be one of the most successful of any held in the historic revival Methodist church of that city.

"Just closed a good meeting at Pike, N. Y., with sixty-three decisions. Am now in a union campaign at Middlesex, N. Y., in the town hall. Our next meeting will be at Otego, N. Y., in February, and at Scio, in March."—S. E. Lewis.

J. Cardiff and wife closed a successful meeting in Mansfield, O., in November, and were looking for great results in their meeting in Bolivar, O., at the time of writing. They expected to be in Philadelphia in January, and then go to Massillon, O.

A mid-winter Bible conference on Christian Fundamentals was held January 11-18 at Immanuel Baptist Church, Cambridge, Mass. Among the speakers were C. H. Leggett, A. Gordon MacLennan, and Homer Stanley Morgan.

Le Roy J. Mitchell has just closed a four weeks revival campaign in Auburn, Ill. Two hundred decisions were made. Mr. and Mrs. Edward Shimers conducted the music. The local ministers took active part in the services and the campaign was inspiring.

The Johnson-Hobbs Party conducted a successful meeting in Rosedale, Kan., in November. Over one hundred souls were saved; when the fuel administration had to close everything, splendid work was done in the Rosedale homes, and the people took great interest in the work.

Rev. James B. Muir writes from Lincoln, Ill.: "Dr. W. A. Bodell has just closed a two-weeks campaign in the Union Presbyterian Church. More has been accomplished in that short time than statistics can reveal. From the opening service until the close a remarkably deep and intense interest was manifested; of the forty-two people who will unite with the church, the large majority are men."

In a letter from Evangelist Chas. Reign Scoville dated December 17, he writes from Dewey, Okla.: "You will be delighted to know we recently closed a great campaign at Bartlesville, Okla., with 2,305 in all, coming forward, with 108 persons on the last day. We are just beginning in Dewey, and had 114 persons come forward Sunday, with 456 in the first seven days of invitation."

"We are launching out in a revival at our church in Detroit and we covet the prayers of the readers of the C. W. M. We have a lot of people who have nothing but an oyster-supper religion and we realize that the battle can be won only through prayer. Cottage prayer meetings have been held for two months and we are looking for victory. We hope to continue the meeting into February."—A. C. Emmons.

The Union Mission of Norfolk, Va., has recently commemorated its twenty-eighth year of service. The year has been full of fruitful work. The report shows attendance in chapel, 14,408; professed conversions, 1,650; Testaments and Gospels given out, 1,840; colportage books, 400, and thousands of magazines given out. It has been the most eventful year in the mission's history in many ways.

A three weeks revival meeting has just closed at Yountsville, Ind.; the pastor, Rev. Clifford Cody being assisted by Evangelist F. A. Geisenheiner, a former Institute student. In addition to a number of converts (some of them being representative people of the community) the Christians were wonderfully helped. A feature of these meetings was the systematic reading of the Bible daily, on the part of those that attended.

A campaign has recently been closed in Pella, Ia., by Myrtle M. Saylor with Suzanne Gardner as singer and children's worker. Aside from a large number of conversions, it was a real awakening for every follower of Jesus Christ to be more active in His service. Besides the regular meetings every evening, there were cottage prayer meetings, men's meetings, business people's meetings and meetings for women and girls in factories. They were all largely attended.

The Newell Brothers Evangelistic Party have just finished their 1919 schedule with a successful campaign at Greenwood, a suburb of Altoona, Pa. During the three weeks one hundred and thirty-eight were at the altar—a large proportion being railroad men. Entire families were saved, most of them joining the church. On the last day almost $500 were raised for the party. During January, February and March the party will conduct campaigns in Mexico, Harrisburg and Hawthorne respectively, all in Pennsylvania. Negotiations are also on for two early summer campaigns which will likely be held in the large tabernacle-tent carried by the party.

H. D. Kennedy recently conducted a four weeks campaign in Beamsville, Ont., and writes: "During the second week an all-day prayer meeting was held which began with forty present and the last three hours about one hundred were in attendance. When the revival began in earnest, the numbers increased. The oldest citizens of the town said they had not seen such a general awakening and far-reaching revival during the past thirty-five years; a large number of the converts were young men."

T. LeRoy Muir reports a union campaign at Greenville, N. Y., in October, with ninety-eight new decisions and two churches united for the winter program. In November meetings were held at Athens, Pa., with fifty decisions and forty uniting with the church. At the Port Ewen campaign in December many decisions were made. At the time of writing the party was in a meeting at Salona, Pa. Professor R. E. Kauffman of Dayton, O., is choir leader. In February the party will be in a union meeting at New Paltz, N. Y.

H. L. Stephens and party closed a successful meeting in Trenton, Ont., in December. No building in the town was large enough for a union campaign, so twenty influential people had a large rink built. Many of the Northern Canadian R. R. men have been converted, and their wives. It was the first meeting of its kind ever held in the town and the largest crowds ever seen in Trenton assembled on Sunday nights. They expect to have a large union campaign in Collingwood in January and part of February.

L. Berenice Luckow reports an old fashioned revival meeting just closed at Unionville, Ia., continuing nearly five weeks. The meeting was held in the Baptist church where Rev. Luther Childs, a former Institute student, is pastor; there were twenty-five conversions and reclamations and twenty-four additions to the church with others to come later. Evangelist J. Milton Whisler preached and Miss Whisler sang and did personal work. A reunion of several former M. B. I. students was held at L. Bernice Luckow's home.

Rev. M. F. Dawson of the Hartford City (Ind.) United Brethren Church has recently organized The Hartford City United Brethren School of Prophets which has for its purpose the holding of meetings in the churches near the city and assisting the pastor in the work of the Hartford City church which is one of the largest in this denomination. F. J. Evans, who six months ago returned from his service as chaplain with the A. E. F., with his party of helpers, conducted an evangelistic campaign in Hartford City in January.

The Vom Bruch Party closed their California work with meetings in the Boyle Heights, West Adams and South Park districts with good results. Seventy-eight decisions were recorded the last night in the South Park district. Eight meetings of one week each were held in eight districts; over six hundred decisions being recorded. As a result of the meetings several young people will enter the Los Angeles Bible Institute to prepare for Christian work; two will enter The Moody Bible Institute. The party next went to Hammond, Ind.

The Macon Bible Conference convened at Macon, Ga., Jan. 4-18. This Conference will be known as "Link No. 2" in a chain of Bible Conferences that is being organized by J. B. Phillips, who has been pastor of the Baptist Tabernacle, of Chattanooga, Tenn., for over five years. The speakers were: Dr. A. C. Dixon, Dr. R. A. Torrey, Dr. William Evans, Dr. Charles A. Blanchard, Dr. James M. Gray, Rev. B. B. Sutcliffe, Dr. W. M. Tidwell, Hon. J. B. Milligan of Chattanooga, and Miss Ena Bridges, who recently returned from Persia. The music was in charge of Mr. William Young.

Rev. Dr. J. Gordon McPherson, after spending eight weeks in Indianapolis, Ind., returned to Austin, Tex., to spend the holidays with his family and while there he delivered a series of patriotic addresses among the colored people. On the third Sunday in January he and his party opened a union evangelistic campaign at Muskogee, Okla.

J. B. McMinn reports that after spending eighteen months in the army, twelve of them in France, preaching to the boys with E. O. Sellers, I. E. Honeywell and others, he resumed his work last fall in the First Presbyterian Church of Maxwell, Ia., with W. H. Collisson as helper. Then with Mr. Wieand he had some good meetings at Cassopolis, Mich., where some splendid work was done among the high school students. They have just closed a meeting in the First M. E. Church of Waseca, Minn., with fine results; more than thirty family altars were established, and some of them through the efforts of the new converts of the meeting.

The Taylor-Fleming party had a very successful meeting at Superior, Wis., with W. E. Lucas, a former student of The Moody Bible Institute. Two hundred and twelve made decisions and eighty joined the church the last Sunday, with others to follow. Eighty-one dedicated themselves to Christian activity; and six expressed a desire to come to the Moody Institute to study. From this place the party next conducted a meeting at Lancaster, Wis. Their last report is from Menomonie, Wis., and they ask an interest in the prayers of God's children for the great possibilities there as Menomonie is a school town, and hundreds of teachers will go from there to shape the lives of our boys and girls.

The Franklin Evangelistic Party closed a very successful meeting at Ollie, Ia., on Nov. 23, with a goodly number of conversions, and God's people were wonderfully revived, strengthened, and unified, as many bore testimony on the closing night of the campaign. From there the party went to Oakdale, Neb., where they began on the thirtieth. A good number were led to give their hearts to Christ, many reconsecrated their lives to Him and over a score of family altars were erected. The work was carried on over the greatest obstacles and hindrances imaginable—coal shortage, contagious disease, etc. The party began its sixth year of service, at Leola, S. Dak., on Jan. 11.

Miss Constance J. Brandon, Deputation Secretary for The Heart of Africa and World-wide Evangelization Crusade, is making a tour of the United States and Canada for six months, for the purpose of explaining the nature and method of their work, addressing meetings wherever opportunity occurs, and organizing new centers of interest. The aim is primarily to create a deeper missionary interest by hearing of what can be accomplished through simple faith in God and obedience to Christ's command. Any one interested in assisting her in any way may address Messrs. Thos. Cook & Son, 245 Broadway, New York, N. Y.

Richard Lowe writes as follows: "Woodston's (Kan.) four weeks meetings closed Dec. 22, with one hundred sixteen converts, forty accessions to the church and twenty-five baptisms. Among them were twelve young married couples, and the steward of the church. One night twelve high school lads knelt at the altar, and prayed through to victory. Twenty-five of the young people consecrated their lives and all to life service. The Woodston Welfare Club is doing a great work for the young people, a result of the Great Commission Band's Prayer Tract '*Suppose.*' Praise God for a prayer hearing and prayer answering God. Brother Marston, of Jennings, Kan., was the evangelist. Pray for me."

Mr. and Mrs. John Imrie, singing evangelists, write that they have been in a meeting which continued through the holidays. Marble Hill, Mo., where they have been working, is a college town and many students publicly confessed Christ. Mr. Imrie had the joy of leading the marshal of the town, who had been a saloon keeper, sixty years of age, to Christ in his home. The preaching was done by the pastor, Rev. B. M. Shacklette for a few days, and then Rev. Mr. Setzer from Carruthersville, Mo., carried on the meeting to the close. Mr. and Mrs. Imrie with Rev. Setzer led the chapel exercise at the College every morning. From Marble Hill Mr. and Mrs. Imrie joined Evangelist J. L. Rayburn at Advance, Mo.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Berge Sisters—Feb. 8, Frostburg, Md.; Feb. 29, Irvington, N. J.

Chester Birch—Until Jan. 25, Brookline, Mass.; Jan. 27-Feb. 8, Lynn, Mass.; Feb. 9-22, Waltham, Mass.; Feb 23-Mar. 7, E. Boston, Mass.; Mar. 8-21, Boston (three churches); Mar. 22-Apr. 4, Roxbury, Mass.

W. A. Bodell—Jan.-June, Season, South Dakota

Paul W. Boyer—Feb., Aurora, Mo.; Mar., Cassville, Mo.; Apr., Santa Ana, Calif.

L. W. Breaw—Feb., Golconda, Ill.

C. B. Brooks—Jan., Kenmare, N. Dak.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

O. H. Callis—Until Feb. 22, Sheridan, Wyo.; Feb. 20-Mar. 27, Parker, S. Dak.

F. T. Cartwright—Jan.-Apr., Salvation Army Campaigns.

W. S. Colegrove Party—Jan.-Feb., Scranton, Ia.

The Conners—Until Feb. 8, Bloomfield, Ia.; Feb. 9-29, Benton, Ill.; Mar. 1-21, Keokuk, Ia.; Mar. 22-Apr. 11, Tecumseh, Neb.; Apr. 12-May 2, LaPrairie, Ill.; May 3-23, Metropolis, Ill.

H. T. Crossley and J. H. Leonard—Jan. 25, Walkerton, Ont.; Feb., St. George, Ont.; Mar., Hamilton, Ont.; Apr., Bothwell, Ont.

H. P. Dunlop and Wife—Until Feb. 15, Upper Sandusky, O.; Mar. 13, Detroit, Mich.; Mar. 15-Apr. 5, Moberly, Mo.

John W. Erskine—Until Feb. 8, Ashtabula, O.; Feb. 9-22, Mt. Pleasant, O.; Feb. 29-Mar. 21, Golconda, Ill.

Floyd John Evans—Feb., Frankfort, Kan.

E. D. Fellers—Until Feb. 8, Fayette City, Pa.; Feb. 11-

Mar. 1, Morgantown, W. Va.; Mar. 3-25, Charleston, W. Va.

E. A. Fernlund—Feb., Duluth, Minn.; Mar., St. Paul, Minn.

E. J. Forsythe Party—Feb., Detroit, Mich.; Mar., Walkerville, Ont.

Franklin Evangelistic Party—Feb., Herrick, S. D.; Mar., Burke, S. Dak.; Apr., Eldora, Ia., or Cherokee, Ia.

J. Walter Gibson—Feb., McCown, Ind.

S. D. Goodale—Feb., Preston, Kan.

Roy Gourley—Y. M. C. A., Erie, Pa.

John S. Hamilton Party—Feb. 8, Mannington, W. Va.

Edward Claire Harding—Feb., Burley, Ida.

I. E. Honeywell Party—Feb., Corning, Calif.; Mar., Redding, Calif.

Robert E. Johnson—Until Apr. 26, Rochester, N. Y., Niagara Falls, N. Y., North Dakota.

P. H. Kadey Evangelistic Party—Feb.-Mar., Deckerville, Mich.

Kendall and Parker—Jan. 15, Emporia, Kan.

Walter Klingler—Until Feb. 1, Elyria, O.; until Feb. 29, Piqua, O.

G. A. Lamphear and Carolyn A. Hosford—Feb., Springfield, Neb.

Melvyn M. Lawton—Until Jan. 25, Snow Hill, Md.; Feb. 1-15, M. E. Church, South Salem, Va.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Linden-Dixon Evangelistic Party—Until Jan. 25, Brookfield, Mo.; Feb. 1-22, Grace M. E. Church, New York, N. Y.

Lindgren and Erwin—Mar., Algona, Ia.; June, Sioux Rapids, Ia.

Richard Low—February, Prairie View, Kan.

H. J. Magonigal—Until Jan. 30, Kingston, N. J.; Feb. 1-22, Worcester, N. Y.; Feb. 23-Mar. 4, Paw Paw, W. Va.; Mar. 7-25, Dillonvale, O.

J. W. Mahood Party—Jan.-June, Oregon.

Mathis-Vessey Party—Until Feb. 15, Spirit Lake, Ia.; Feb. 22-Mar. 15, Spencer, Ia.

Harry L. Maxwell—Feb., Shelbyville, Ind.

Frank McKeegan—Jan. 18, Maxville, Ont.; Jan. 25, Seagrave, Ont. Can.

McMinn and Wieand—Feb., Mankato, Minn., Mar., Indianapolis, Ind.

Leroy J. Mitchell Party—Feb., Granite City, Ill.; Mar., Waverly, Ill.

Arthur Moore—Feb., Austin, Tex.; Mar., San Antonio, Tex.; Apr., Fort Valley, Ga.; May, Princeton, W. Va.

T. LeRoy Muir—Until Feb. 1, Salona, Pa.; Feb. 8-29, New Paltz, N. Y.

Earle Naftzger Party—Feb. 1, Bourbon, Ind.

George E. Nhare and Wife—Feb. Rochester, N. Y.

William P. Nicholson—Feb., San Bernardino, Calif.; Mar., Santa Paula, Calif., April, Sonora, Calif.

David F. Nygren and Mrs. Nygren—Feb., Ravenswood, Chicago, Ill.

Sara C. Palmer Party—Feb. 22, Salvation Army work in New Jersey, June-July-August, Gt. Britain.

L. K. Peacock—Feb. 1-15, Steubenville, O.; Feb. 22-Mar. 7, Cambridge, O., Mar. 14-28, North Side, Pittsburgh, Pa.

George D. Reep—Until Feb. 15, Elkhart, Ind.; Feb. 22-Mar. 14, Lawndale, O.; Mar. 21-Apr. 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

Richer Brothers—Feb., West Unity, O.

Harold F. Sayles—Until Feb. 1, Parkville, Mich.; Feb. 8-22, Belding, Mich.; Feb. 29-Mar. 14, Ashland, Pa.; Mar. 21-Apr. 4, Onway, Mich.; Apr. 11-25, Cheboygan, Mich.; May 2-16, Perrington, Mich.; May 25-June 6, Pompeii, Mich.

Annie Agnes Smith—Until Feb. 8, Harrisburg, Pa.; Feb. 15-Mar. 7, Cooperstown, N. Y.

Reuben S. Smith—Until Feb. 8, Ogunquit, Me.

H. L. Stephens and party—Jan.-Feb., Collingwood, Ont., Can.

Strathern Evangelistic Party—Feb., Dickson City, Pa.

William A. Sunday Party—Norfolk, Va., Bristol, Tenn., Oklahoma City, Okla.

The Taylor-Fleming Party—Feb. 1-29, Monroe, Wis.; Mar. 7-Apr. 4, Ladysmith, Wis.; Apr. 11-May 9, Spooner, Wis.; May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.

Thacker-Armstrong Party—Feb., Statesboro, Ga.; March, Meridian, Miss., Columbia, Ga.; Apr., Tallahassee, Fla.; May, Charleston, Miss.; Little Rock, Ark.

T. Edward Thomas—Feb., Decatur, Ind.; Mar., Linton, Ind.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

A. G. Voight—Until Jan. 25, Wiley, Colo,; Jan. 27-Feb. 15, Snyder, Colo.; Feb. 18-Mar. 15, Marionville, Mo.; Mar. 18-Apr. 11, Hartman, Colo.; Apr. 4-May 1, Randolph, Kan., May 8-29, Winona, Mo.; May 31-June 19, Fremont, Mo.

Vom Bruch Evangelistic Party—Feb., Philadelphia, Pa.; Mar., New York City, N. Y.; Apr., Wisconsin.

Charles F. Weigle—Feb. 5, Lewistown, Pa.

Owen O. Wiard—Remainder of season in Iowa, Nebraska, Kansas and Colorado.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

O. E. Williams—Until Feb. 15, Johnstown, Pa.

R. Hayes Willis and Mrs. Willis—Until Feb. 8, Waukon, Ia.; Feb. 10-29, Perrinton, Mich.

Karl F. Wittman—February, Kinmundy, Ill.

E. L. Wolslagel—Until Feb. 10, Fort Myers, Fla.; Feb. 12-22, Miami, Fla.; Feb. 29-Mar. 14, Mayfield, Ky.; Mar. 15-30, Fort Smith, Ark.; Apr. 4-18, Louisburg, N. C.; May 2-15, Nashville, Tenn.

William Malcolm Young—Until Feb. 8, Wayland, Mich.; Feb. 11-29, Argyle, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Mid-Winter Bible Conference, The Moody Bible Institute, Chicago, Feb. 2-7, 1920.

Day of Prayer for Missions (Cong. Church), Feb. 20, 1920.

Winona Lake (Ind.) activities for 1920 (partial list):

- Summer Normal School, May 3-Aug. 20.
- Ministerial Summer School, G. Campbell Morgan, President, June 15-Aug. 7.
- Summer Bible School, Dr. F. N. Palmer, Dean, July 5-Aug. 6.
- Institute for Bible Study, Dr. G. Campbell Morgan, President, Aug. 9-19.
- Evangelistic Week, Aug. 13-20.
- Song Leaders' Conference, Homer Rodeheaver, Director, Aug. 13-29.
- Bible Conference, Dr. S. C. Dickey, Director, Aug. 20-29.

BREAKING THE POWER OF VICE PROMOTERS

The American Civic Reform Union, of Cleveland, O., Albert Sidney Gregg, superintendent, finds that in one county alone in Pennsylvania the Reform Union furnished evidence that led to over one hundred convictions, and in one Ohio city the Union obtained one hundred and twenty-five indictments. Nearly five hundred Reform Union Welfare Circle Workers are doing personal work among girls and women, and within the last year they gave direct warnings and teaching to 20,000 people relative to white slavery and vice. The Union is calling for 10,000 women to volunteer as Welfare leaders to circulate books and co-operate in other ways. The organization concentrates on women because they are the "mothers of the race" and in time, if they are properly instructed, they will teach their own sons and daughters. The Welfare work, however, reaches both sexes now through the Welfare leaders.

THE NATIONAL TRAVELERS' AID SOCIETY

This society desires to aid all travelers, especially women and girls, as they go into or pass through great cities. The service is religious in character, but not sectarian, and is rendered free of charge, without regard to age, race, sex or creed. In New York nearly fifty trained women workers are now on duty at the various railroad terminals and the steamship piers. There are organizations of this society in 168 cities of this country. The central offices are located at 465 Lexington Ave., New York City.

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a big hole in the conscience.—C. B.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Gist of the Lesson for 1920, by Rev. R. A. Torrey, D. D.

This is another of those fine condensations of teachings on the International Sunday-school Lessons that have been appearing for twenty years, and this one is as good as the best.

154 pages. 2¾ x 4½ inches. The Fleming H. Revell Company, New York and Chicago. 30 cents. J. H. R.

Vest Pocket Lessons for 1920, by Rev. Philip W. Crannell, D. D.

This little serial commentary on the International Sunday-school Lessons has only reached its third year, but it is a real multum in parvo. The author has a way of saying much in a few words, and is always fresh and stimulating. The size of this little compend is a feature of great practical value.

201 pages. 3 x 6 inches. The Judson Press, Philadelphia. 30 cents.

J. H. R.

The Acts by Professor Charles R. Erdman, D. D.

Our readers will be glad to know that Professor Erdman has followed up his interesting work on the General Epistles by this companion volume on the Acts of the Apostles. The manner of exposition is the same as that stated in our review of the previous work, namely, to quote a paragraph and then follow it with remarks in elucidation.

The author is thoroughly sound and possesses unusual teaching ability, so that we are able to commend this volume with cordiality. It is dedicated to "the students of Princeton Theological Seminary, my friends and fellow-workers in the furtherance of the gospel."

176 pages. 4½ x 7 inches. Limp boards. The Westminster Press, Philadelphia. 75 cents.

J. M. G.

Why I Preach the Second Coming, by Rev. I. M. Haldeman, D. D.

We have here the latest book by the eloquent and fearless pastor of the First Baptist Church of New York City.

Briefly stated his arguments for preaching upon the Second Coming are eight: Because it is the most often recorded event in the Bible; because His coming is bound up with every fundamental doctrine; because only at that time will our personal redemption be completed; because not till then will the church be exalted to her place of rulership; because then the covenant promises of God to Israel will be fulfilled; because only then can a government of everlasting righteousness and peace be established upon the earth; because then the earth will be delivered from the bondage of corruption; because the coming of Christ for His Church is the most imminent event upon the horizon of time.

The author portrays present-day conditions in the professing church and in the world in a manner that is both thrilling and appealing. Altogether the book is a wholesome one to read and to pray over.

160 pages. Size 5 x 7⅜ inches. Fleming H. Revell Company, New York and Chicago. $1.00.

J. M. G.

"The League of Nations in the Light of the Bible," by A. C. Gaebelein, editor of *Our Hope*.

This work, as might have been expected from its author, is largely expository, dealing in his most interesting and instructive way with Psalm 2, Daniel 2:40-45, Acts 4:22-27 and Revelation 13:1-10.

His summing up is that the Roman Empire will yet see a political revival, and that this confederation of nations will have a head who will be possessed by Satan. There will be also a revival of the Papacy in his judgment, which will once more domineer over the nations. However, the league of nations now under discussion in the United States Senate is not in his judgment that which is predicted in the Bible, although he believes the other may develop out of the present-day chaos. As the nations of Europe are regrouping themselves, and as new states are forming, the outward geographical restoration of the entire territory of what was once the Roman Empire may soon be seen.

He points out that Europe is at present waiting for a great leader who will take the political headship of the nations, a leader for whom the Jews are also waiting, whose restoration program can not be fully carried out till he arrives. That leader is revealed in the Word of God as "the prince that shall come." (Dan. 9:26).

The booklet concludes with a reference to the grouping of the other nations of the world, especially Germany, Austria and Russia, with a possibility of Japan, all of which indicate the ripening of the predicted end of the age, and makes the booklet extremely valuable for readers who have not been able to go into the subject as deeply as the author.

50 pages. 5 x 7½ inches. Heavy paper cover. Publication Office *Our Hope*, New York. 25 cents. J. M. G.

In Chicago. Particulars later.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.

Dr. Fitzwater: Preached at Second U. P. Church; preached at Brethren Church, Goshen, Ind.

Dr. Dale: Preached at First Presbyterian Church.

Mr. Ketchum: Men's Bible Class, North Shore Congregational Church; preached at Second U. P. Church.

Mr. Page: Preached at First Presbyterian Church, Harvey, Ill.; Union Bible Class, Detroit, Mich.

Mr. Pace: Y. M. C. A., Wheaton, Ill.; Y. W. C. A. and Washington St. Mission, Springfield, Ill.; Richland Center, Wis.

Dr. Ralston: Preached at the General Hospital, Fort Sheridan, Ill.

RECENT SPECIAL SPEAKERS

Dec. 2—Miss Mary Polk, teacher in a government school at Manila, P. I.

Dec. 5—Dr. H. C. Whiting, M. C. missionary from Korea.

Dec. 11, 20, 26—Mr. B. Davidson, field secretary, Ceylon and India General Mission.

Dec. 21—Rev. W. H. Clark, Red Cross Relief Worker, Indianapolis, Ind.

Dec. 27—Rev. W. F. McFarlane, evangelist and pastor, Burr Mission, Chicago.

Jan. 5—Dr. S. M. Zwemer, Cairo, Egypt.

Jan. 5—Rev. E. M. Hursh, Sierra Leone, Africa.

Jan. 5—Rev. C. A. R. Janviers, Ewing College, Allahabad, India.

DR. GRAY ADDRESSES A BUSINESS MEN'S CLUB

While in Owensboro, Ky., January 7, to attend a Bible conference on "The Fundamentals," Dr. Gray addressed a noon meeting of the Rotary Club, which, said the *Owensboro Inquirer*, "in size and interest exceeded any held in many months."

"Dean Gray proved his right to speak," continued the Inquirer, "both as a minister and as a business man. In so doing his address linked together the two great constructive forces of religion and business.

"Speaking, as he said, for a God who never fails the preacher who trusts him nor the business man who trusts him, he also spoke for one of the fundamental needs in the country today. This was that it is incumbent upon the people of America to renew their interest in the slogan—law and order. Questions like the high cost of living and universal military training, while worthy of the best thought the country can produce, pale into insignificance compared with the need for never-failing law and order. The people of the country should call upon the conventions of the two great political parties, when they assemble this year, to set forth as a slogan—law and order. He expressed the belief that there is patriotism enough and righteousness enough in the United States to settle justly all disputes between capital and labor, when the settlement is allowed to be made in peace.

"Turning to religion he said he knew that he would fail in the respect of his hearers if he failed to touch on religion. Whatever might be their creed, he knew that all members of his audience had one vital concern in common, their relationship to the Great Creator. He urged as the vital necessity without which that of law and order would be an empty thing, godliness, for godliness is the basis of character, and character is the basis of citizenship. Pharaoh, one of the greatest kings in all history, recognized this when he needed a man to be a Herbert Hoover and a Georges Clemenceau, a food administrator and a premier, in one. In choosing Joseph he turned to his courtiers and said, 'Where will we find such a man as this one in whom the Spirit of God moves?'

"He called upon his hearers, if they aspired to be successful business men, to be men in whom the Spirit of God moves."

NEW ADDITIONS TO THE FORCE

An important addition to the faculty is that of the Rev. J. R. Schaffer, who succeeds Mr. Kirk as Assistant Superintendent of men, the latter having become secretary to Dr. Gray.

Mr. Schaffer is a Baptist minister who received his early training at Wesleyan University. He was ordained at the North Baptist Church, Newark, N. J., but for the last seven years has been pastor of the Spruce Street Baptist Church, Philadelphia, and also a teacher in The National Bible Institute and The Philadelphia School of the Bible. He is also general secretary for the United States of the Inland South American Missionary Union, and secretary of the Interdenominational Foreign Missionary Association of North America. He was strongly recommended to the Institute by such well known ministers as the Revs. Kenneth MacKenzie, Samuel G. Neal, I. M. Haldeman, Lewis S. Chafer, W. I. Pettingill, F. W. Farr, Carey S. Thomas and D. M. Stearns, and such laymen as Messrs. O. R. Palmer, Charles G.

Trumbull, Edward A. Steele and J. H. Jefferis.

One of his friends writing of him says: "He is truly a man of God, a choice Christian spirit, and thoroughly yielded to the Lord; has a strong personality and a most pleasing manner in his approach to people. He is a man's man, very gifted as a teacher of the Word of God, possessing good executive ability; qualifies in almost every respect for leadership among men."

* * *

Professor T. J. Bittikofer and Mrs. Bittikofer (nee Carlson) having been granted a year's leave of absence from the faculty of our Music Course in order to obtain experience in the evangelistic field, Professor A. E. Hosmer and Miss Cora Fleming have been called to take their work.

Albert Edwin Hosmer

Mr. Hosmer received his musical education in Boston and Washington, D. C., and served as supervisor of music in the public schools of Sudbury, Mass., and subsequently as head of the vocal department in Muskingum College, New Concord, O. His voice is a bass-baritone of very sympathetic quality, and as a soloist he has served Congregational and Episcopal churches in Washington, D. C., and New York City.

Mr. Hosmer is a Congregationalist as to his church membership, and is heartily in accord with the doctrinal position of the Institute, and has recently served as the director of music at the Victorious Life Conference at Princeton. Those who know him well speak of his refined instincts and bearing, his success as a teacher, and his lovableness as a man. He has been elected a member of the Faculty.

Miss Cora Fleming

Miss Cora Fleming comes from Colorado, and obtained her musical education in the Oberlin and Denison conservatories of music at Oberlin and Granville respectively, in Ohio. She also tutored in theory and harmony in Denison conservatory. She is a Baptist in her denominational connection, and stands with the Institute in its view of Christian life and service. She has served as state treasurer of the B. Y. P. U. of Colorado and recording secretary of the Colorado Woman's Home and Foreign Missionary Society. Miss Fleming may become permanently connected with the Institute.

The Institute was sorry to lose the services of Miss Daisie B. Williams from its English Course, but the physical condition of her mother required her presence at home in Missouri. As her successor has been secured Miss H. A. Dunlap, who was educated at the Indiana State University, and has had eleven years of experience in public school teaching. She was also at one time a student at the Missionary Institute at Nyack, N. Y., preparing for work in heathen lands from which she was prevented by ill health. It is needless to say that, like all the teachers in The Moody Bible Institute, she is in thorough agreement with its doctrinal position.

It should be added that Miss Dunlap taught English in the Nyack school and also in the Wilson Memorial Academy, while taking post-graduate work in the former. Among her testimonials was one from the late Dr. A. B. Simpson, in which he expressed his personal confidence in and regard for her.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom severely felt the shock of the extremely cold weather which obtained at Winnipeg during his engagement for special lectures on "Christian Fundamentals," but he recuperated sufficiently to begin, January 4, a three weeks evangelistic campaign at the Derry Street United Brethren Church, of Harrisburg, Pa.

Rev. B. B. Sutcliffe was not permitted to quite finish his work as teacher of the circuit of Union Bible Classes, radiating out of Pittsburgh, on account of an attack of diphtheria which caused his detention in quarantine for a few days. However, he recovered quickly and after the holiday vacation went to Macon, Ga., where he appeared on the program of a Bible conference with Drs. Gray, Dixon, Torrey, Evans and Blanchard.

The success of the Union Bible Classes has stimulated other towns within easy traveling distance of Pittsburgh to seek inclusion in a new circuit now forming to begin work early in February.

During January Rev. Geo. E. Guille conducted a Bible conference at the Presbyterian church of Fountain Inn, S. C., and gave a series of Bible studies under the auspices of the Austin (Tex.) Y. W. C. A.

Rev. Rollin T. Chafer gave a Bible exposition and several addresses at the First Presbyterian Church of Knoxville, Tenn., preached at Crescent City, Fla., and at the Pryor Street Presbyterian Church of Atlanta, Ga. At the St. Mark's M. E. Church of Atlanta he gave an address at a banquet of Sunday-school teachers on "The Need of Trained Teachers."

Miss Elinor Stafford Millar began the new year at Superior, Wis., with a two weeks series of evangelistic addresses in Hope Congregational Church. Later in the month she filled an engagement with Union Mission, Akron, O.

Mrs. Margaret T. Russell's friends have a way of bringing her back for further teaching, which is illustrated by her return to Montgomery and Demopolis, Ala., and Meridian, Miss., for Bible studies during January.

Mr. C. E. Putnam filled a return engagement at Asheville, N. C., in connection with which he addressed the Y. M. C. A., and spent Christmas at Eliada Orphanage.

Mr. John R. Riebe on two occasions took the place of the pastor in the pulpit of the Morton Park Congregational Church, of Chicago.

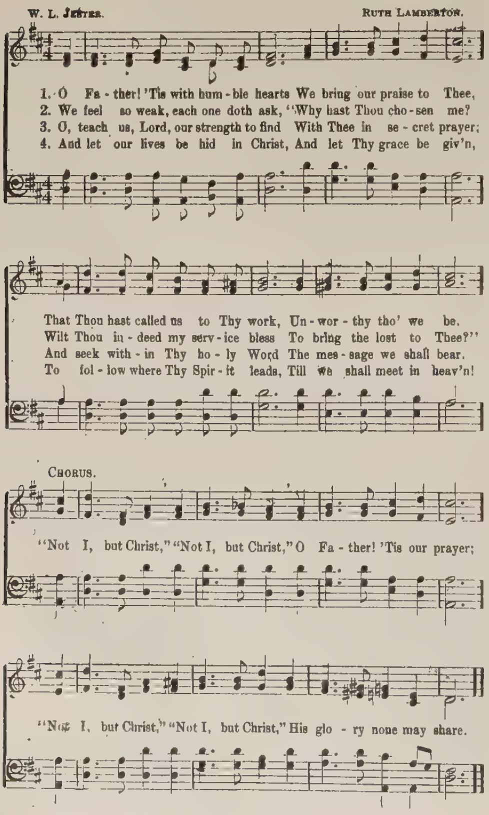
FALL TERM GRADUATION EXERCISES

Rev. William Evans, D. D., Ph. D., gave the address at the Fall Term graduation exercises on the evening of Thursday, December 18, to an audience which filled the Auditorium.

In introducing Dr. Evans, Mr. Henry P. Crowell, president of the Board of Trustees, made mention of the fact that not only was Dr. Evans a former student of the Institute and a former member, for many years, of its Faculty, but also that he was the first graduate to receive the Institute's diploma, and that for years past he has been one of the country's foremost leaders in Bible teaching and evangelism.

In his masterly address on what the attitude of the Christian worker should be toward the modern demand for church reconstruction Dr. Evans made it crystal-clear that the only reconstruction worthy of consideration is that which would closely follow the pattern laid down for the New Testament church.

"Not I, But Christ."


W. L. Jester.
Ruth Lamberton.
1. O Fa - ther! 'Tis with hum - ble hearts We bring our praise to Thee,
2. We feel so weak, each one doth ask, "Why hast Thou cho - sen me?
3. O, teach us, Lord, our strength to find With Thee in se - cret prayer;
4. And let our lives be hid in Christ, And let Thy grace be giv'n,
That Thou hast called us to Thy work, Un - wor - thy tho' we be.
Wilt Thou in - deed my serv - ice bless To bring the lost to Thee?"
And seek with - in Thy ho - ly Word The mes - sage we shall bear.
To fol - low where Thy Spir - it leads, Till we shall meet in heav'n!
Chorus.
"Not I, but Christ," "Not I, but Christ," O Fa - ther! 'Tis our prayer;
"Not I, but Christ," "Not I, but Christ," His glo - ry none may share.

Class Song

Referring to unbelief in the miraculous he said that a sinless man in this world, as was Jesus Christ, was as great a miracle in the moral realm as any recorded miracle in the physical.

Sixty-one graduates, 23 men and 38 women, were presented with diplomas by President Crowell. Twenty-six of these had completed the Missionary Course, 25 the Bible Course, and 10 the Bible-Music Course.

Nine of the missionary graduates have already applied for assignments to foreign fields, and a number of others are to do so shortly.

It was announced that 134 Correspondence students representing 31 states and 4 foreign countries had been awarded certificates for the completion of their courses in the period from July 1 to November 12, 1919.

The speakers at the class exercises in the forenoon were Mr. Arthur M. Clarke for the men, who made a forceful address, and Miss Helen S. Bell for the women, whose message was one of much interest and blessing.

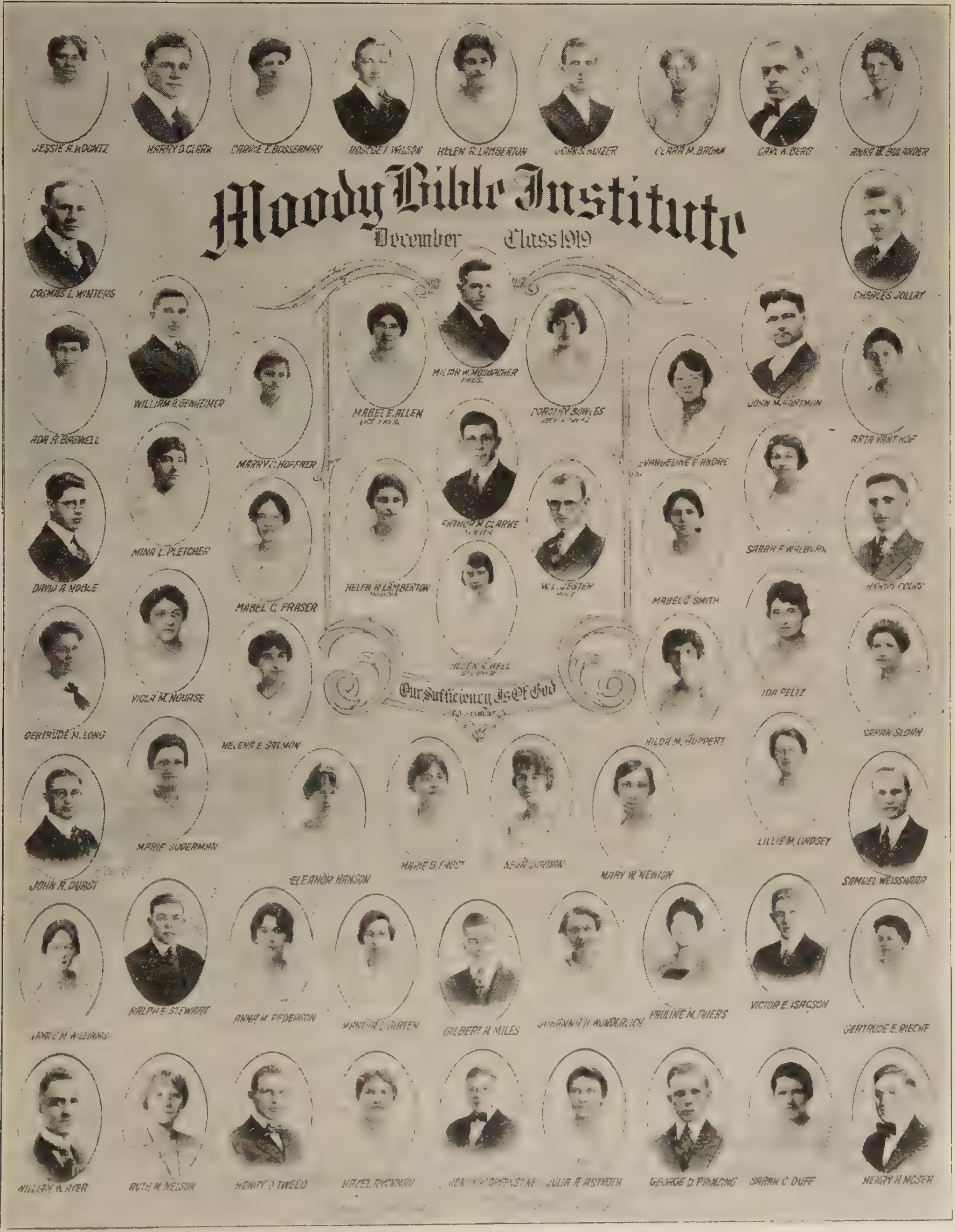
Mr. William L. Jester wrote the words of the class song, Miss Helen Ruth Lamberton the music.

Dr. Gray presided at the dinner to the graduates, following the reception in the afternoon given by the Faculty and Business Staff in the Women's Building. Presentation of the class picture to the Faculty was made by Mr. Gilbert A. Miles.

The list of graduates follows: Mabel E. Allen, Evangeline E. Andre, Julia Adele Astroth, Ada Roberta Bagwell, Helen Stevens Bell, Carrie E. Bosserman, Dorothy Bowles, Clara Mabel Brown, Anna Wilhelmina Bulander, Sarah Catherine Duff, Marie B. Faust, Mabel C. Fraser, Martha L. Girten, Eleanor Hanson, Mary C. Hoffner, Hilda Mary Huppert, Neva Jordan, Jessie Annette Koontz, Helen Ruth Lamberton, Lillie May Lindsey, Gertrude Milligan Long, Ruth Merbelle Nelson, Mary Woodward Newton, Viola May Nourse, Anna Margaret Pedersen, Ida Peltz, Mina Lillian Pletcher, Gertrude Elizabeth Riecke, Hazel Ryckman, Helena Eve Salmon, Sarah Sloan, Mabel C. Smith, Marie Suderman, Pauline M. Thiers, Arta Vant Hof, Sarah Frances Walburn, Grace Mary Williams, Johanna H. Wunderlich, William Ward Ayer, Carl W. Berg, Arthur M. Clarke, Harry D. Clarke, Harry Colas, John Arden Durst, William A. Genheimer, John M. Hartman, John S. Huizer, Victor E. Isacson, William Linville Jester, Charles Jollay, Henry Klopfenstine, Gilbert A. Miles, Milton W. Mosbacher, Henry H. Moser, David A. Noble, George D. Prinzing, Ralph E. Stewart, Henry O. Tweed, Samuel Weisshaar, Roscoe F. Wilson, Cosmas Lawrence Winters.

A REUNION IN MINNESOTA

John S. Dick, '18, writes of an interesting reunion that was held at his home in Mountain Lake, Minn., in December. Those present were Miss Katherine Pauls, '17, worker in the mission at Minneapolis, Minn.; Miss Helen Warkentin, '17, soon to sail for India; Ewald Rohloff, '17, pastor, Mennonite church at Butnam, Mich.; J. H., '18, now attending the Northern Baptist Seminary of Chicago, and Mrs. Wiens, Miss Tina Kornelsen, '19, J. S. Dick, '18, and Mrs. Dick, soon to sail for South China. Miss Helen Heppner, '19, will be one of the party going to China.



Graduating Class, December, 1919

LIVINGSTON R. MORGAN, '18

"With the Lord"

In the death of Livingston R. Morgan, a graduate student of the music courses who was killed in an accident on December 17, the anniversary of his graduation with the fall term class of 1918, the Institute lost a man who typified the best aspirations of its student body. Mr. Morgan, who worked outside of class hours as a gas-fitter in a sub-basement of Marshall Field & Company, was killed with his companion at the bench when elevator counter-weights weighing more than a ton plunged down the shaft and pinned the two workers beneath them. He was twenty-five years old.

Mr. Morgan came to the Institute in 1916, less than a month after his conversion and renunciation of a life of sin. Because of his previous record he was denied admittance, but secure in the knowledge of his regeneration and determined to enter the Institute, he engaged a room nearby. Here, after several months, he was discovered in an attitude of prayer by Harry D. Clark, of the Practical Work Department, his plea being for admission to a course of Christian training. On Mr. Clark's testimony he was enrolled on trial, and his life as a student was exemplary. He was a potent influence for good among his fellows, was an assiduous student, and his personal work was most effective. His class address delivered at graduation was one of the most sincere and impressive ever heard in the Auditorium.

His companion in his night work was an agnostic and took delight in showing his contempt for religion. Mr. Morgan plead consistently with him, but with apparent futility, it being said that on the very day of his death the agnostic tossed a quarter in the air and exclaimed, "That is what I think of your God." A few hours later he was called to meet Him.

Mr. Morgan's parents, Mr. and Mrs. Harvey Morgan, live at 240 West Sunbury street, Shamokin, Pa.

J. A. Sutherland

A CALIFORNIA ALUMNUS

The accompanying picture is that of the Rev. J. A. Sutherland, pastor of the Grace Baptist Church, San Jose, Calif., who is president of the California Alumni Association. It was not secured in time for use in the January issue, as planned, in connection with the report of the California reunion.

The handsome church edifice pictured below, the First Presbyterian of Berkeley, Calif., of which the Rev. Lapsley A. McAfee, D. D., is pastor, was the scene of Dr. Gray's Bible conference, also reported in the last magazine.

First Presbyterian Church, Berkeley, Calif.

PROFESSOR GRANT STROH'S RETIREMENT FROM CARROLL COLLEGE

The Executive Committee of Carroll College adopted the following formal expression of regret on the resignation of Professor Stroh as a member of their faculty:

"In accepting the resignation of Professor Grant Stroh as Professor of Biblical Literature in Carroll College, we hereby express our regrets that he finds it necessary to leave the institution.

"Further, that we acknowledge the faithfulness with which he has filled this position; the mature thought and ripe scholarship which he has furnished; the splendid Christian character of the man, and the high ideals which are in accord with and give purpose to an institution of this nature.

"Further, that we extend to Professor Stroh our congratulations upon being selected by such a prominent and influential institution as The Moody Bible Institute. Since this new field offers such a superior opportunity of service for which Professor Stroh is particularly fitted, we can but congratulate both him and the institution and express our regret at having to lose him."

STUDENT VOLUNTEERS VISIT THE INSTITUTE

Echoes from the International Student Volunteers Convention, which closed at Des Moines, Ia., January 4, were heard the following Monday at a missionary rally in the Auditorium. Three distinguished speakers from the convention addressed the meeting—the Rev. C. A. R. Janviers, president of Ewing college, Allahabad, India; Dr. Samuel M. Zwemer, F. R. G. S., of Cairo, Egypt; and the Rev. Edwin M. Hursh, a missionary from Sierra Leone. These visitors, together with some hundred and fifty delegates to the convention en route to their homes in the East, were taken on a tour of the Institute.

An encouraging interpretation of the convention was made by Dr. Zwemer. Reviewing the outstanding events of the gathering he said: "When that great meeting, attended by 7,000 college men from all quarters of the world, came to an end, it was quite evident that its opinion of what would remedy the present world turmoil was unanimous. It was no program of social reform, no new economic system, no change in industrial relations, but the gospel of Jesus Christ."

A NEW AUXILIARY IN TENNESSEE

Twelve former Day Class students and Correspondence students gathered in the Chattanooga Y. M. C. A. building the evening of December 5, 1919, and under the direction of Rev. E. E. White, Secretary of the Alumni Association, organized the Chattanooga Alumni Auxiliary. The following were present: W. L. Swartz, '14, J. P. Fowler, '19, S. G. Frazier, '17, F. E. Hauser, '91, C. V. Bellamy, '18, Fred. Layfield, '12, J. Newton Dicks, '05, Jake M. Brown, '19, Paul R. Hodge, '16, A. O. '18, and Mrs. Wright and Miss Katherine Pierce, '16. Mr. Swartz was elected president, Miss Pierce, first vice-president, Mr. Wright, second vice-president, Mr. Dicks, treasurer, and Mr. Hodge, secretary. A splendid spirit was manifested.

MISS JOHNSON HONORED BY HER ALMA MATER

Miss Edna G. Johnson, our esteemed teacher of blackboard drawing and Bible story telling, has been elected a member of the governing board of the National Kindergarten and Elementary College of Chicago, of which she is a graduate.

W. E. Lucas, '16, writes he is now in his fourth year as pastor of the 59th St. M. E. Church of Superior, Wis. Many conversions and accessions to the church have been made. A new parsonage has been bought and they expect to build a new church to make room for a growing Sunday-school and church membership.

BORN

To Chester S., '16, and Mrs. Minot, (nee Evelyn Thomas, '17), a daughter, Guinivere Evelyn, December 31, 1919, at Chicago, Ill.

To Edick A., and Mrs. Anderson, '17, at Kalona, Ia., a son, Robert Edick.

To Edward H., '14, and Mrs. Ockert, at 748 Belden Ave., Chicago, Ill., a son, Nov. 15, 1919.

To Magnus P., and Mrs. Gormsen (nee Goldie E. Morris), '10, at 1615 Norwood Ave., Baltimore, Md., a son, Leslie Morris, Sept. 15, 1919.

To J. Howell and Mrs. Merrymon (nee Marie Gormsen), '10, at 289 Summer St., Woonsocket, R. I., a daughter, Dorothy Laura, Aug. 24, 1919.

To Ray, '20, and Mrs. Rasmussen, '14, at 1160 N. Clark St., Chicago, a son, Stanley Edwards, Nov. 25, 1919.

To E. J., '10, and Mrs. Houghton, '13, at 140 Lockwood Ave., Yonkers, N. Y., a son, Earnest John, Jr., Nov. 25, 1919.

MARRIED

Charles C. Millson, '19, and Emma L. Wonderly, '19, December 18, 1919, at Crawfordsville, Ia.

Curtis Carroll Elsey, '15, and Mildred Elizabeth Brown, Nov. 23, 1919, at Newton, Kan. At home, 416 East Second Street.

J. Alston Boyd, '06, and Gertrude Virginia Allison, Dec. 24, 1919, at Monessen, Pa. At home, 1114 Dale Ave., Southeast, Roanoke, Va.

Ralph A. Brown, '18, and Florence E. Cole, '18, Dec. 30, 1919, at Dearborn, Mich. At home after Jan. 5, 1920, Oneida, Ky.

C. S. Anderson and Pauline Hauck, '17, Dec. 25, 1919, at Chicago, Ill., Dr. Fitzwater officiating.

O. A. Cedergren and Florence Hanson, '19, Dec. 24, 1919, at Chicago, Ill.

DIED

John E. Wilson, '15, near Elwood City, Pa., Sept. 21, 1919.

Livingston R. Morgan, '18, Dec. 17, 1919, at Chicago, Ill.

Rev. Charles Lawrence Ogilvie, a missionary in Peking, China, and a former student of the Institute, died in the Chinese capital, December 6, according to a cablegram received by friends in Chicago. Mr. Ogilvie pursued a course in the Institute in 1905-6 but did not graduate. Later he attended McCormick Theological Seminary, studied abroad on a scholarship, and received the honorary degree of A. M. from Emporia College, Kan. His work in Peking, in which he has been engaged since 1911, was supported by the First Presbyterian Church of Oak Park.

The Gospel in Print

HOLY BOLDNESS COMMENDED

If all Christian people were as busy circulating religious literature and teaching gospel truth as errorists and infidels are in impressing their wrong views, there might be more progress in the right direction. The trouble is that too many Christians have a needless feeling of timidity. Infidels, without any sense of reverence or hesitancy, blurt out their attacks on the truth. Christian people ought to be bold, because they are under commission from Christ to tell about the way of life and salvation.—*Herald and Presbyter.*

BUY BOOKS!

The love of good books provides one of the purest of pleasures, the least expensive, the most convenient, the most readily and completely controlled.

Good books add to your life the intimate companionship of the best minds. Through books you can associate with princes of intellect and of soul. Through books you can travel to the ends of the earth without discomfort, at no cost, and instantly. Through books you can live in all ages, and heap up in your one existence the garnered thought and achievements of the past.

Carelessness in regard to books, neglect of them, false choices among them, are prime causes of essential failure in life. Therefore, buy books; but be sure to buy good books.—"Arrow," in *Christian Endeavor World.*

THE PRINTING PRESS

The printing press is to the man with a message what the machine gun is to the soldier. The printing industry is in every way one of the greatest of industries, because there are many who have something to tell the world and they know the power of the printed page. Just as a message in print will sell "oleo," or any other thing, so will the gospel in print save souls, and by the same process—men read and believe.

Reading matter is so profuse that one thing is greatly sought after to get a thing read, namely, the personal touch. It is hard not to inspect a marked copy of a publication, or one especially recommended.

Oh, let this wisdom be applied more widely to the gospel in print! Let the message be stated in all its simplicity; let testimony be straight and unfaltering; and let there be the extra personal touch of friend to friend: "Here is something good to read; it has helped me."

MR. MOODY'S BOOK FUNDS

The following contributions have been received from December 1 to 31, 1919, inclusive.

Africa Book Fund:	
1 Contribution	$ 1.00
Army and Navy Book Fund:	
3 Contributions	28.05
Fire Station Book Fund:	
1 Contribution	1.00
Hospital Book Fund:	
3 Contributions	11.00
Lodging House Book Fund:	
2 Contributions	3.50
Lumber Camp Book Fund:	
5 Contributions	22.00
Life Saving Station Book Fund:	
12 Contributions	63.15
Miners Book Fund:	
1 Contribution	3.55
Mountain Book Fund:	
18 Contributions	110.85
Prison Book Fund:	
121 Contributions	820.30
Railroad Men's Book Fund:	
1 Contribution	2.50
Spanish "Way to God" Book Fund:	
2 Contributions	10.00
Free Tract Fund:	
4 Contributions	5.37

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from December 1 to 31, 1919, inclusive:

Prison Book Fund:
- Illinois, 300 books, 200 Pocket Treasury, 24 Gospels.
- Ohio, 350 Books, 275 Pocket Treasury, 350 Gospels.
- Africa, 36 books, 35 Pocket Treasury.
- New Jersey, 50 books, 50 Pocket Treasury.
- Wyoming, 150 books, 150 Pocket Treasury.
- New York, 315 books, 110 Pocket Treasury, 275 Gospels
- Georgia, 242 books, 80 Pocket Treasury, 180 Gospels.
- Kentucky, 300 books.
- Louisiana, 15 books, 15 Gospels.
- West Virginia, 275 books, 175 Pocket Treasury.
- Michigan, 255 books, 205 Pocket Treasury, 100 Gospels.
- California, 450 books, 450 Pocket Treasury.
- North Carolina, 15 books, 15 Pocket Treasury.
- Massachusetts, 275 books, 275 Pocket Treasury.
- Missouri, 100 books, 100 Pocket Treasury.
- Mississippi, 135 books, 135 Gospels.
- Nebraska, 100 books, 100 Pocket Treasury.
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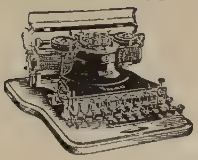

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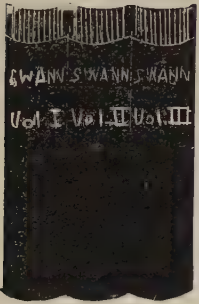

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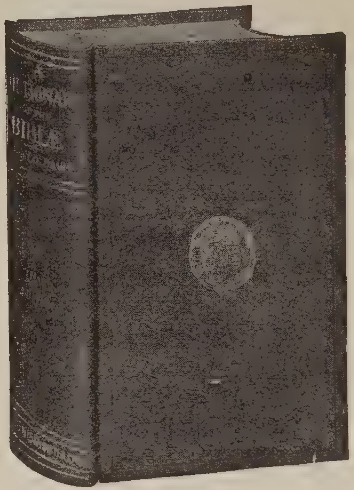

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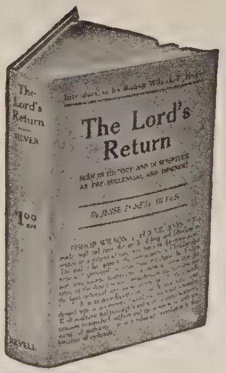
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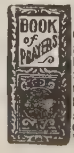

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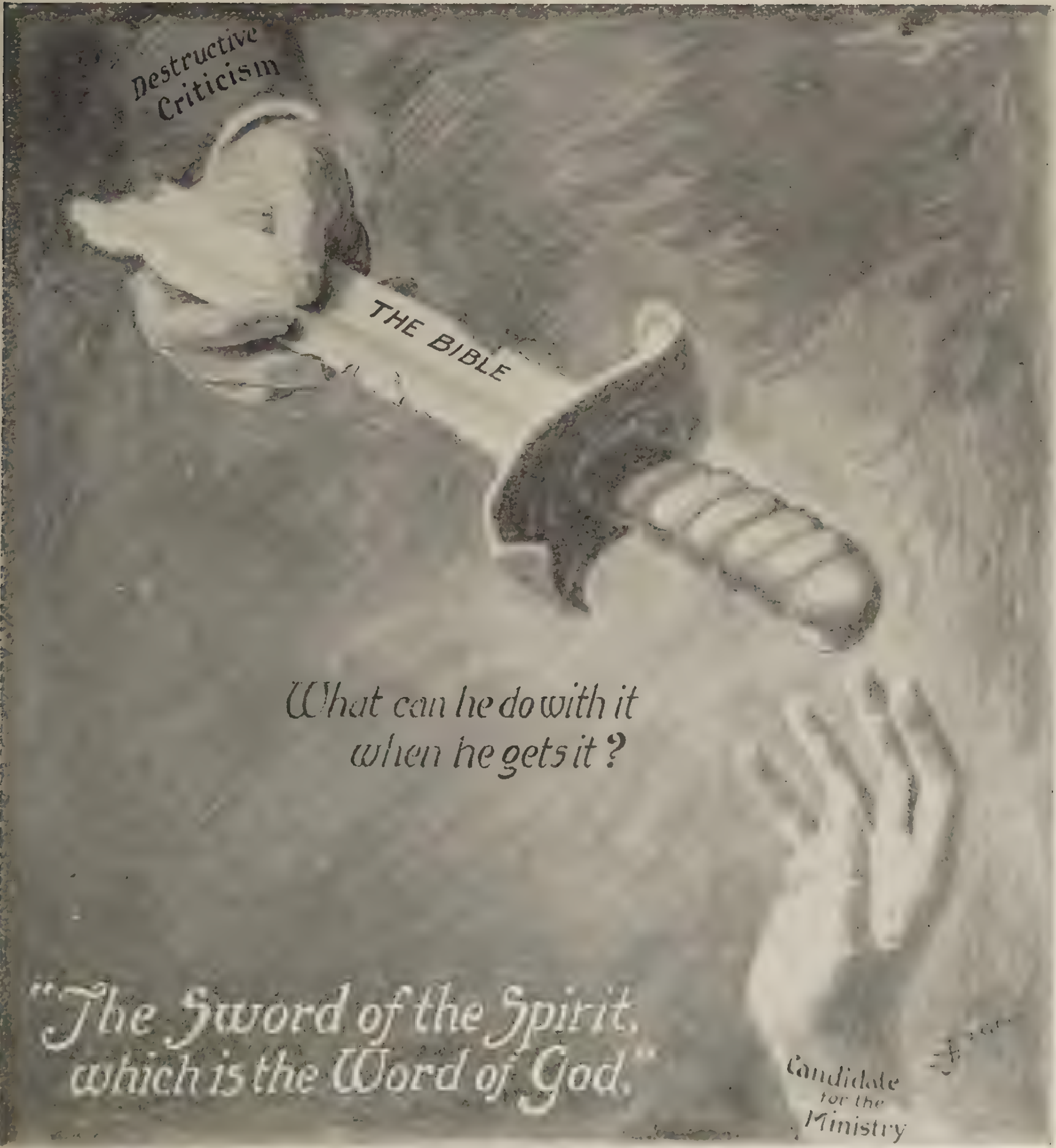
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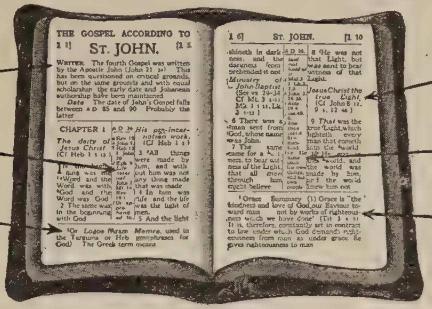

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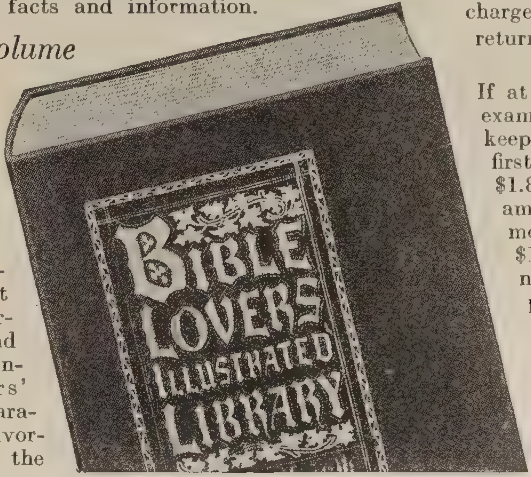

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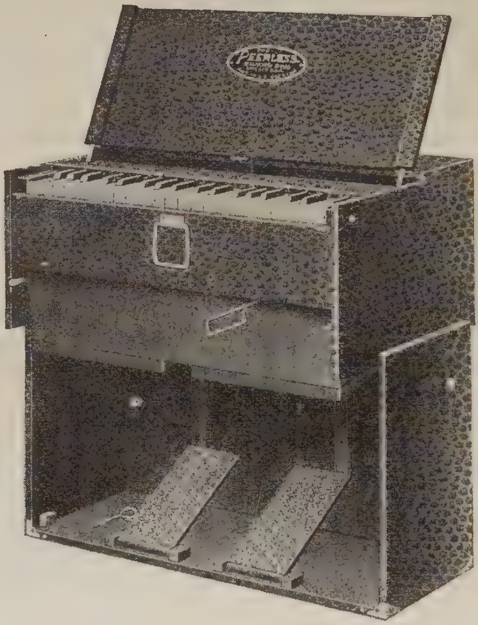

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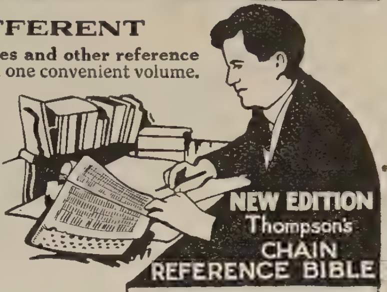

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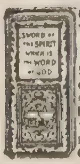
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Mr. A. F. Gaylord sent the following letter:

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"Colorado, January, 5, 1920.

"Dear Mr. Woodruff:

"I have been urged to write up scenarios for the 'Movies' but facts have always appealed to me more than fiction, so here is a scenario true to life, and I send it on just for your *private* satisfaction, for you will receive plenty of verses more worthy of publication.

"Best wishes for a happy and prosperous New Year.

"Sincerely your friend,

"Ella E. Pohle.

"P. S. I surely like the new department 'Publisher's Stuff' and shall always turn to it with eager interest."

The Red Letter Day

What a wonderful man the mail-man is,
As he hastens from door to door!
What a medley of things his brown bag contains
For the neighbors around, rich and poor!

How I watch for his little old one-horse-shay,
As it heaves round the curve in the road,
No matter how stormy the weather may be,
No matter how heavy the load.

There's one day each month that I love him the most,
With his little old horse, lank and lean;
'Tis the day that he hands me, well folded and sealed.
My beloved "C. W. Magazine."

The dishes must wait, and the sewing must, too,
And the call of the neighbor up street;
The old rocking-chair seems to hold out its arms,
While I yield to its tempting entreat.

For this is of all days my "Red Letter Day";
I open—but where to begin!
For to slight e'en the page of the "Publisher's Stuff"
Would seem like a red letter sin.

And so I read on while the tea kettle sings.
I can't for the life of me quit;
They surely have scoured the ends of the earth
For news, notices, wisdom and wit!

But at last, having read to the very last page,
I thankfully tuck it away;
While the old rocking-chair, in a sage, friendly squeak,
Seems to echo—"My Red Letter Day!"

E. E. P.

Missionary Subscription Funds

I cannot tell what the results of the appeal for free distribution funds will bring as I am writing this while most of our readers are just receiving the February Magazine, but I must tell you of three donations brought to my attention so far. A gentleman came up to me the other day and pulling some bills out of his pocket said, "Mr. Woodruff, I am not a professing Christian, but I was reading that 'Publisher's Stuff' with my wife last night, and she believes in what you were writing about and asked me to give you this $5.00 for the missionary funds."

Yesterday morning a knock came on my office door. My stenographer opened the door and there stood a deaconess beside her and she was holding a $5.00 bill in her hand saying, "What would you do with $2.00? She has just paid for two subscriptions and wants to give the other $2.00 to some fund." I said "Put it in the missionary subscription fund." She smiled and said "All right."

This afternoon as I returned from an errand I found a check for $10.50 on my desk for the missionary subscription fund. A lady who recently sold some land was dividing up her tithe, and after reading "Publisher's Stuff" decided to subscribe for seven poor pastors, and left word she might call again.

Sorry I haven't room for some nice letters from missionaries, a president of the college, a couple of pastors, a college professor, a woman who received "How to Memorize" as a premium and at fifty years of age made such a success in memorizing she is planning to go to school again; and Dr. Gray's recommendation of the "Two Version Bible." I wouldn't be surprised if he hears from some subscribers for trying to squeeze "Publisher's Stuff" into "a page and a half."

Yours truly,
The Publishing Agent.

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Enclosed find $1.50 to renew my subscription for another year and a copy of "How to Memorize" by Evans.

Enclosed find $1.25 for "When God Comes Down to Earth."

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C. W. M. 3-20

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SPECIAL ANNOUNCEMENT

In the April issue we will publish the first of a series of four great articles on

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by the

REV. J. J. ROSS, D. D.,

Pastor of the Second Baptist Church of Chicago,
and lecturer on Homiletics and the New Testament
in the Northern Baptist Theological Seminary.

Dr. Ross is an author of other works, but is best known by his brochure on "Facts and More Facts About the Self-Styled Pastor Charles T. Russell." He was the man who was sued by Russell for libel and vindicated by the court.

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163 Institute Place, Chicago, Ill.

THE First Christian Synagogue in the U. S., known more generally as

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The Highway of Song advertised in the January issue of this Magazine is going splendidly—20,000 copies sold in the first month of its publication—35 cents a copy. We now announce—**Inspiring Songs,** all new words and music, most of the pieces being **solos,** or **duets,** for evangelistic purposes, ready early in March, 20 cents a copy. **Premium Quartet Book** for men's voices, 20 cents a copy. **Sunbeam Songs,** for children's voices, 20 cents a copy. **The Big Quartet Book,** for men's voices, 60 cents a copy. One copy of each of the last four named for only $1.00, or all five for only $1.25. State with each order whether round or shape notes are wanted. Address any one of the following:

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WHEN the clocks strike twelve in New York's famous Chinatown, a company of men and women, earnest Christian workers, are toiling for the Master. It is never too hot, it is never too cold, for these devoted folks to seek out some Mother's boy, or some Mother's girl, sympathetically and prayerfully place their arms around them, and in tenderness tell the old, old story that many, alas, had heard away back in their own home town. One would travel far to witness a scene just like it. It simply beggars description.

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FOR THEY SAY, and DO NOT!

Frankly, what's the use of saying, "Every time I see a Jew I want to take off my hat to him," when you are not willing to take out your dollar to help him know of that Name through which alone he can be saved?

Are you obeying God in your work, prayer and gifts in behalf of the Jew? Are you a layman? Just how much did you give for Jewish Missions last year, and how much to all other missions? Are you a pastor? How much did your church give for Jewish Missions last year?

Our mission merits your every confidence and support. We are here in the midst of almost 2,000,000 Jews. Just now your gift would be especially appreciated. Our paper, THE CHOSEN PEOPLE,—considered by many Bible students the most ably edited Jewish Christian paper in America,—is sent to all contributors. Regular price, 50 cents a year, or 10 cents a copy.

May we hear from you?

Williamsburg Mission to the Jews

Station A **Brooklyn, New York**

THE
Christian Workers Magazine

March, 1920

Editorial Notes

*"He * * * gave gifts unto men. And he gave some, * * * evangelists."* Ephesians 4: 8-11.

Cut from the Loaf

The gift of appeal! What a gift it is! Paul Rader's sermon on "The Three Mounts" we publish in this issue as an illustration of it. It was spoken at a down-town noon-day meeting to the passing throng, and he was unaware that we reported it, and never saw the manuscript. He will not take this as a discourtesy when he knows our motive, which is to give our readers as nearly as possible the first fresh impression of it.

Some men would weary their hearers and themselves by such repetition, but not Rader. Their entreaties would be sounding brass and a tinkling cymbal, but not his. It was the continual calling of the faithful shepherd after the wandering sheep. Each call brought one a little nearer to the fold. How then could he desist or even change his note?

It was delightful to listen to, thrilling in a way; it quickened interest and excited prayer; it commanded admiration and love—love for the sinner and love for the soul-winner.

You think it easy, but you are mistaken. Attempt to copy it and you will make a hideous failure. You may be a great orator, or a great interpreter or a great teacher, but you can not be a great exhorter unless God makes you one. To stir men's emotions and to move their will is divine.

How great is the need of real evangelists! Prophets are needed, too, and pastors and teachers, and sometimes it were well for them to precede and sometimes to follow the evangelist, but not one of them can take his place. All of them may do some evangelism, and they ought to do it, but when the real evangelist comes along he does not need an introduction.

Mr. Rader is now, we believe, successor to the great A. B. Simpson, as president of the Christian and Missionary Alliance. What he may accomplish as leader and administrator in that high office the future will reveal; but let us pray that he may never lose the gift of appeal, the insistent and repeated call to the wanderer to return, the lost to be saved.

"As to Better Ministers"

The title is that of an editorial note in the *Watchman-Examiner*, which came into our hands simultaneously with a newspaper clipping from another source, there being a close relation of thought between the two.

In the first, Rev. George A. Gordon, D. D., of the Old South Church, Boston, is quoted as saying that we are facing the fact of "the vanishing of a great ministry." He thinks that there has not been in fifty years a single great outstanding gift for the training of ministers, and that there is not discernible at present on the part of the leaders of the church a particle of interest in the creation of a better ministry.

In the second, Rev. F. B. Meyer, D. D., of London, is expressing his opinion as to why Rev. Dr. Fort Newton, the American preacher, has been a failure at the City Temple. It is his opinion that an American preacher commonly fails in England "because his preaching is topical and rhetorical rather than constructive and expository."

Will Dr. Gordon find a suggestion in the words of Dr. Meyer? Would it not be well for our theological seminaries to lay more stress upon expository preaching and less upon the other kind?

In raising the inquiry it is recalled that one reason why English preachers like Dr. Jowett and others who are frequently heard at Northfield are so popular, is because they are expository preachers. As a rule their ambition is not to display oratorical or rhetorical gifts, but to explain the Word of God to the people. So far as our knowledge or acquaintance goes, there are few leading ministers in this country who do that.

Incidentally it may be added that if our seminaries would lay emphasis upon expository preaching it would bring them back to the Bible in such a way as to materially combat or offset the pernicious influence of the destructive criticism which is gradually eating out their life.

* * *

An editorial note with this title appearing in our December issue, has been misinterpreted or misapplied by some of our readers. We said

"Effect of Prohibition"

that we wished prohibition might have been brought about in a different way, but that did not mean that we regretted it had been brought about at all; indeed, we expressly said we were grateful for it.

The point we tried to make was that prohibition does not save men nor change their morals, our motive being not to depreciate prohibition, but to lay renewed emphasis on the necessity for the preaching of the gospel, as not a few have seemed to place prohibition on a par with the gospel, or almost to identify the two.

To visualize the matter we went on to speak of the effect of prohibition on the rescue mission work of the country, and were careful to say that it had not gone far enough to make the data of great value. Nevertheless, we have been charged with impatience for not waiting until the history of the law had exceeded its infancy. We mentioned that many are now becoming actually crazy from drinking other things, like wood alcohol for example, and we have been charged for that reason, with saying that prohibition is a failure before it has had a chance to be tried, but of course that is not true.

It is strange how prejudice and pre-conceived ideas in some people color the things they read. Nevertheless, we wish now to plead for the enforcement of the law, and echo the appeal to that end of the Commissioner of Internal Revenue which has gone out to all the ministers of the country. He urges local committees of citizens to receive and lodge complaints of violations of the law, promising rigorous action. Wherever any officer fails in his duty, public sentiment should secure his removal.

* * *

The Nebular Hypothesis

Mr. Benson's interesting article on the "Passing of the Nebular Hypothesis" in our October issue, was followed on the other side, though not controversially, by Mr. Huston, in January; and now another layman, Mr. Eugene C. Calloway, of Atlanta, Ga., has favored us with a third article entitled, "Evolution and Agnosticism," which will appear next month (D. V.). This, however, must bring the discussion of the subject to an end in these pages for the present at least, unless Mr. Benson should claim the privilege to be again heard in closing the debate.

* * *

Conference Postponement

The Moody Bible Institute had made large plans for its usual mid-winter conference, and there was a strong response from all over the country; but about ten days before the date of its opening it became necessary to call it off because of the epidemic of influenza.

Not only were the students stricken, but also the Faculty and Business Staff and members of their families, so that work in all the departments was seriously impeded. Even though recovery had come prior to the conference, the weakened condition of the force would have rendered them incapable of doing justice to the hundreds of visitors expected, and to have carried through the heavy program of the week as they would have desired.

It was learned, too, that friends in outside cities and towns who had been looking forward to the conference hesitated about coming under the circumstances, and this also had its effect on the question of postponement.

The Institute desires us in this way to present its regrets to its many friends among our readers, and to say that if circumstances point to another date in the early spring a strong effort will be made to make it known as widely as possible.

Heart Contrasts

By Eleanor Pilson

How faithless is this heart of mine
Sore pressed upon by lowering fears!
And yet within its cramped confine
Faith looks beyond the frowning years,
And sees a wondrous, deathless way,
A stretch of never-ending day.

How hopeless is this heart of mine
Depressed by vistas dull and gray!
And yet within its cramped confine
Hope finds amazing, boundless play,
Sprung from a hill where One atoned,
Leaping to where He sits enthroned.

How loveless is this heart of mine
Rarely enlarged by selfless throb!
And yet within its cramped confine
Love yearns to hush mankind's deep sob,
To count all selfish loves but loss—
Constrained by what? A blood-stained cross.

How strange it is this heart of mine
Should hold such treasures from above!
That e'en within its cramped confine
Are found these three: Faith, Hope, and Love;
And yet not strange, for 'tis not mine.
O Lord and Master, it is Thine.

Speak the Truth in Love

Editorial

THESE words contain an admonition for all of us, but especially premillenarians or students of prophecy and witnesses to the dispensational teaching of the Bible. These often exhibit a strange and unhappy disposition of contention and self-assertion that repels more than it attracts, and seriously prejudices the spread and acceptance of the truth. Personally, we had a dear friend, an earnest Christian, too, who imbibed an almost hatred of prophecy from the spirit and conduct of a teacher who stood out as one of its chief exponents.

We are moved to these remarks by an incident that occurred lately. A postmillennial preacher was taken to task for some sharp and unwise utterances against the opposite school of teaching, and in replying to his critic, he said:

"I am glad you are not one of those I had in mind when I spoke at * * * * You would hardly expect a man, however, who spent four weeks in * * * * as I did, to fail to warn innocents against the fanaticism of some."

We know something of the place and circumstances of which he spoke, and can sympathize with him in a measure; but we feel constrained to say that the fault is not always on one side, for this same preacher, a man of knowledge and culture, was himself guilty, not of fanaticism, but of something more serious. What he said was this, as credibly reported:

"Premillenarians dishonor the Holy Spirit. Premillennialism is not orthodoxy—it is rank heresy. Premillennialism and Christian Science are two heresies, and of the two premillennialism is the more dangerous. The second coming is being brought forward so prominently that it will split the Church."

A former devotee of Christian Science was among his auditors, one who had been delivered from it and won to Jesus Christ through having heard of the hope of His second coming.

"I had a spiritualized Bible for fourteen years," she writes, "and if I had died during that time I would have died believing in 'a right idea' instead of on the Lord Jesus Christ Himself. If I am to take some one's else spiritualizing of the Bible, why not take Mrs. Eddy's? The premillenarians are right if the Bible is taken literally, but if, as this man stated, the Bible is not to be taken literally, then what am I to do? If as a premillenarian, I am a greater menace to the Church than if I were a Christian Scientist, shall I step out of the Church?"

A preacher of influence who perplexes a soul like this is taking a great risk, especially when he knows better. And this preacher knows better. He knows that Christian Science is from the pit, and that it denies every fundamental teaching of the Bible and the gospel of Christ. He also knows that the very opposite is true of premillennialism.

To speak only of living contemporaries of this preacher, pastors, evangelists, bishops, educators in the United States and England, he knows that the following are premillenarians, every one of them, and he knows that their names are almost synonyms for orthodoxy and evangelical truth: Blanchard, Broughton, Cameron, Coyle, Dixon, Dobyns, Erdman, Hague, Haldeman, Hartzler, Holden, Jenness, Kyle, Marquis, Matthews, McAfee, McClurkin, McTavish, Moule, Munhall, Ottman, Pentecost, Riley, Russell, Scofield, Silver, Sneed, Stearns, Thomas, Torrey, Webb-Peploe, Wilkinson, Winchester. And what shall we more say? For the time would fail us to speak of them who "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39,40).

We have in mind some whom this preacher knows and who have passed beyond: Anglican bishops like Ryle and Maurice Baldwin; great theologians and commentators like Bengel, Lange and John Lillie; mystics like Jacob Böhme; sacred poets like Horatius Bonar; battle-axes for the truth like James H. Brookes; evangelists like Dwight L. Moody and J. Wilbur Chapman; theological seminary men like Cooper and Kellogg and Stifler; ex-moderators like E. R. Craven; missionaries like Duff; pastors like Monod, Tyng, Parsons, A. J. Gordon; men of faith and prayer like George Müller and Andrew Murray; Bible teachers like Nathaniel West and A. T. Pierson.

Orthodox? Orthodoxy? Who is this modern defender of the faith that impugns these men?

Splitting the Church? These men so prominently brought forward the second coming of Christ that their successors of the present generation are only echoing what they said. Did they split the Church? Rather it is their faith and works which, by the grace of God, have kept the Church intact for our benefit and opportunity today.

Take the Bible literally? If the literal sense makes good sense, why seek any other sense? This preacher knows that rule of hermeneutics even if all his hearers did not know it.

He knows some other things too, that he should have told them. He knows that predictions even of spiritual blessing have had for the most part a literal accomplishment. He knows that the Jews are spoken of under both dispensations as still beloved for their fathers' sakes. He knows that many prophecies which speak of Israel and Judah are still unfulfilled. He knows that the language of these prophecies can not be confined to the Christian Church without doing violence to the commonest rules of speech. He knows that New Testament prophecies which had an early fulfilment in Jewish history and in the Christian Church have fulfilments still future in a literal and more extended sense. Why did he not speak these things?

Speak the truth, preacher, whoever you are, and speak it in love.

Interchurch World Movement

Editorial

PASTORS and others continue to ask for advice as to their relation to this movement. We quote a couple of letters:

This from Kansas

"I shall be so thankful to have you answer through the columns of the *Christian Workers Magazine*, what the ultimate aim of the Interchurch World Movement is. Should we pastors co-operate in carrying out what is proposed by this movement?

"This incident has just come under my observation: At * * * * is the State Orphans' Home. Until recently the children of that institution were permitted to attend the Sunday-school and church of their choice, but a federated community church having been organized, they were forbidden to attend any church except that one.

"The Baptist church appointed one of its ministers to talk to the superintendent of the Home, who reported that the superintendent said he was sending them to the church favored by the Government and it would ultimately be the only church the Government would recognize.

"Is this the thing aimed at by the Interchurch World Movement? Earnest pastors want to do their duty but do not want to be deceived. I shall be very grateful to have your instruction on the matter."

This From Indiana

"We are anxiously waiting to know the stand you will take upon the Interchurch World Movement.

" 'Is it of God or Man?' is the question upon the lips of many pastors. As spiritual leaders, we must know before advising our people as to right or wrong.

"If it has a program which will meet the needs of the world, and is God-given, then we are willing to co-operate with it.

"Any light upon this subject will be greatly appreciated, for from all over this country are people who are going to stand for the right, providing they know the right."

In reply to the above we said our say for the present in our issues of last May and January, the first of which articles is in pamphlet form and can be had free on application. We are now waiting for more light, of which a few rays may be found in the following extracts from other sources.

I

WHAT WE KNOW, AND WHAT WE DO

(An editorial under date of January 22, 1920, in The *Presbyterian*, of Philadelphia.)

"We know that the world of today is in a state of great unrest and is virtually turned upside down. The Church also is greatly confused, does not see the way to discharge its solemn and all-important duties under the conditions, and is more and more being drawn into unauthorized and frenzied movements.

"We know that the great Methodist church has pledged, but not yet collected, the fabulous sum of about $112,000,000 in connection with its Centenary, and at the same time lost 50,000 members.

"We are told that the Presbyterian church has reached the highest per capita contributions in its history and has compared with any of its evangelical sisters, and at the same time lost from its church membership more than 28,000 souls, and from its Sabbath-schools there has been a loss of about 70,000. We have not the figures from other denominations, but the reports from these two great churches are certainly very serious.

"We have read that the great Columbus (Ohio) Exposition cost the Methodist church about $1,300,000, and the income from it was about $300,000, leaving a deficit of one million dollars.

"The survey shows that the homes and hospitals are over-crowded and have been closed to many who are in dire need.

"This great Interchurch World Movement means great salaries and expenses. More than this, great conventions are being held at much expense, and there are now planned forty-eight state conventions, the delegates to be invited by the authorities in New York, and the expenses to be paid out of great central funds. The purpose of this, involving thousands upon thousands of dollars, is simply to show what needs to be done and how to do it, but not even a finger is to be used to help bear the burden.

"In the meantime, the survey of the Methodist church shows that ninety-two per cent of their ministers who are doing the real work of the church are getting an average of $907 per year. This includes their parsonages. We have not seen the records for other denominations but they are not likely to vary essentially. How can these men work, how can they live on this support? They cannot work; they cannot live.

"Reports are coming to this office that pastors' wives are compelled to go out from their homes to teach school and do other work in order to help support their families. The Church has no right to expect the blessing of God on such extravagance on the one hand, and such heartless injustice on the other.

"We know that the great movements have called pastors from many churches. At the Atlantic City convention there was a whole host of vigorous young ministers who have been taken from their churches to push the great what-to-do and how-to-do movement, while in every city, and almost every town and country, there are numbers of pastorless churches.

"Our Lord sent His apostles and ministers out to preach. Paul declared he was not sent even to baptize, but to preach. Preaching, personal preaching, is magnified in the New Testament and the history of the Church.

"Now the Interchurch World Movement is conducting at the Madison Square Garden, New York, (the largest place of public assembly in the United States), the great pageant developed and used by the Methodists at Columbus, with such a colossal deficit. The white elephant has been loaded on to the Interchurch World Movement. Are they, too, to enjoy a deficit?

"The miracle plays had a full test in the Middle Ages, and after the full test they were rejected because of their inherent profanity in attempting to put into human caste that which belongs only to the divine. Despite a certain restraint which appears in this performance, it is a clear evidence of modern degeneracy toward the corruptions of the Middle Ages.

"We need go no further with details. Have we not in some of these things explanation why the young people are leaving the Church and why there is such a slump in membership? Is it not all-sufficient to make the head sore and the heart sick?

"The bishops of the Methodist church (South) refused to endorse this movement and their General Conference will not meet for two years. The Methodist church (North) has not assumed responsibility for it and their General Conference will not meet before May. The great Baptist church of the South has refused endorsement.

"Is it not time that all the evangelical churches would relieve themselves of the responsibility for such frenzied movement before it is too late, and return once more to the care of the great cause and commission through their regular courts and agencies? If we go on at the present reckless rate, what must the outcome be?

"In the sky of modern Protestantism a portentous cloud rises above the horizon, showing the pride of big money, mighty organization, and low spirituality. This cloud is already larger than a man's hand."

II

"WILDCAT ECCLESIASTICAL CAMPAIGNING"

(This is part of a sermon of Rev. George A. Gordon, D. D., pastor of the Old South Church, Boston, reported and commented on in the *Literary Digest*, of January 24, 1920. The Old South bears about the same relation financially to New England Congregationalism as the Collegiate churches of New York do to the Dutch Reformed denomination of that city and its neighborhood.

It should be said that Dr. Gordon is discoursing on the Congregational Forward Movement rather than the Interchurch World Movement so-called, but the *Congregationalist* in opposing Dr. Gordon, couples the two and mildly suggests that they "are not destitute of idealistic elements." Philip Mauro long ago pointed out that "idealism" and "idolatry" were not far apart when it came to religion, and events are bearing out the aptness of his comparison).

"I am now to state to you in a few words some of my reasons for withholding my approval from the scheme of the National Council for a fifty-million drive to be realized in the next five years.

"First, it is the boldest and most ruthless piece of autocracy that I have ever known. Certain men whose names I have been unable to learn have for years, or for a long time, been devising a scheme by which every moral and religious need of the inhabitants of the planet shall be investigated and tabulated, and the condition of every Protestant in this country learned; this scheme has been taken to the National Council, adopted by that body with unthinking haste, and in the first months of the new year is to be applied to the Congregational churches of the nation.

"It calls for an army of paid promoters; it will take millions of money, so we are informed, to set it going; and from it in a period of five years a grand total of fifty millions is to be raised. It is further hoped that this scheme will become a permanent force in the denomination, and that every five years at least five millions will be raised for the use of our several mission societies.

"Not a word of all this has been submitted to the churches. Probably not one minister in twenty in this Commonwealth knows anything about the scheme. Few, if any, of the best informed laymen in this church have any idea of the colossal design. The whole thing has been devised by elect spirits, who are as clear of all responsibility and ability to pay the bills as the poor remnant of the American aborigines.

"This colossal scheme, devised in secret, and passed by the generously unthinking National Council, is in three months to fall like an avalanche upon the unsuspecting churches. This is not Congregationalism; it is Caesarism, and Caesarism gone mad.

"The sum sought is wildly excessive. Fifty millions in five years for 600,000 Congregationalists, men, women, and children! Does any sane man expect such a scheme to prosper? Would it not be a calamity to the business stability and efficiency of these persons if it should prosper? Exhaustion in giving is a duty to no community; exhaustion of the power to maintain a healthy industrial life is not good, but evil. Religion here needs to go to school to the clear intellect of sound business.

"By its friends and promoters the scheme is called the most splendid piece of idealism that modern Protestantism has known."

III

THE CHURCHES WAKING UP

What do you think this is? An editorial in *Life*, December 18, 1919. No, we are not regular readers of that entertaining sheet, any more than we regularly attend the circus. But when the circus comes round there are always "children" who have to be taken to see it; and in like manner there are thoughtful neighbors who occasionally send us an apt clipping from *Life*, and this is one of them:

"The churches are waking up, especially the various Protestant churches. They suspect that they have been laggers in the work of reordering and resuscitating the world. And they are eager to push on into the front line and do something worthy of their powers and resources.

"But they are a good deal perplexed to know what to do. They can raise money and produce motion and they are doing so, but to what end it should be directed stumps them a little.

"Of course, the primary job of the churches is to conserve and impart religion. What they do in the line of 'good works,' so-called, though important and beneficial, is all secondary to the duty of holding, realizing and imparting the faith. Their great office is to connect things visible with things unseen. If they do not do that, all their organization for benevolences, and all the dollars they entice from submissive contributors will not save them from failure as churches. Their errand is spiritual. It cannot be accomplished by mere material activities, though such activities are bound to follow if the spiritual errand really prospers.

"The great need of the churches is to get the clergy interested in religion and contrive that a larger proportion of them shall know something about it, and have more of it in them than they can comfortably contain. When people have so much religion in them that it keeps spilling over naturally into other people's minds, they are in about the right state to be preachers.

"But what usually happens is that the ministers, like other people, have to pump up religion for use as occasion requires. They know about organization, sanitation, legislation, penology, theology, how to raise money and how to spend it, but those that know the road across from the visible to the unseen are fairly scarce, and doubtless always were."

"Perils of Idealism"

This is an extract from a recent article of Rev. Joseph M. Duff, D. D., of Pittsburgh, Pa., in which he referred to the Interchurch World Movement as an example of the perils of idealism, and closed with these words:

"As for securing that power from on high which alone, in our business, can make any human effort effective, we should remember that Pentecost had neither numbers nor capital, nor organization, nor promoters, and yet the place where they met was shaken. 'They were all filled with the Holy Ghost.' The church of Christ needs, it is true, a great revival, but not an 'ultra-modern one, along the lines of big business.' "

Contentment

By Abbie R. Morrison

Just a little walk, and a little talk,
With the One we love the best,
And the day that was drear is bright and clear,
And all the day is blest.

For the God of love, who dwells above,
Can rest and comfort bring,
Can peace impart to the saddest heart,
And the cares will all take wing.

And the message sweet, we can all repeat,
As along life's path we roam,
For the One who cares, all sorrow shares,
And tenderly bids us "Come."

Just a little walk, and a little talk,
At the close of a day well spent,
When we've done our part with all our heart,
Brings rest and sweet content.

Modern History of Spiritualism

Editorial

I

SPIRITUALISM at its source is older than man, but we have no intention of tracing it to its source just now—that will come later. At the moment we wish to deal with it only for the period of time during which it has been known by its present name.

And yet its present name is not the best because it has too wide an application. At one time "Spiritualism" was used to designate the doctrines and religious life of mystics like Jacob Böhme and Madame Guyon, who lived very consecrated lives, subject to the guidance of the Holy Spirit, and in close obedience to the Word of God.

As a French investigator put it, "Spiritualism is the opposite of materialism. Whoever believes he has something within him distinguished from matter is a spiritualist," in which sense, of course, all true Christians are spiritualists, though it does not follow that they believe in communications with spirits of an invisible world.

Therefore, to designate this latter belief the word "Spiritism" has come to be used, which we shall employ hereafter, meaning by it the idea of some people that the living can and do communicate with the spirits of the departed, and also including the various practices resorted to in that intercourse.

II

Spiritism, which is also necromancy or the evocation of the dead, was a feature of that gnosticism which assailed the Christian Church in the apostolic era, and against which Paul, by the Holy Spirit, inveighs in his epistle to the Colossians. And this, in turn, indicates that it was not a new thing even then, but that it formed a part of the earlier pagan religions. Allusions to it have been found in Homer. Strabo ascribes its practice to the early Persians. Theodoret finds it in Chaldea and Babylonia, and readers of the Old Testament recall Moses speaking of it as among the abominations of the Canaanites (Deut. 18), of which we shall speak in a later article.

The Delphic oracles (more than 600 B. C.) are claimed by spiritists and we believe with good reason, and the same may be said of the lives of seers and clairvoyants and the facts of witchcraft in all ages. "Never would that oracle at Delphi have been so celebrated nor stored with so many gifts from all kinds of peoples and kings, unless every age had experienced the truth of its utterances" (Cicero, *De Divinatione*, 19).

To come to the Christian period, the early Church Fathers assume as unquestionable the agency of evil spirits in the pagan oracles and rites, showing themselves by divinations, cures and dreams. The records of the Roman Catholic church also speak of phenomena which bear a close resemblance to present day Spiritism. During the Reformation Luther published a treatise against "The Celestial Prophets," so-called, of Germany, whom he charged with exercising the imitative powers of Satan.

There were occurrences in the Wesley family ascribed to Spiritism (1716), and it is commonly believed to explain much in Swedenborg's alleged full and open communication with the spirit world.

In America, David Brainerd, in his work among the Indians, declared that one of his greatest difficulties was the conviction they held that their diviners had supernatural power, a conviction himself shared.

In 1843, the Shakers at New Lebanon, N. Y., became the subjects of strange experiences, and influences purporting to be spirits who had lived in the world in different ages took possession of their bodies and spoke through their vocal organs.

III

What is known as the "spirit-rapping" phenomenon began in March, 1848, in the family of John D. Fox in Hydeville, N. Y., whose daughters, a few years afterwards, began to give public performances.

The alleged spiritist manifestations of these young women became the subject of extensive newspaper discussion with the result that "mediums," through whom they were said to occur, were multiplied in different parts of the country by hundreds and thousands.

The seances of the Fox girls before the Civil War were attended by some of the most prominent men of the country, and when they visited Europe they had the nobility and royalty for their auditors. Societies were organized, and disciples and imitators came forward in great numbers.

Margaret Fox was married, in 1857, to Dr. Kane, the famous Arctic explorer, a few months before his death, and his heirs denying the marriage, agreed to give her an interest in the estate if she would cease giving seances. She did so for a while, and even published an exposure of Spiritism, which she subsequently retracted.

The newspapers some twenty-five years ago spoke of Mrs. Kane as living in obscurity and poverty in New York, an object of charity, a physical wreck and hopelessly insane, but her name and work are still honored by spiritists.

IV

This brings us to the scientific epoch in Spiritism, when such men as Sir William Crookes, the

English chemist and physicist, who died recently, became actively interested in it.

In the *London Quarterly Journal*, of January, 1874, he classified the phenomena under some ten or a dozen heads, and also conducted exhibitions in his own house, mostly in the light, when it is said that the existence of an unexplained force was accurately tested by means of an ingenious apparatus.

In other words, with Sir William Crookes' investigations it began to be felt that the phenomena of Spiritism were not all fraud, and while the scientists were unable to explain the source of some of them, their ignorance in the premises went so far to confirm the teaching of the Bible that the source was to be found in the superhuman realm.

Sir William testified that "it was a common thing for seven or eight of us in the laboratory to see Miss Cook (the medium) and 'Katie' (the spirit) at the same time under the full blaze of the electric light." On one occasion, the electrician showed to the satisfaction of the spectators that the medium was inside of the cabinet while the supposed spirit form was visible and moving outside.

Nelson's *Encyclopaedia* informs us that it was the organization of the Society of Psychical Research (England, 1882; America, 1888) that revived recent interest in the doctrine. Its work has tended to put limits to the claims which have been made for communication with the discarnate, though it has at the same time strengthened the belief in it by giving it better scientific credentials. Reports on the remarkable case of Mrs. Piper were published in five different volumes of the proceedings of this society, and it is said that they offer the best mass of scientific evidence extant in support of possible spirit communication.

It was the evidence derived from this woman's case when she crossed the Atlantic in 1889, that finally convinced Sir Oliver Lodge that deceased relatives spoke or sent messages through her organism, informing him both of known and unknown facts subsequently verified. In other words, to quote him exactly, "that the brain and organism of a living person might be utilized by deceased personalities whose own bodies had ceased to work."

To avoid any erroneous supposition in the light of some things which we have said before, let it be stated clearly at this point that the Bible is against the conclusion of Sir Oliver. It reveals, as we shall subsequently discover, the possibility of materializations, but not the actual talking of the dead. By materialization in this case we mean the assumption of a material and bodily form by evil angels or demons who wickedly personate the dead and deceive the living, but nothing more. The proof of this will follow, but to avoid any possible misunderstanding at the outset, the fact itself is here stated.

V

The current revival of Spiritism, or "the Spiritist intrusion," as *Life* called it, dates from the recent war, and was predicted by close and earnest students of the Bible. It is "due to the bereavements of the war and to the longing of broken hearts to find out something concerning the destiny of those who have been taken from them." Instead of turning "to the law and to the testimony" as the inspired prophet exhorts, they have taken up with spirits "that peep and that mutter" (Isa. 8:19,20).

"There is hardly a home in England," we are told, "from which some boy has not gone forever during these last two years. Can they be reached? Can one have communion with them? Can they break through the wall between their world and ours?

"Then, one by one, such men as Sir Oliver Lodge and Sir A. Conan Doyle published books saying, 'We have had communications from our boys, and have spoken with them and with their comrades who perished on the field of battle.'

"Thousands of parents responded, 'If they, why not we?' And the result has been an almost overwhelming rush to mediums, and long lists of seances are now advertised in the papers." (Editorial in *The Christian Work*).

In our opinion the campaign of the powers of darkness gained its greatest headway up until that date during the fighting from Mons to Ypres.

Readers will recall a fantastic story of that period published at first in a London evening paper, and entitled, "The Bowman," which purported to tell how St. George and the old Agincourt bowmen appeared during the retreat from Mons and fought with the British against the foe. The author frankly declared it was pure fiction, but so heated was the British imagination at the time and so psychologically ready for the reception of the occult, that he was not believed by many who seriously entertained the opinion that angels appeared to the soldiers.

Nor were these in all cases the over-credulous, but in some instances intelligent and educated men and women, including a Christian scholar whom we personally know, and who is honored throughout Christendom. Indeed, an eminent clergyman of London is reported to have said that such a case of spiritual intervention was "eminently creditable. Joan of Arc saved her country owing to the vision of an angel, and why should not the phenomenon be repeated in this case?"

Immediately people began to hold intercourse with their beloved dead as was supposed. The Christian scholar, in a private letter to the writer, said: "My wife saw her boy in his spiritual body permitted to come once to comfort her. We know. It is the same with many. This war is given for the convincing of many that the future life is a real thing, and that God Himself speaks to man. This is the one consolation that remains out of this hideous and horrible time of trial. My wife was permitted to talk to her boy. He was even more radiant than in life, but otherwise the same. He told her of his death and the manner of it. We learned after a month that this was true. Some people call it a dream. I know it was a vision granted to soothe her sorrow and her longing. This has nothing to do with magic. The spiritual eye saw the spiritual body."

VI

It would not be the part of wisdom for the writer to delay warning the unwary until the consideration of this subject approached its ultimate conclusion. Hence a pause is made here to say that the experiences above recorded are very different from those of the Bible saints.

Let a brief reference be made again to Isaiah's words (8:19-22). He sees Israel in the latter days in great distress, doubtless far beyond anything known in the late war. They are "hardly bestead and hungry," "behold trouble, darkness, dimness of anguish," and inasmuch as they are seeking "unto them that have familiar spirits and unto wizards that peep and that mutter," he rebukes them, saying, "Should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

In other words, are not the Word and the Spirit of God the source, and the sufficient source, of the Christian's comfort in this age? Does he need such visions to convince him of the future life and that God speaks to men? The rich man in our Lord's story in Luke 16 thought well of that kind of evidence, but we remember how fruitless "father Abraham" thought it would be. If such things are the only, or the strongest, consolation remaining for God's people in such a time of trial, what of the millions of them to whom they do not come?

Let the Christian ever keep in mind that there are such beings as evil spirits, of whom we shall learn considerable by and by, and let him consider further that fundamentally only these are in evidence in this modern outbreak of Spiritism.

In proof of this it may be mentioned that in all the accounts of the angels at Mons which came to our attention, not once was Jesus Christ so much as named. St. George was named, and Joan of Arc, and Socrates, and Swedenborg, and the Virgin Mary. God was referred to a few times, but our Lord and Saviour Jesus Christ never. Even the private correspondence mentioned above, and from a Christian source, alludes to Him but once, and then indirectly, and by His human and family name, Jesus.

"What place do you give to Christ in Spiritualism?" was asked of a votary by a friend of ours. "Is He to you the Son of God, and do you worship Him as such?"

"Oh, no," came the reply. "He is to us simply the master medium."

In the words of our friend, the editor of the *Life of Faith* (London), "that confession is fatal. No creed, no cult, no religion, that dethrones our Lord and places Him on a level with men and mediums has any right to claim a Christian connection. And men and women who profess to be followers of Christ are putting Him to open shame when they join hands with those who would, if they could, rob Him of His deity and His matchless glory."

The Three Mounts

An Evangelistic Appeal

By Rev. Paul Rader

Reported at a Noon Theater Meeting in Chicago

I HAVE a text today in the twenty-fifth chapter of Isaiah, the seventh verse: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

He speaks of this mountain as being Mount Zion. There are three great mountains—Mount Sinai, Mount Calvary, and Mount Zion. When Moses came down from Mount Sinai, after God gave him the law, he had to put a veil on his face because of the glory and the brightness of his countenance. If that glory under the law was so great, what ought we to feel in the glory when God is giving out grace? It ought to make people afraid.

Glad to See Mount Sinai

I'm glad I saw Mount Sinai; saw the law of God and the terror of God. I'm glad I saw what it meant for God to have wrath for sin. I'm glad I never went to hell myself, but saw what it meant to have to be banished from the face of God.

I woke up one day to the awfulness of being banished from God. Sometimes we think God is far away, and we are banished from Him, out in the darkness. I hate that word "darkness." Don't you? "Darkness," that's what God calls it. My friends, I don't think I would have been here preaching today, if I hadn't seen it. It drives a person out for men to tell them about this glorious gospel of Jesus, where He took your place, the place of darkness, and God turned His back on Him when he sat in your place and paid your debt. How we ought to love Him!

Calvary Follows Sinai

After you have seen the awfulness of Mount Sinai, then you see Mount Calvary. Jesus gave Himself for us; poured out His life, in order that we might have life. I like to go over it again and again to see how He took my place.

I knew a fellow out in the northern part of Colorado, and every summer, about the first of August, he used to send for a bouquet of flowers. They came to him in a big box, by express. The ranch fellows would all go down and see them. He would take them on a buckboard out into the middle of the prairie where there was a big monument. One day out there, several years before, another had saved his life, and had been killed himself. He gave his life for him; he took his place.

Oh, the penalty that Jesus paid on Calvary, when He took my place there! Oh, the glory of salvation through Jesus! Only a man with a heart like a devil could walk away from Jesus.

It's horrible for men to have a philosophy. Why do men need philosophy when they have a friend like Jesus? Why put up another way, when Jesus has put up such a way for you? He took your place.

I couldn't keep from coming down here. If you tied me in bed, I would be the most miserable man on earth. Why? Because I have found out the love that Jesus had for me when He went to Calvary. I don't see how men can turn Him down. I don't see how you can keep away from Him. It's the easiest thing in the world to give up everything to Him. Just turn everything loose. Say, "Lord, you can do anything with me." A vision of Sinai and then a vision of Calvary ought to make a man shine with glory.

The Sin of Unbelief

Oh, such a Lord! He sends the third person of the trinity to come back into our hearts, so that we have a continual stream of life flowing into our hearts. The Holy Spirit will judge them of sin because they believe not on Him.

Oh, the sin of not believing on Jesus! I realized more today than ever before in my life the sin of not believing on Jesus. There is no hell deep enough for a man who turns away from that love.

That's the awfulness of your sin today, if you are turning away from Jesus. The Man of Calvary who took your place, and then says, "I will pour out my very life in your heart," and you turn Him down; you turn down such a proposition. God pity the man or woman who goes without Jesus! The Holy Spirit comes to condemn the world of sin because they believe not on Him.

Christ's Resurrection, His Credential

¶Jesus said, "I am right; I have proved that I am right, because I have gone back to the Father."

My brother and myself went out into an apple orchard one day. I helped him climb up into one of the trees. I yelled to him to hurry up with the apples. He said, "Listen to me, when I get the apples, you will know it." I wanted him to hurry, because I thought someone was coming; I could hear him. The first thing I knew I got one on my head. Just the minute he got it, he let it fall, and away it went.

Jesus has gone back to God, He is in the heavenlies. He has taken His very life and put it down into our hearts. The Holy Spirit comes on the third mountain to show you what Jesus does for you, to show you Mount Calvary. I tell you my friends, you wouldn't know anything about Calvary, if it wasn't for the Holy Spirit. He shows you the love of God.

The Mount of Olives and the Coming Day

The Scriptures say, "He will destroy in this mount the face of the covering cast over all people and the veil spread over all nations."

He will stand on the Mount of Olives again; He will be back there in that holy city again. In that day He will tear away the covering, and all the world will know that He is Jesus the Christ. On this mountain where He went up, He is coming down again. When He comes again all the nations of the earth will know that He is the Christ. "I will tear the face of the covering from off them."

Is there a covering? Why, of course there is. Oh, the veil that hangs between us and Jesus! That's what Jesus is going to tear away in that day. As preachers, we try to tear it away from your eyes so that you will get a vision of Jesus. I am so glad the Holy Spirit has taken it away from my eyes. To me, He is the Son of God. I know He is Christ. I know Him better than I know myself.

Saved from Hypocrisy

I thank God that Jesus saved me from hypocrisy. I don't believe there ever was a bigger hypocrite than I was. I had all the veneer and the varnish about me that any hypocrite ever had. Other people knew it; they were trying to give me what they knew. There came a day when I knew. I didn't go on what somebody else knew then, but on what I knew.

My friend, Jesus will take the veil off your eyes so that there will be no pretense about it. There will be no formality; but it will be a real thing. When you witness and testify, everybody around you will see that you know it. We need folks that know a real Jesus, so that they can talk out of their hearts not out of their heads. I would give my very life for Him. Chicago needs folks well saved, who know Jesus and will be willing to suffer the loss of all things for the glory of Jesus. The Lord is going to take the covering off, and all nations shall know.

One covering is infidelity. Thank God, men will have to believe some day. It don't make any difference whether they want to or not, they will have to in that day. It is the Holy Spirit's business to reveal Jesus.

It don't take a man any time to find Jesus if he wants Him. If a man came up to me and said, "Mr. Rader, I want to find Jesus," why that fellow would find Him in no time. The other day Mr. Woolley brought a man to me and I asked him if he wanted to be saved. I showed him some Scripture. I said, "That's what God says about it." He said, "Well, if that's what God says about it, thank God, I am saved." That fellow has been coming ever since.

Thank God it's all done in Jesus, my friend. The minute you see and believe what he has done, you are saved. If you are honest, if you really want a Saviour, you can have Him, this very noon hour. You can have Him this day, if you will believe this, that Jesus paid it all. Sin left a crimson stain and a debt, but He washed it white as snow. He paid the penalty so that it's all taken away now, you have life in Him.

Will you take Him? Grab for Jesus today. Reach out for Him. You can have Him if you want Him. Oh, receive Him! Don't get yourself into condemnation by turning Him away. Receive Him as he offers Himself.

The Oracle of the Country Store

When he comes back to the earth everybody will know that He is Christ. The whole book of Revelation is an unveiling of Jesus as He shall be and as He is now. It's an unveiling of what we are, too. It's true right now. Jesus is going to do those things in a greater sense in that day. All the pretense, all the formality, and all the hypocrisy shall cease, and every tongue shall declare that Jesus is both Lord and Christ.

Oh, what an unveiling! Some of them will look about for rocks to hide them from the face of the Man they have not trusted in. If you aren't trusting Him this afternoon, I pity you. Give in to Him this day. Trust Him.

In the southern part of Illinois there was a man who spent his time chewing and whittling, sitting on a box outside of a country store. There he was, spitting and whittling, and spitting and whittling. You won't have any place to spit down there. If you have anything to settle, you had better settle it right here.

Whenever an evangelist came to town he would talk about the trinity and ask the fellows about him. "What does that fellow know about the trinity? Three in one and one in three? What does he know about the trinity?"

Well, he kept on chewing, chewing, chewing, and talking about the trinity. Some one ought to have come along and slapped him on the head. My friend, that's the most horrible sin, to keep on rejecting Jesus.

One day, he was sitting on the box and an evangelist came and told him about what Jesus had done for him. He began to see what he was in his lost condition. Then all of a sudden, he saw that Jesus had taken it all away from him. He looked into the face of Jesus. After that he was always talking about what a wicked man he was and what a good Jesus he had. He met some of the old fellows who used to discuss the trinity and they said, "What about the trinity?" "Well, fellows, you will have to forgive me about that. I have got one of them here in my heart, and I know the rest of them will take care of themselves."

All these disputes and strifes come out of a rebellious heart. If you will yield your heart to Jesus, God will take away your heart and give you a pure heart. "Blessed are the pure in heart"—the pure by the blood of Jesus— "for they shall see God." He is going to tear away the covering from the face of the whole earth.

Do you suppose that if the nations today saw that Jesus was Christ, they would be fighting? They would be waiting for Him to come from heaven. There wouldn't be any war. We would be holding a camp meeting waiting for the Lord's return.

Tell Folks About Him

Tell everybody around you about Jesus. Try to get other folks saved. Oh, that Jesus might take the covering off our eyes, that we might see the One who is altogether lovely. My friends, He is going to take the veil away from the nations, and they will know Him.

Take Him today. How can you refuse such a gift from glory? Come, Lord Jesus, from glory and reveal Thyself! I'm so hungry to see you folks take Him that I don't know whether I am in the flesh or out of it. I want Him. Oh, if He would only send us a revival in Chicago that would take the veil from our eyes! I believe He is going to send it. God help us to pray for it and expect it.

My friends, have you accepted Him yet? "I will take Him." He took your place. Put up your hand. Come on, put it up. Somebody else. Take Him today as your Saviour. Will you do it? I would put up both hands, if I were you. Anybody else that wants to be saved? God help you this afternoon. Well, thank the Lord for Jesus! How many of you know that you are saved?

"Lord Jesus, I long to be perfectly whole,
I want thee forever to live in my soul,
Break down every idol, cast out every foe,
Now wash me and I shall be whiter than snow.
Whiter than snow, yes whiter than snow,
Now wash me and I shall be whiter than snow."

If He came this noon hour (He is liable to come before you ever get out of this house, He is liable to be here any minute) what would happen to you? God help you to take Him today. Remember that His coming is at hand. He will come in a moment, in the twinkling of an eye. God help you then, to do it today. Now is the time.

God help men and women to take Him right now. Take Him as your Saviour. Lord Jesus, help us now! Send us out with a message on our lips. Help us, Lord, if there is any time left between now and the time you do come, to keep on working, that men and women might be saved, and we'll give You the glory.

A Prayer for 1920—A Heaven-Sent Revival

By Rev. Edward B. Jenkins, Kershaw, S. C.

A CONFERENCE was recently held in Philadelphia to discuss and pray for a revival to sweep our country. During the last few months God's people in America have been praying earnestly for a heaven-sent revival. Only such a revival can fulfill the needs of the hour. The social unrest, the industrial disturbances, the lawlessness, the ignoring of the divine Sabbath, all take the nation to a crisis.

The Tide of Worldliness

Some reformers during the war said, that when the war was over the people would return to the churches. Their prophecy has fallen flat. For since the war there has been a reaction in the matter of religion. People who prayed during the war have forgotten the God to whom they went when in sore need. On the other hand a great tide of worldliness has set in. The dancing masters of London said that dancing had swept England since the war as never before. In our country every city, town and village gave the returning soldiers a welcome with a dance.

The world, the flesh, and the devil have made great inroads into the church. False teaching is growing, and the people seem eager to be deceived. Nor is it confined to the laity. In conversation with a divinity student of * * * he said to me: "Any high school boy or girl, knows the statements in Genesis are not facts but fiction." Another minister said to me, while discussing the atonement: "I do not think it was the death of Christ, but the principles for which He stood that is the important thing. I do not like the bloody cross, as it has the smell of the slaughter house."

There is great need for revival of church attendance. What is true of one section of the country is true all over. If our forefathers could return and see the small attendance at church now, in comparison to their day, they would stand amazed at such indifference. People who say they do not go to church on account of the long services, or because they do not like the minister, are only camouflaging.

Is Religion Dead?

In the November issue of the *American Magazine* Sir A. Conan Doyle had an article on "Now that Religion is Dead? The Chance of the Church" in which he says, "It (the church) has not been an active, controlling force upon the minds of men. And why? It can only be because there is something essential that is wanting. Men do not take it seriously. Men do not believe in it. Lip service is the only service in innumerable cases, and even lip service grows fainter. The churches lose their grip upon the people, and lose it rapidly. The people go their way and religion is dead, save as intellectual culture and good taste can take its place."

It must be remembered that Sir A. Conan Doyle is not a churchman but a spiritualist, and is using his pen to advance Spiritualism in England. He was careful to put a question mark after the words, "Now that Religion is Dead." There were times in Old Testament history when it looked as though religion were dead, but, always there were the living coals of prayer on God's altar, kept aglow by His faithful ones. Even so now the coals are beginning to burn brightly as His people pray. As one has said: "God has a tremendous hold on the people yet, but they do not believe that God is in our churches. If they did, our buildings would be too small to hold them."

Sin Still an Awful Fact

Another great need of a great revival is the declining sense of sin. Professor James H. Snowden in the *Homiletic Review* asks, "Is the sense of sin declining?" He thinks it is, and points out the following as evidence: First, the declining sense of fear; secondly, the reaction against the extreme view of hell; thirdly, the decline of the sense of sin itself.

As he puts it, in the modern view sin is a misfortune, not a fault, the sinner a victim, not an offender. He has done no wrong, but wrong has been done to him. He does not owe penitence to God, but God owes an apology to him. Some hold that "God is too good to punish sinners, and sinners are too good to be punished," and any such view will greatly weaken our sense of sin.

Professor Snowden closes the article as follows: "Sin is still a frightful fact in the world. It writes its ruin in vice and crime, in individual murder, in the colossal convulsions of war, in human selfishness and cruelty, trials and tears, broken hearts and lost souls. It is the awful tragedy of the universe. Only fools mock at it. Angels weep over it, and the Son of God gave Himself as a sacrifice to atone for its guilt. Its retribution cannot be escaped. Hell cannot be dug out of the universe, or its fires put out. God's justice never slumbers nor sleeps. He cannot overlook sin and be a respectable God. The integrity of the universe cannot tolerate it. God will not let it mock Him, and it is still an eternal law of life, that the wages of sin is death."

Still another need of a revival is that in our country there is such a large percentage of the people unsaved, in the South thirteen millions, and in the nation approximately thirty millions. Last year the churches of America made the smallest gain in twenty years—284,540. Until these millions have been reached by the gospel the task of the church, in a large measure, remains at home.

With such a revival in the land, there will naturally come changes in the methods of business, the practices of society, and the life of the church. With the power of the Holy Spirit upon the people, hundreds of "hard cases" will cry unto God for mercy and be saved. Would to God that His Spirit might be present in such power that the theaters, moving picture shows, and all places of amusement be closed, as during the great Welsh revival—closed not because the owners will not want to keep them open, but because there will be none to attend, the people being under deep conviction of sin, at home, in church and places of business, praying to God for mercy!

Spiritualism Advancing

There is another great need of a heaven-sent revival, the advancement of Spiritualism. In the December issue of *Success* the leading article was entitled, "Can the Dead Speak?" and the doctrine of Spiritualism was set forth in these words: "Another interesting phase is that there appears to be no hell, in the old Puritanical sense. These startling communiques speak of a series of existences through which some souls must pass, of preparatory states in which the spirit must live until it is ready to behold the full glory of the Supreme Being. Here the unspiritual, the unfortunate, born in circumstances that led to ignorance and perhaps to crime, is remolded under divine influence, and prepared to join those whose earthly attainments entitled them to a swifter passage toward the great ultimate." Such a doctrine is that of demons and men.

The Revival Needed—God-Given

The coming revival will not be a man-made but a God-given revival. There will be no advertising, no announcing, no working up of interest, but a mighty moving of the Holy Spirit. It will be an old-fashioned, heart-searching revival. It will be directed by the Holy Spirit, led by the Father, and blessed by the Son, Christ Jesus.

In the revivals of the past some man has been the moving spirit: Savonarola in Italy, Zwingli in Switzerland, Luther in Germany, Wesley in England, Evan Roberts in Wales, Charles Finney, D. L. Moody, Sam Jones and "Billy" Sunday in our own land. But not so in the coming revival. There will be no man around whom the revival will center. God Himself will be the central figure. From the outset it will be acknowledged that this is a heaven-sent revival, and it will have every indication of being of divine origin. All through the revival there will be hundreds of evidences, that will clearly demonstrate, that it was neither planned nor organized by man.

The coming revival will not be confined to any one denomination, but all will share alike in the great outpouring of the Holy Spirit. The Church will be built up greatly, and will no longer be the taunt and sneer of the godless and unbelieving, but come into her own and be exalted as the Lord and Master intended it should be when He said: "The gates of hell shall not prevail against it." The Church will be wonderfully revived, and will arise from its lethargy, to go forth as a witness for Christ and thus fulfill its commission.

There will come during the revival a new interest in the Bible, the Word of God. Men will search its pages, and discover its wondrous promises. The coming revival will renew an interest in the old songs of Zion, and may it continue, not for weeks but months, and its gracious results reach into years and decades to come. The world has received a baptism of shot and shell, and now may it receive a baptism of the Holy Spirit.

To look at it from a human standpoint many will say that such a revival is impossible. Perhaps so—but not from the divine standpoint.

How Will It Come?

In response to the earnest prayers of the church. All the denominations have "put over" great missionary, educational, and benevolent campaigns; now let them put on as intensive a prayer program as they have of money and the revival will soon come.

Christian do you not want a part in this revival? Will you not begin to pray for it each day? Pray till the Lord answers, till the angels shout and demons tremble.

"The morning breaks, the darkness disappears,
The light of God is shining upon the future years.
"O Lord, send the old-time power,
The pentecostal power.
That sinners may be converted and Thy name glorified."
"Come, Lord Jesus, come quickly."

Mr. Joseph MacDonald, 1514, Ninth Avenue, Greeley, Colo., writes to the editors of the *Christian Workers Magazine* that it has been laid upon the hearts of a number of the brethren in Greeley to give positive testimony to the gospel, and they are anxious to get in touch with as many lovers of the truth as possible in their vicinity. He mentions the towns of Ault, Eaton, Evans, Lucerne, Severance, Plattville, LaSalle, Gill, Kersey, Gilchrist, Johnstown and Milliken.

The Epistle to the Hebrews—A Book Study

By Rev. Robert Clark, Lyndon, Vt.

THE epistle to the Hebrews is one of the three great doctrinal epistles of the New Testament, Romans and Galatians being the others. Hebrews differs from them in that they treat, largely, the work of Christ and its results for men, such as "Justification by Faith in Christ Crucified." Hebrews treats, largely, the "Person of Christ," "His Sacrifice and Priesthood at the Right Hand of the Father." Hebrews belongs also to the Jewish-Christian group of epistles, with James and First and Second Peter, and should be read with them.

Authorship

The writer of the epistle is unknown and likely to remain so. From earliest times its authorship has been ascribed to Paul, and from earliest times his authorship has been denied. Other writers have been suggested, but where nothing is definitely known, one man's opinion is as good as another's. Evidently it was written by one like Paul, who was versed in the history, the customs, the worship and the aspirations of the Jews. After all, it is of little importance who penned the epistle, since "All Scripture is given by inspiration of God" and "Holy men spake as they were moved by the Spirit." While there were many penmen of the Bible, there is but one Author, the Lord Himself. Godet says, "This epistle without introduction or subscription is like the great High Priest of whom it treats, who was without beginning of days or end of years, abiding an High Priest continually. It is entirely fitting that this book should remain anonymous."

For Whom Written?

From internal evidence we learn that it was written for Jewish Christians, particularly for those dwelling in Jerusalem, who still kept the law and worshipped in the temple, offering still the Levitical sacrifices. They had not yet perceived that the Temple service was transitory and typical and abrogated in the sacrifice of Christ. But it was not written for them exclusively but for all who should believe on Jesus Christ.

Why and When Was It Written?

First, it was written to strengthen the Jewish Christians who were in danger of returning to Judaism because of persecution (10:34).

Secondly, to show the relation of Christ and His sacrifice to the Old Testament dispensation. The Old Testament dispensation was founded on sacrifices and services that were material, typical, transitory; the New Testament dispensation is founded on the work of Christ, and is spiritual and eternal.

It was difficult for the Jew to give up the law and the Temple, as it is always difficult to give up traditions and customs. This doubly so if these customs are of divine appointment. In a word the epistle to the Hebrews is a divine commentary on the Levitical system.

Professor Fairbairn says, "There must have been in the Old Testament the same great elements of truth as in the things they represented in the New Testament; and then, in the Old Testament, these must have been exhibited in a form more level to the comprehension, more easily cognizable by the minds of men."

Professor Moorehead says, "The religious system established through the agency of Moses was not an end in itself; it was the pledge and promise of our great High Priest, Jesus Christ, and of the eternal sanctuary of which He is minister. The value of it all lies in this, that it was a picture drawn by the hand of God Himself of the plan of salvation."

Thirdly, it was written for all Christians to show the provisions for all their needs in their earthly pilgrimage; that they have redemption from sin, access to God, sympathy, help, worship, service and reward.

Evidently the time when it was written was before the destruction of Jerusalem.

"Every high priest standeth daily offering the same sacrifices" (10:11). Clement of Rome, who lived in the first century, refers to this epistle more than to any other New Testament book.

Structure and Character

Before we take up the analysis we will make some general remarks about the structure and character of the epistle.

There are three principal subjects:

A. Jesus the High Priest, Personal and Official, Chapters 1-7.

B. The Offering and Ministry of Jesus the High Priest, Chapters 8-10:18.

C. The Trial and Recompense of the Faith of the Brethren whose High Priest He is and for whom He is Ministering. The background of the epistle or the field upon which it is painted is the new creation.

(Rev. 21:5 "Behold, I make all things new.") We see portrayed in the epistle:

A Future {
Habitable Earth, 1:6; 12:25.
Kingdom, 12:22-28.
Redemption, 9:28; 10:37.
Glory, 12:22-24.
City, 11:10-16; 12:22-24.
Inheritance, 2:5.
Rest, 4:9.

This outlook shows us humanity redeemed and restored into more than Edenic blessedness.

The method of the writer is that of comparison. He takes up an Old Testament person or institution and makes comparison with Christ and His ministry in the New Testament.

The key words of the epistle are "Better," which occurs eleven times, also "Greater" and "More Excellent."

There are five sections that come in parenthetically; they do not advance the narrative; the writer pauses to exhort us and to warn us against certain sins. These parentheses are instructive, they are drawn from biblical events and they are progressive and cumulative in their teaching. Two things are to be noticed in each: the biblical background and the sin against which we are warned:

Chapters	*Background*	*The Sin*
2:1-4	Sinai and Calvary.	Neglect.
3:7-4:13	Wilderness and Rest of God.	Unbelief.
5:11-6:20	Canaan and Fruits of Land.	Apostasy.
10:26-39	Sanctuary and Its Entrance.	Wilful sin.
12:18-29	New Jerusalem and Mt. Zion.	Obstinate refusal and indifference.

These exhortations illustrate a well known law of the human mind: Neglect will give place to unbelief, unbelief to apostasy, apostasy to wilful sin and wilful sin to indifference.

Analysis

I have chosen a simple analysis based on the writer's method of comparison. Leaving out the parenthetical sections there are nine divisions to the book. I shall analyze the first division only as an illustration of the way in which the book may be studied.

1. Christ the Son of God is better than the prophets. Heb. 1:3.

The Prophets.	*The Son.*
They were men.	He was the Son.
They were many.	He was One.
They extended over a long time.	He had one ministry.
Each had a fragment of truth.	He had the whole truth.

Beside this, He was Creator of the same substance as God, the visible Manifestation of God, Upholder of all, Redeemer of all, Highest and Heir of all.

2. Christ is better than the angels. Heb. 1:4-2:18.
   (1) In the celestial realm. 1:4-14.
   (2) In the terrestrial realm. 2:5-18.
3. Christ the Son better than Moses the servant. Heb. 3:1-6.
4. Christ our High Priest better than the Aaronic high priests. Heb. 4:14-8:5.
5. The New Covenant is better than the Old Covenant. Heb. 8:6-13.
6. The Sacrifice of Christ is better than the Levitical sacrifices. Heb. 9:1-10:22.
7. The supremacy of Faith. Heb. 11:1-40.
8. The Christian position and hope superior to the Mosaic. Heb. 12:18-29.
9. Hortatory. Heb. 13:1-25.

Spiritual Value of the Epistle

The first thing of spiritual value that I notice is the exalted place that is given to Christ. The advocates of a Unitarian Christ can find little to comfort them here. Christ is declared to be God pre-existent and eternal. The Christ of Hebrews is the Christ of John and Paul. The second thing is the exalted place that is given to the Old Testament. It is the Word of God, authoritative, sure, final. The writers disappear and the Holy Spirit alone is recognized as the author of the Bible. These two things—an exalted conception of Christ and the Word—will do more for the growth of the spiritual life than all else combined.

Homiletical Value

We see the interpretation that is put upon the death of Christ. His death was a real sacrifice. He was a substitute. Salvation was made possible by the removal of our sins by His death on the cross, and not by the moral example of His life. Horace Bushnell, who wrote a book on the Moral Influence Theory of the Atonement, said, that the gospel must always be construed in the language of the types. We know that the preaching of the cross has been the life of the church in the past, and as true ministers of Christ we cannot depart from this "Wisdom and Power of God."

Another suggestion of homiletical value is the use that the writer makes of the Old Testament characters and institutions. Men like Moses, Joshua, Melchizedek, Aaron, and institutions like the priesthood, the temple and the sacrifices, were all invested with a typical significance and could be used for the unfolding and illustration of Christian truth.

Sermons of this nature are seldom, if ever, attempted now, but scholarly men like Jukes, MacIntosh, and Bonar used to lead large congregations, with interest and profit, through the books of Exodus and Leviticus, dwelling upon the types and unfolding the riches and grace of Christ.

This book is an inexhaustible field for sermons and series of sermons. Think of the cumulative effect of a series on the five parenthetical sections! Think of the perfect balance that is kept between the deity and humanity of our Lord in the first and second chapters!

Themes spring up in our minds. "The Moral Glory of the Incarnation." "The Great High Priest." "The Throne of Grace." "The Author and Finisher of our Faith."

Chapter eleven is rich in the exposition and illustration of faith.

Did you ever sit and wonder at the poverty of man
When everything that God can give, is free?
And if we robbed all humans of the things that He calls rich,
What an empty place the souls of men would be.

—Frank P. Hoopes.

The Story of Job in Rhyme

By Rev. J. D. Kempster, Lyndon, Ill.

"In all this Job sinned not, nor charged God foolishly" (Job 1:22)

IF we believe the Bible
Is a chronicle of facts,
Our views on any given book
Will not be very lax.

If this be so, there is no need
For us to further probe;
Nor ask the why and wherefore
Of the wondrous book of Job.

That such a man existed
There is no room for doubt,
The Testaments both Old and New
Have plainly pointed out.

So let us for a moment now
Just take an honest look
And see if we can understand
A little of this Book.

The man himself is first described
(And here I pause to say
I would to God that thousands more
Were just as he today.)

He feared the Lord, eschewing ill,
An altruist was he;
He helped the widow and the poor
And gave most generously.

And as a natural consequence
(Doth not the Scriptures say
That every one who doeth thus
Shall prosper in his way?).

Yes, Job was prospered left and right
With cattle, lands and gold;
And no good thing at any time
Did God from him withhold.

But, ah! the scene is changing,
The skies become o'ercast;
The stormy clouds of sorrow
Are gathering thick and fast.

For Satan's been permitted
To now employ a test
And see of all the things of life
Poor Job did love the best.

Upon our trials and sorrows now
Much color here is lent;
We see that naught can happen us
But by the Lord's consent.

Returning to the subject then,
I've time nor space to tell
Of all the many cruel things
This righteous man befell.

For Satan by successive strokes
Robbed Job of all he had;
And were it only temporal things
It wouldn't be so bad.

For temporal things may be restored
And gain replace a loss.
But when our children all are slain
How heavy is the cross!

And here it is with luster rare
Did shine this man of God;
He did not murmur nor complain
Beneath the chastening rod.

With faith in God he spake those words
(Words of immortal fame)
"The Lord hath given, the Lord hath taken,
Blessed be His name!"

"God moves in a mysterious way"
The poet Cowper said,
And you, I'm sure, agree with him
If you of Job have read.

The trials that o'ertake us here
Though seldom understood,
The Scriptures teach distinctly,
Are working for our good.

It was so in the case of Job,
It shall be so with all;
So let us place our "Trust in God,"
No matter what befall.

We will but find disappointment, if as children of God we seek the things of this world. It is well for us to remember we are strangers and pilgrims.—C. J.

The joy of the Lord is your strength; let us aim to cultivate a joyous spirit, that others may see in us that God is the source of our joy.—B. J.

He is truly a humble man who does not feel proud when people praise him for his humility. —Selected.

The Center of the Earth

By Rev. Clarence H. Benson, Kobe, Japan

DID you ever locate Palestine and the adjacent Euphrates Valley upon a continental map? It occupies a most significant place upon a narrow strip of land joining the three great continents of Asia, Africa and Europe. Asia at one time embraced all of the population and even today has fully one-half of it while with Africa and Europe it contains no less than seven-eighths of the world's inhabitants.

How well prophecy in Deuteronomy is fulfilled: "When the Most High divided to the nations their inheritance, when He separated the children of men, He set the bounds of the people according to the number of the children of Israel." That is to say, in the providential distribution of the nations and in the divine allotment of their territories, Palestine was reserved for Israel, and the various people were grouped around this chosen center according to the sovereign will of God.

Many centuries later Ezekiel said, "This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." This was the passage that gave rise to the rabbinical idea that Jerusalem was the actual center of the earth. In the church of the Holy Sepulcher is a large round stone which is supposed to mark the middle point of the world. However foolish this fancy may seem to us it is certain that this little neck of land has been the historical and religious center of the earth as it is even now the geographic center, while events are rapidly shaping themselves to make it the world's commercial and prophetic center.

Cradle of Civilization

In this strategic center we find the beginning of history and the cradle of civilization. The Garden of Eden can be definitely located in the Euphrates Valley while Mt. Ararat upon which the ark rested is just to the north. Here Nineveh and Babylon, the world's oldest cities, were built and here at Babel was the world's first monarchy.

Despite the dispersion of tongues ancient civilization for centuries clung to this continental center. It is in the archives of Egypt and Babylon that we find our sources of ancient history. For more than fifteen centuries Palestine was the connecting link between Asiatic and African civilization when, under David and Solomon, Israel became a great nation in itself. Solomon was the richest and wisest king that ever sat upon a throne, and for a short time Israel was the brilliant star in the ancient constellation of nations.

With the decline and fall of the Jewish kingdom we still find that this territory retains its reputation as the center of history. The great battles between Babylon and Egypt were fought there while Persia, Greece and Rome grappled for world honors in the vicinity. Three out of four of the great world powers of history had their seat in the Euphrates Valley, and four thousand out of six thousand years of the world's civilization centered in this spot.

Nebuchadnezzar to Napoleon

Nebuchadnezzar with the natural building material of the Euphrates Valley and the millions of slaves at his disposal made Babylon the greatest city of ancient times. One can hardly speak of its magnificent palaces, temples and walls without seeming to exaggerate. But the man with the spade today can testify to the truth of its claim as a world capital.

Two hundred and fifty years later the great Alexander, having conquered the world, established himself in the palace at Babylon, and projected improvements of the city and surroundings to make it the center of a universal empire. While in the midst of his plans he was stricken with a fatal fever.

Two hundred years later the unconquerable Caesar made similiar plans for the centralization of Roman power in the east but was cut off by assassination before he could carry out his project.

Mesopotamia was still a glorious country when Khalid conquered it for the Mohammedans, for ten millions of people flourished in these well-watered plains. Bagdad, the historic seat of Caliph Haroun Al-Rashid and the stage of the "Arabian Nights," in its palmy days, became the wealthiest and most civilized city in the world and approximated a population of nearly two millions.

Coming down to the time of Napoleon we find that only the destruction of the French fleet by Lord Nelson prevented him from including the Euphrates Valley in his oriental conquests. Indeed, after his death, among his papers there were found plans and specifications for the restoration of Babylon as a world-wide capital.

A Cause of the War

In 1902, twelve years before the recent world war, William Durban writing in the *London Daily Express* said: "An immense revolution is likely to be brought about in the near east within the next decade. The Kaiser has undoubtedly scored an important point when he received a concession from Turkey for the construction of a railroad to Bagdad. It is certain that the Kaiser entertains the dream of founding a magnificent empire in the near east.

"It is a favorite thesis with the people who

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Christmas Day in Bethlehem

Christmas is a long business at Bethlehem. First comes the Latin ceremonies which take place on our Christmas Day, December 25. Thirteen days later the Greek services are held, as they still adhere to the old calendar, while thirteen days later again comes the Armenian Christmas feast. The services are held in the Church of the Nativity, which it is believed marked the actual site of the manger where the Saviour was born. It is an immense building more like a fortress than a church. This building is divided up among the various sects. The building is known to be over a thousand years old. All the Christmas services are very elaborate affairs. Photo depicts a procession of the Latin priests on the way to the church.

ponder over prophetic mysteries that both Babylon and Nineveh are to be resuscitated in more than the ancient glories of Nebuchadnezzar and Sennacherib."

When the Kaiser in Damascus stood at the tomb of Saladin and proclaimed himself the "Defender of Islam," it was a part of his world-wide plan to unite with Turkey for the conquest and development of the Euphrates Valley. This project which was set forth by the Berlin-Bagdad railroad, according to Professor Morris Jastrow, Jr., of the University of Pennsylvania, in his interesting book, *The Bagdad Railroad*, was one of the principal causes of the great war.

Thus it can be seen that this continental center has held its historical prestige in international events from the earliest times down to the present hour.

Palestine, the Religious Center

But this interesting spot in the midst of three continents has also been the religious center of the world. True, it is not the center of all religions, but it is the center of world-wide religions and as the center of Christianity and its great rival, Islam, no other portion of the earth has received such recognition and renown. While the Euphrates Valley was to contribute civilization, Palestine was to provide religion for the world. Jerusalem and Mecca were destined to be the international centers of religious worship from the day of their establishment down to the present hour.

It is interesting to observe that while Egypt was at the zenith of her glory during the sojourn of Israel in her midst, and Babylon likewise became a world power during the Jewish exile, God founded and fixed Jerusalem as the world-wide center of religious worship.

Unlike their contemporaries, Abraham, Isaac and Jacob did not contribute a city of crumbling walls to the world's civilization, but dwelling in tents they "looked for a city which had foundations, whose builder and maker was God." That eternal city to which the patriarchs looked was Jerusalem which since its conquest and dedication by David has never ceased to be the center of biblical thought, the seat of sacred history and the object of divine prophecy.

Well did the Psalmist sing, "Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."

[illegible]

The River Jordan—in the Holy Land

The Jordan is the principal river of Palestine and the most sacred stream in the world. Some portions of it are very beautiful, the banks being covered with ferns and trees. Here Christ was baptized by John the Baptist and thousands of Pilgrims visit its shores every year to be baptized by the Greek priests. Prior to the war the Jordan was regarded as the personal property of the Sultan and under no consideration would he allow pleasure steamers to ply upon its waters. Since the armistice the British have placed motor launches upon it and have also thrown two steel bridges across it.

Revival of Interest

The idolatry of the ten tribes and their subsequent overthrow was the result of a political propaganda to substitute some other city for the ecclesiastical assemblies of Israel. Even after the downfall of the southern kingdom, the subsequent restoration under Ezra and Nehemiah once more established Jerusalem as a religious, if no longer a political, center.

There the long promised Messiah was not only to direct His footsteps but to complete His ministry in the tragedy of Golgotha.

Even after the dispersion of the disciples in the Gentile dispensation and the slaughter and scattering of the Jews in the second exile, Jerusalem was by no means annihilated nor did it lose its prestige in the religious world.

Its value as a center of religious associations was recognized by the Mohammedans and they made it the object of one of their first campaigns.

The great Crusades of the medieval ages which drew all the world forces of Christianity and Islam into action, and for centuries mowed down the armies of Asia, Africa and Europe, had for their objective the sacred city of Jerusalem.

Rome, Constantinople and even Petrograd have vied with Jerusalem as the seat of Christianity, but the fall of the Eastern Empire, the rise of the Reformation and the collapse of the Russian Empire have terminated these aspirations. Jerusalem today, after the wrecks of time, is the center of an increasng world-wide interest. This awakening interest of the religious world is due to an early prospect of the long anticipated restoration of the Jews to their paternal city and country.

Spoiling the Kaiser's Plans

When the Kaiser was in Jerusalem in 1898, he was particularly anxious to learn the extent to which the Jews were returning. "Do you believe in a future for the Jews," he asked Bishop

Blythe. When the bishop replied in the affirmative, the Kaiser, speaking with great energy said, "I don't agree with you at all! What future can there be for a people who crucified our Lord? It will spoil all my plans."

The Kaiser could not unite with Turkey for the realization of his dream for a world-wide empire and at the same time take Jerusalem out of their hands for the restoration of the Jews. But the Kaiser should have consulted prophecy before he allied himself with a nation that has for centuries trampled God's chosen city under its feet.

It was God that was going to spoil the Kaiser's plans and the very significant capture of Jerusalem by General Allenby, December 17, 1917, was to prepare the way for the fulfilment of the long predicted promises to the chosen people.

Said Frederick the Great to his chaplain: "Doctor, if your religion is a true one, it ought to be capable of a very brief and simple proof. Will you give an evidence of its truth in one word?" The good man answered, "Israel."

The title of the Jews to Palestine is as valid today as when it was granted by Jehovah to Abraham, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom He pleases. God's marvelous perpetuation of Israel "for many days without a king and without a prince and without a sacrifice" while "he has made a full end of all nations whither he has scattered them," is not only a testimony to the truth of God's Word, but also of the far reaching importance of General Allenby's triumphant march into Jerusalem.

What the Map Discloses

It would be well now for us to stop at this place and consult a continental map, that it may be possible to understand how this little neck of land joining three populous continents is the geographic center of the world.

It will be observed that the Sahara Desert diverts all African traffic northeast through Egypt while the Ural Mountains and the Caspian Sea likewise force overland traffic between Europe and Asia down the Euphrates Valley.

More than this: the great Arabian Desert throws Asiatic traffic so far to the north that communications with both Europe and Asia must of necessity pass through the Euphrates Valley, rendering it even more the center of continental communication than Palestine.

Now if a straight line be drawn from the North Sea to the Indian Ocean it will pass through this historic valley. You can now journey from Ostend to Constantinople in three and one-half days. Continue this overland line and you will be able to go from London to India in seven days and from London to Australia in one-half the time now required by way of the Suez Canal.

Draw a second straight line east and west between Paris and Pekin, and when due allowance has been made for the mountains and the seas it will be seen that it likewise must pass through the Euphrates Valley. A third line north and south joining Petrograd and Cape Town has a common conjunction with the other two lines at this strategic center.

During the war the Germans completed the railroad from Euphrates Valley to the Egyptian frontier so that the Cape-to-Cairo Railroad of Africa is in this way united with the great European and Asiatic systems.

A Set-Back for Chicago

Chicago has the reputation of being the greatest railroad center in the world, and it is to the multiplicity of railroads that it owes its remarkable growth and prosperity. But the position of Chicago in the midst of one hundred million people can never approximate the strategic importance of this oriental railroad center commanding the trunk lines of three continents containing fourteen hundred millions of people.

Nor is this all. It has already been pointed out how Australia would naturally be drawn toward this center by the overland route to London. South America, it will be noticed, is much nearer to Africa than either Europe or North America, and there are two steamship lines now projected that will bring these two southern continents within three days sail of each other. When the trans-continental railroad between Cairo and Konakri is once a reality South America will be in close contact with the eastern hemisphere and its produce will be drawn through the great geographical center in Mesopotamia.

Commerce of the Continents

This logically leads to the consideration of this geographical key to the continents as the commercial center of the world. No one can study ancient history without recognizing the fact that the commerce of the continents passed through Palestine and the Euphrates Valley.

Even when the Mediterranean Sea became studded with Phoenician ships, it was the transcontinental traffic to Tyre and Sidon that supplied them with cargo. The twenty-seventh chapter of Ezekiel well reveals the fact that these coast cities as well as Babylon and Nineveh owed their growth and prosperity to the continental commerce that passed through their midst. A glance at the map and at this international highway should convince any one that this would be the most natural result in the world.

What then was the occasion of the interruption of this continental trade route and the decline of the prestige of this great commercial center? There are two dates of special interest in this connection, 1453 and 1492 A. D. When in the seventh century the Mohammedans overran Palestine and conquered Jerusalem they blocked the ancient highway between Asia and Africa, but it was not until the fall of Constantinople in 1453 that Asia was finally shut off from European commerce. For a long time the trade with the near East was accomplished through Venice whose vessels went to the eastern ports of the Mediterranean, and there its traders met the merchants from the Orient who came across the desert on their camels.

Venice for a long time was one of the main entry ports into Europe and thus that city secured great wealth and importance. But the caravans were subject to exorbitant tribute by the Mohammedan master of the continental highway and even then were not assured of protection from the brigands that were permitted under Turkish rule to infest this important territory. For this reason merchants began to look to the sea for some other route to secure the wealth of the Orient.

The East Coming Into Its Own

Mariners crept along the coast of Africa and rounded the Cape of Good Hope to get to India. Spain sent Columbus west to discover a shorter route to India and he stumbled across America in 1492. Interest in the new world delayed attempts to break down the commercial barriers in the east for the Atlantic Ocean was destined to become the commercial center of continental relations. In the process of time the Suez Canal was cut through and this new water route still postponed the day for the opening of the ancient highway. But the increase of commerce and the marked success of the American railroads as well as the trans-Siberian enterprise of Russia, has again attracted attention to the importance of this overland route.

1917 A. D. an Epoch-Making Year

Germany claims to be credited with the greatest discovery of modern times. One of her newspapers declared that "the year 1492, when America was discovered, and 1916, when the colossal idea of the new road to India was born, are dates which generations to come will regard as co-equal and epoch-making."

But Germany was not the first nation to turn her covetous eyes toward the barricaded Euphrates Valley. Indeed, Great Britain joined Turkey in the Crimean War to thwart Russia's designs in this direction, as she united against Germany for the same reason in the last war. Germany hoped by control of the Euphrates Valley to have a greater portion of the oriental commerce than Great Britain enjoyed in the Suez Canal.

Now that both Russia and Germany, and more especially Turkey, have been removed as controlling factors, and the key of the Orient lies in the hands of the allies, the world once more is in a position to see its commercial highway restored. The year 1916—or more particularly 1917, which marked the capture of Bagdad by the British army—may yet be of as great significance, historically and commercially, as the year 1492.

Source of Raw Materials

There is another circumstance that is going to make the Euphrates Valley the world's commercial center. When properly drained Mesopotamia is the most fertile region in the world. It can provide one of the finest wheatfields for the starving multitudes of Europe, while there are excellent prospects for the cultivation of cotton and fruits. The vast undeveloped oil fields are of priceless value at this time when the needs for this commodity have increased so enormously.

Likewise the fertility of the Nile region sustains a reputation only rivaled by those localities that provide faster transportation than slow moving ships. Instead of looking for food in Russia, instead of constructing new ships, Europe has but to complete the Berlin-Bagdad Railroad to hasten the transportation of raw materials from Asia and Africa in exchange for the manufactured products of Europe and incidently develop the most fertile region in the world.

The More Sure Words of Prophecy

Most significant of all that is to be said about this fascinating center of the world is the place accorded it in prophecy. This does not refer to fulfilled prophecy, for that is already history. Prophecy is the mold of history, and if this has been the historical and religious center of the world prophecy must have staged its themes there also.

In the light of what has already been considered it should not be difficult to understand what Isaiah had reference to when he said, "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day Israel shall be third with Egypt and with Assyria, even a blessing in the midst of the land."

The ancient highway has but to be revived not only to bring these three nations in close contact but make them the largest and most prosperous in the world. And all that is wanting to fulfill this prophecy is for Israel as the important connecting link to be restored to her native land. In fact the revival of Palestine as well as the removal of the transcontinental barricade is dependent upon the return of Palestine's prophetic and patriotic people.

Times of the Gentiles

If the early church had studied prophecy she might have been spared the bloody wars of the crusades. Christ said, "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." All the efforts of Europe to reclaim this strategic center from the centuries of the Crusades down to the time of the Kaiser were to prove unavailing. Why? Because the times of the Gentiles were not fulfilled.

And what did Christ mean by the times of the Gentiles? He meant a period dating from the reign of Nebuchadnezzar when God took away the independent sovereignty of the Jews, and gave it to the Gentiles. But the Gentiles were not always to control the kingdoms of this world. Jesus said, "until" and that one word set a limit to Gentile dominion. James also fixed a limit in the fifteenth chapter of Acts. Paul likewise in the eleventh chapter of Romans. Others may give a different interpretation to Old Testament prophecy but this is the interpretation of Christ, and James, and Paul, and in the light of subsequent events it must be admitted that they have been remarkably accurate in their disclosures.

Babylon to Be Restored

But the restoration of Israel and the rebuilding of Jerusalem will go hand in hand with the development of the Euphrates Valley and the reconstruction of Babylon as a great commercial enterprise. It is more than a mere accident that the old site of Babylon is the center between the transcontinental routes of Asia, Africa and Europe. It is more than an ordinary circumstance that the world's ancient capital should be the strategic key to the continents.

These striking conditions surrounding this interesting portion of the earth are but the means to the fulfilment of Bible prophecy. Revelation devotes a great deal of attention to a very large city of great commercial prosperity as one might expect of a centrally located city in the Euphrates Valley. The description of the prophet fits remarkably well into just such a flourishing, prosperous, cosmopolitan metropolis as under such remarkable commercial conditions would naturally arise in this particular spot. It is not difficult to understand how in a city so prosperously situated, that "the merchants of the earth and as many as trade by sea were made rich by her." As if to clinch the matter divine revelation calls this city Babylon, the only suitable name that history could suggest for a city of such unprecedented importance.

Isaiah and Revelation in Harmony

I know that Isaiah speaks definitely of the annihilation of Babylon, but has Babylon ever been annihilated "like Sodom and Gohmorrah," or in any other way to fit Isaiah's description? To be sure it suffered a decline and partial destruction under its many invasions, but in view of its prestige among conquerors, its present remains, and the splendid prospects of reconstruction and rehabilitation, the thirteenth chapter of Isaiah is only an argument in favor of the annihilation of a greater and grander Babylon than the celebrated city of Nebuchadnezzar.

This is undoubtedly the Babylon of Revelation. In the three hundred times that Babylon is found elsewhere in Scripture it refers either to the city or the province in which it was situated, and it is difficult to understand why the Holy Spirit should designate it as anything else in the book of Revelation. If Babylon does not mean Babylon what does it mean?

Jesus Christ, the Corner Stone

All the lines of prophecy converge for their final fulfilment in this historic, religious, geographic and commercial center of the earth. And the prophecies that relate to Jerusalem and those that relate to Babylon unite in Jesus Christ, the central figure of all prophecy. "The stone which the builders rejected, the same is become the head of the corner. Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

The rejected stone shall become the head of the corner in Jerusalem for "when the Lord shall build up Zion, he shall appear in his glory," and the blind, broken nation of Israel shall be healed.

And the same stone, "the stone cut out of the mountain without hands," shall fall upon the centralized, commercialized Gentile kingdom which today only awaits its "head of gold," and "with violence shall that great city Babylon be thrown down and shall be found no more at all."

THE LUNCH WE USED TO CARRY

It would be trite to say that much of the increased cost of living is due to the increasing number of conveniences daily thrust before us and which our ready acceptance of effort saving devices bids us employ.

What has become of the old fashioned package of lunch? Not one loop worker in a thousand carries that homely little packet, simply because it is so easy to be served in a restaurant. Pride is costing us money. We are too metropolitan, too intolerant of homely fashions. The girls from the offices and stores complain about the prices of food in the restaurant, but they would be horrified at the suggestion that they bring with them each morning a lunch box filled with a quality impossible to get at any price down town.

This is not advice for those who must lunch down town. It merely is a suggestion for those who need not. Chicago is full of restaurants, all serving food at top speed. Fewer lunches means more food at a less price. The dwindling supply of food is what we are all complaining about.

How many men ought to shave themselves? How many men and women ought to polish their own shoes; clean their own hats; how many housewives ought to make their own ice cream; make their own candy?

We are growing more and more indifferent to trifles. The nickels we used to save are being tossed—with a penny for tax—into a thousand crevices that didn't exist a few years ago. In short, we are losing sight of the sagest of sayings: A penny saved is a penny earned.—*Chicago Tribune.*

The Ulster Delegation in Chicago

Or, The Other Side of the Sinn Fein Movement

By Joseph B. Bowles

THE three days' visit to Chicago of Ulster's representatives, "the official delegation from the Irish Protestant churches to the sister churches of America," ended Monday night, January 19, with an impressive demonstration by the city's united Protestantism. An enthusiastic mass meeting filled Medinah Temple, one of Chicago's largest and best auditoriums, seating about 5,000, and overflowed into the large auditorium of The Moody Bible Institute and the chapel of the Fourth Presbyterian Church, both about half a mile distant from the temple.

The Irish Protestant Delegation

Standing left to right: Rev. C. W. Maguire, William Cootie, M. P., Rev. William Corkey
Sitting left to right: Rev' F. E. Hart, Rev. L. W. Crooks, Rev. A. Wylie Blue, Rev. Edward Hazelton.

The mass meeting was held under the auspices of The Moody Bible Institute, the Chicago Church Federation co-operating, and was sponsored in the public press and the program for the evening, by fifty-two of the leading city pastors, representing all the Protestant denominations.

Preceding the program there was a half hour's stirring song service led by a well-drilled chorus of 300 Moody Institute students, conducted by Professor E. O. Excell, the well-known composer, assisted by Professor Guy C. Latchaw, of the Institute.

The presentation of Ulster's case was made with great ability and eloquence by the Hon. William Coote and Reverends Frederick E. Harte, Louis Crooks, Edward Hazelton and A. Wylie Blue; Rev. C. Wesley Maguire, Mr. Harte, Mr. Blue and Mr. Coote speaking in the overflow meetings. Right nobly did all acquit themselves on this occasion, momentous because of the fact that this great city has been so much in the dark as to the facts concerning Ireland and the Sinn Fein. The audiences were with them from the start and were strongly demonstrative in their applause throughout.

The chairman of the mass meeting, Mr. Frank J. Loesch, a prominent attorney, read the following resolution, offered from the floor, which was adopted by a rising vote:

Resolved, that this audience looks with marked disfavor upon the raising of funds in the United States at this time by the citizens of a foreign country for the purpose of fostering interference in the affairs of a friendly nation; and further respectfully suggests that the legal propriety of such action be made the subject of careful inquiry by the proper officials of our government. And, be it further

Resolved, that a copy of these resolutions be sent by the chairman to each United States Senator and to each member of the national House of Representatives.

The six members of the delegation, together with the Rev. Dr. D. D. Irvine, of New York City, Commissioner of the Society for American and British Friendship, and the Rev. E. M. McFadden, D. D., President of the Ulster Society of Pittsburgh, accompanying them, were entertained at The Moody Bible Institute, which had undertaken all arrangements for Chicago at the request of the Society. An appeal to the Dean of the Institute, the Rev. James M. Gray, D. D., from the Rev. Henry Montgomery, of Belfast, a co-worker with the late D. L. Moody, was given a cordial response by cable. A request from Commissioner Irvine followed, prompt acceptance was given, and work started at once to arouse city-wide interest.

Preaching appointments were secured for the delegation and their clerical companions in leading city and suburban pulpits, for Sunday's morning and evening services, and several in the afternoon as well. These and the mass meeting, and their appointments to address the city's seven Protestant ministerial associations on Monday forenoon, were announced in the press and advertised in large display advertisements. The co-operation of the Church Federation was secured, and a letter was sent to more than 900 pastors enclosing tickets for the mass meeting for distribution, and a copy of the program.

On the evening of Saturday, the day of arrival, a banquet was given in honor of the delegation at the Union League Club, by Mr. Henry P. Crowell, President of the Quaker Oats Company and of The Moody Bible Institute, and active otherwise in the city's religious and philanthropic interests. A prominent guest remarked that the gathering was the most representative of the best life of Chicago he had ever attended. Among the 168 who sat down to the dinner were leading bankers. business men, judges, lawyers, educators, clergymen, representatives of the secular and religious press.

Dean Gray introduced the visitors, who proceeded to make the occasion memorable by happily framed addresses sparkling with telling hits at their opponents which brought the guests to their feet over and over and over again.

At the last meal served to the delegation in the Institute, Mr. Coote arose and said they had known Mr. Moody in years long past and had heard of the Institute he founded, but had never anticipated the privilege of being its guests; that they had expected much, but were not at all prepared to find such extensive work being carried on, and did not imagine so much would be done for their comfort while here. "Words fail," he continued, "to express our appreciation of your hospitality and the provision made for us. Last Sunday was the only Sunday since we came to the United States that we were able to have absolute rest and quiet in the afternoon without interruptions or disturbances by intruders. We have appreciated very much having a room set aside where we could have fellowship together with the different members of the faculty, who have acted as host at the table. The privilege of talking over our business matters undisturbed has been, indeed, a rare treat that we have valued very much. The spiritual uplift we have received here will always remain a sweet memory, and we will speak of the hospitality of The Moody Bible Institute to our friends in the United States and abroad."

Again on taking leave at the station, they said: "Be sure to tell Dr. Gray how much we appreciate his foresight and kindness in taking hold of the matter in the way he did."

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This Remarkable Photograph Shows the City of Dublin In Flames As It Appeared on Thursday Night, April 27, 1919, When the Revolutionists Were in Possession of the City.

In the glare of the flames along Sackville Street, the central street of the Irish capital, are shown the McConnell Monument in the foreground and the Trafalgar Column to Admiral Nelson silhouetted in the background. Opposite the Trafalgar Column on the right is the Post Office Building, which was the center of the rebels' activities and the place of their first attack.

All in all the Ulstermen's visit to Chicago was a great success, and in a good degree their message was given by the newspapers to the entire city and a large surrounding territory.

It was a timely visit, especially in view of the strenuous organized efforts being made by Sinn Fein sympathizers to secure subscriptions for their $10,000,000 fund. Sunday night, January 18, pursuant to hand-bills headed, "The Irish Republic Bond Certificate Drive," a mass meeting was held in a large armory, presided over by ex-Governor Edward F. Dunne and addressed by Mr. Frank P. Walsh, "Chairman American Commission on Irish Independence," and other speakers. Monday's Chicago newspapers stated that many Roman Catholic priests throughout the city had urged their parishioners at the Sunday services to subscribe liberally for these "bonds." A staff photographer of a Chicago newspaper who took many views of De Valera and his party in Chicago, informed the writer that Roman Catholic priests continually hovered about the pseudo "President."

Clearly the authorities of the church of Rome in this country are giving active support to the Sinn Fein propaganda; a propaganda which is not merely anti-British, but in reality equally anti-American, since it aims to destroy that friendship between Britain and America on which hinges not only the reciprocal well-being of the world's two great English-speaking and predominantly Protestant peoples, but undoubtedly also the peace of the world and the security of modern civilization.

The Irish Crisis: Its Religious Aspects

By Rev. Henry Montgomery, D. D., Ex-Moderator, Presbyterian General Assembly of Ireland

An Address Given at Queen's Hall, London, and Copied from *Evangelical Christendom*

WE owe a deep debt of gratitude to The British Evangelical Alliance for convening these meetings on behalf of distracted Ireland. I heartily endorse the kindly remarks of our chairman (Admiral Sir J. Stanton, K. C. B.) when I say that we in Ireland deeply feel the need of continued and earnest prayer on behalf of our country. I speak, of course, chiefly about the northern part of the island; I come from Belfast.

Perhaps you should recall that the population of Ireland is divided into a larger and a smaller portion. About 25 to 30 per cent is Protestant, and intensely Protestant, and the other 70 or 75 per cent is intensely Roman Catholic.

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Ruins Along Sackville Street, Dublin

Showing the Post Office, which was the central headquarters of the revolutionists, and the surrounding buildings which had to be practically destroyed to capture them from their rebel defenders.

Ireland Devoutly Roman Catholic

Ireland is the most devoutly Roman Catholic country in the world; for there is a larger percentage of priests and religious orders in Ireland, compared with the population, than there is in any Roman Catholic country in Europe. During the last twenty-five years, perhaps, the religious orders in Ireland have increased about 150 per cent, while the population has gone down 30 per cent. If you carry that thought in your mind it will give you an idea of the difficulty that confronts the legislature in trying to settle what is called the interminable Irish Question.

We who are the Protestant section are not only devoted to the Union; we love our connection with England, we feel it has been a blessing to us. Belfast at the time of the Union had only twenty thousand of a population; now it has over four hundred thousand.

The Union a Blessing

Some people say that the Union has been a curse to the country, while we, on the other hand, maintain that it has been a very great blessing indeed. England is our best customer; we find a market here for what we produce. We also find sympathy here, and now that the Union is 119 years old, God has blessed us exceedingly, and we are so devoted to the Union and to our connection with the larger Island that on no consideration will we dream of being separated from it. We do not think Ireland can stand alone; we are sure she cannot.

And now it seems to me that matters have gone from bad to worse because the Sinn Fein element has drifted beyond all control almost, and cold-blooded slaughter of public officials is taking place on the streets of the Irish metropolis for no other reason in the world than that they are representatives of law and order. You cannot help feeling that nothing but harm can come to a cause promoted in that way.

Roman Catholic Intolerance

We have great difficulties from the Protestant standpoint, because to give legislation of the kind proposed would mean that you would be giving to the Roman Catholic church the position of supremacy and control to which it is not entitled, and that would endanger our civil and religious liberty.

I do not wish to speak disrespectfully of any religious community, but you know very well that the church of Rome prides itself upon being intolerant. It does not think that any body of Christians is right but itself, and when it has the opportunity it asserts its power.

I think you friends are deeply interested in the question of Ireland because if the Roman Catholic church in Ireland becomes supreme, and the Protestants are crushed out of Ireland, then Ireland will only become a jumping-off place to ultimately subject this land. You have a great many in this land already who are working towards bringing England down to the feet of the See of Rome. God forbid that that day should ever arrive, for it will be the day of England's disgrace and downfall.

Somehow or other we speak with bated breath and velvet lips about this. But it seems to me Protestant means to protest—to be against what we believe to be wrong. You know as well as I do—for I have lived in Ireland all my life and know a little about this Irish Question—you know that they dislike civil and religious liberty and they do not allow their people to read the Word of God.

Burning the Bible

I speak in the streets sometimes, and some time ago, at the close of one of those services, a

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No Sinn Fein Threats Spoil Hunting in Ireland

It takes more than threats of the Sinn Feiners to halt the sport loving populace of that land. The strange spectacle of a hunt meet being held under the protection of police was seen at Finglas County, Dublin. The constables were sent on a previous occasion—the War Union. Photo shows the hunting party starting out.

young girl came up to me with a shawl tucked under her chin.

She said, "Do you think your reverence can you get me a Bible?"

"Yes, I think so."

And so we went together to a bookstall and I got her a Bible.

She was an intelligent mill-girl, and the Spirit of God had been working in her heart at that open-air meeting. She knew there was something she needed that she did not have. She took the Bible away.

Another evening, three months afterwards, she came back and asked to see me, and I said, "I'm glad to see you; but what has gone wrong?"

"Oh, your reverence, the Bible is gone!"

"How? What is the matter?"

"Well, two or three mornings ago I slept in—I kept it under my bolster—and I had to rush to be in time for the mill-horn and get in to my work. My mother went up to make the bed and found the Bible under the bolster. She brought it down and threw it on the kitchen table, and as luck would have it, Father—came in that morning. He looked at the Bible, and he said, 'Who allowed this Book to be brought into this house? This is a dreadful thing!' So mother had to clear herself, and she said, 'I knew nothing about it. Mary Jane slept in this morning, and when I made her bed I found the Book under the bolster.' Then she said, 'His reverence took his walking-stick, pushed the coals to one side, put the Bible into the fire and poked it down with his stick, and it was burned to a cinder.' If you can get me another Bible I will try and put it where neither my mother nor the priest can get it."

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Scene of Sinn Fein Activities Photographed From Airplane

Tullamore, in Kings County, Ireland, photographed from a British Army plane for the records of the British War Office. The town is one of the many patrolled by British troops as the result of Sinn Fein outbreaks.

Can a country get on that is robbed of the Bible?

At a Moody Meeting

I was speaking at the Theater Royal, in Limerick, a good many years ago, when following up the work of Mr. Moody.

After the meeting I said to Major Whittle, "What's the meaning of these sixty or seventy fellows waiting here?"

"They are every one of them Roman Catholics, and they are waiting to talk to you."

Then I plunged down amongst those young fellows, who had come out of the shops, the post-office and other places—intelligent, clear-headed young fellows—and I said:

"Boys, we are going to be gentlemen to-night, we are not going to have any recrimination or hot words. I am told by my colleague that you are waiting behind to speak to the preacher."

"Yes."

"What is it that you want to say?"

Then one of then said, "Does not the priest come in before a man gets salvation?"

I said, "I will read to you out of your own Douay Scriptures if you will give me one."

Those sixty or seventy lads looked at one another. They did not have the Douay Scriptures; they had never seen them.

I opened my Bible at John 1:12: "As many as received him, to them gave he power." In the Douay Version it is "to them gave he the right," and one of the lads who had heard it before interrupted me by pointing that out. "As many as received him, to them gave he the right to become the sons of God."

We talked about Christ's salvation that night for two hours, and those seventy lads shook hands with me before leaving. They had never seen the Word of God before.

Is a church that does that right? We object to that church getting any more power in Ireland, or in any other place, that we can help it from getting.

Getting the Cream

Let me illustrate the point by an incident. A smart Irishman had got a copy of the Scriptures, and the priest, wanting to inveigle it from him, said to him:

"You know, this is too deep a book for you. You are an ignorant man; you can only skim the surface."

"Now, your reverence, is not the book called 'the sincere milk of the Word'?"

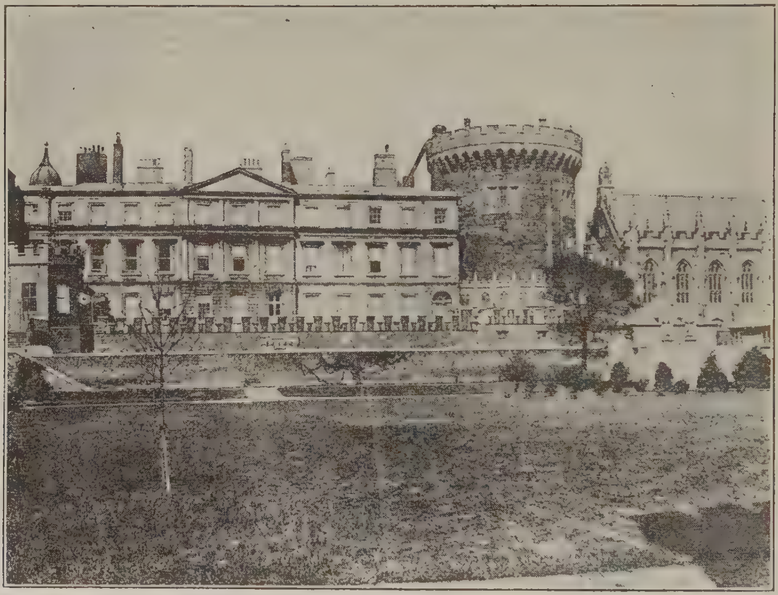
"Yes."

"Well, your reverence, is not it the cream that comes to the top?"

"Yes."

"Well, if I only skim the surface, your reverence, will not I get the cream?—and let whoever likes get the blue milk that is below!"

There is some shrewdness there, and you can make something out of people if you are willing to give them the Word of God.



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Dublin Castle Where the Irish Rebels Made a Desperate Stand

Though rebels of the rank and file followed the example set by their leaders by laying down their arms at the foot of Parnell's Monument in Sackville street, the thoroughfare where the Irish made their headquarters in the General Post Office Building, some of the Irish rebels continued "sniping" the British troops. The photograph shows Dublin Castle, where the rebels made a desperate stand.

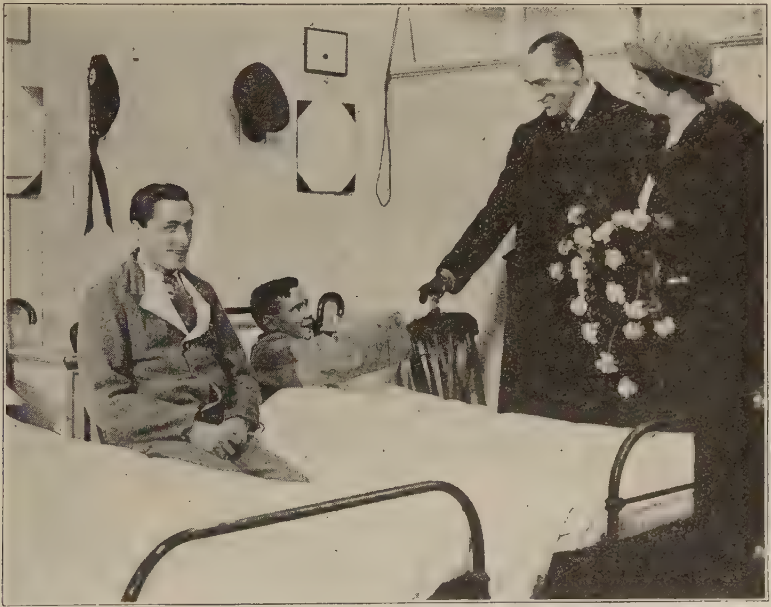
The Case of the South and West

I appeal to you on behalf of the Protestants over in Ireland. I think of the South. We love our co-religionists in the South and West, as well as in the North. We want to be united, but if they are going to make a dangerous and deadly experiment by putting power into the hands of savages like what we have now devastating and seeking the ruin of the country, you cannot help what may happen. In any case, I want to make it clear to you that by the help of God the northern Protestants will never have anything to do with anything of that kind.

Answer to Prayer

We are going to pray our way through. We ran a prayer meeting every week in Belfast during these past troublous years, and it was well attended. There were people praying all over the city at the time when we were going to be overrun.

A gunboat was sent to Carrickfergus, and you know how a British general offered to surrender his sword rather than go north with parts of his artillery. You know that when the commander-in-chief told him he was to go, and gave him half an hour to think about it, he said, "I don't need half a minute!"



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Sir Edward Carson Visits Ulster Hospital

Sir Edward and Lady Carson on a visit to the Ulster Hospital in Belfast shaking hands with a young Ulsterman who had been wounded in France. Sir Edward recently resigned his place in the War Cabinet and returned to Belfast to lead the fight against home rule.

We honour a military man who for a great cause—for the cause, as he believed, of civil and religious liberty—became disobedient. But the hand of God was in it. We were delivered, and God, who did what appeared an impossible thing then, is going to work for us still.

Ulster in the War

But we claim and crave your sympathy for another reason. Ulster, when the war came, gave of the noblest and best of her boys, and there is hardly a home in Ulster that has not been desolated and ravished by the war. We had a great march past of our soldiers about seven or eight weeks ago. Thirty-two thousand men, chiefly of the Ulster Division, marched past our City Hall. I had the privilege of sitting on the Lord Mayor's platform in the great City Hall, and they marched past—the maimed, the wounded, people who had lost their arms and were blinded were there.

There was a gentleman sitting near to me—in front of me a little bit. I was keeping all the cheers I had for our own Ulster Division; I could not shout for them all. But there were a number of men near to me, and they shouted tremendously for the Enniskillen Fusiliers when they came along—noble fellows. The more those people shouted, the more that gentleman—a godly clergyman—the more his head fell down lower and lower. He was a friend of mine, and I knew that those cheers were stabbing him like pricks of pain because his beautiful boy was not in it.

John Oxenham sings:

"In Flanders' fields the poppies grow
Among the crosses row on row;"

and I knew that that brother clergyman's beautiful boy was sleeping under one of those crosses.

So I say to you today, you cannot forsake that Province that has given her bravest and best for the cause of God and for the cause of liberty among the nations of the earth.

"One good I covet, and that one alone—
To do Thy will, from selfish motives free,
And to prefer a dungeon to a throne,
And pain to comfort when it pleases Thee."

The Roman Catholic Question in the Y. M. C. A.

Ey W. P. England, formerly Associate Executive Secretary of the National War Work Council of the Y. M. C. A.

THE Roman Catholic question as it relates to the Young Men's Christian Association is not a new issue. It has recurred at varying intervals throughout the history of the Association and the contention that Catholics should be admitted to a voting and office holding relation is not always raised by Roman Catholics. More often the issue is brought up by Protestants, or those who have no church relation, who feel that there would be a decided gain to the Association if such a relation could be established.

It will be remembered that ex-President Roosevelt raised the issue a few years ago and expressed his disapproval of the evangelical basis of the Association which brought forth extended comments not only from Catholic prelates and journals, but from Jewish organs as well. One of the statements from a Jewish editor is worthy of comment. It says, "It is perfectly proper that religious denominations should form associations for the purpose of furthering the welfare of their particular creeds, and it is also perfectly proper to exclude from the management of those associations all who are not followers of those creeds, though outsiders may be permitted to participate in some of the conveniences provided for social and physical culture."

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Irish Pay Tribute to Redmond's Memory

The crowd at the vault of John E. Redmond paying tribute to the late Irish leader on the first anniversary of his death. Mr. Redmond is buried at Wexford, Ireland.

What Is the Question at Issue?

It is important to remember that the question at issue between Roman Catholics and the Young Men's Christian Association is more fundamental and of greater significance than that of voting and office holding. The fundamental objection of the Roman Catholic clergy is directed mainly against the religious principles of the Young Men's Christian Association; against its right to teach religion and to interpret the Bible. A few quotations from leading Roman Catholics will serve to establish this point. The Right Rev. Timothy Corbett, Bishop of Crookston, says:

"The Young Men's Christian Association is a Protestant organization, in which Catholics are admitted only as associate members. They have no voice in the management of its affairs, and are not eligible to office. Catholics are only tolerated, but their money is welcome. The Young Men's Christian Association is essentially a Protestant institution, with the secret purpose of proselyting. Its anti-Catholic spirit appears now and then in the lectures, bubbling over with calumnies and lies, delivered in its halls and under its auspices. Catholic young men should not suffer themselves, therefore, to be duped by an organization, for the sake of bodily advantages, a position, or social standing. Catholics possess the precious heritage of the faith of nearly twenty centuries. They belong to the grandest organization the world has ever witnessed. How far, then, is it beneath the dignity of a Catholic to forget the tradition of his church, to disregard the precious jewel of faith, unflinchingly held by the blood of his forefathers amidst the worst of persecutions, and to trample under foot all sense of honor by becoming a secondary member of that Protestant organization called the Young Men's Christian Association!

"No young man with honest Catholic blood flowing in his veins will suffer the indignity of becoming an inferior member of an organization. The church cannot compromise with error. Catholicity is essentially tolerant, as truth is intolerant. The bearer of God's message to mankind, she cannot accommodate herself to the changing modes of human thought to please a fickle and corrupt world. Her mission is to correct error when at variance with the doctrine of Christ. No Catholic, to my knowledge, ever became a permanent member of the Young Men's Christian Association without growing lukewarm in his faith, and finally descending so low as to abandon the only and true church of his forefathers. Catholics who join that sect organization soon imagine that one church is as good as another."

Archbishop Blen has warned Catholic young men against affiliating themselves with the Association in the following communication: "The consensus of opinion derived from the most authoritative sources ought to determine the attitude of all Catholics toward the Young Men's Christian Association. This society contains all the elements conducive to realize a systematic propaganda detrimental to the spiritual life of a Catholic young man. It encourages the reading of the Protestant Bible and gives to its members tickets to lectures on religious subjects. It bars from active membership and from office those who are not members of one of the evangelical churches. For these reasons, the Catholic young man should give it a wide berth and never contribute one cent toward its support."

It will be seen from the above statements that the main objection of the Catholic clergy is directed against the religious principles of the Association. If, therefore, Catholic young men were admitted to active membership, there would still be this objection to the religious principles of the organization.

A striking example of this fact is found in the Manila (P. I.) Association which is operated on the Paris basis—a personal rather than a denominational test. Here, I am informed, a Roman Catholic layman was elected president of the Association, but, notwithstanding this fact the Roman Catholic Bishop of Manila indulged in a most bitter attack on the Association and warned Catholic young men against becoming members. This would undoubtedly be the attitude of the Catholic clergy everywhere under the same conditions.

Co-operation Withheld

It should be remembered that the Roman Catholic church withholds its co-operation from almost every organization of whatever kind. Catholics have been repeatedly invited to co-operate with the religious education association in its broad platform for moral and religious education, but such co-operation has steadfastly been withheld.

The same is true concerning the Boy Scouts of America which is in no sense a religious movement. A prominent Catholic priest in Chicago stated only recently his willingness to lend his assistance to the Boy Scout movement, but said further that he was restrained from doing so, due to the fact that the archbishop of Chicago had refused to endorse the movement.

The Roman Catholic church in Chicago has also refused to co-operate in any official way in the various social centers of the city, and at the present time it is agitating the question of forming a Catholic social center on the West Side, and is urging all loyal Catholics to lend their support to this movement.

Shall the Membership Test Be Broadened?

What would be the effect of broadening the membership test of the Young Men's Christian Association so as to admit Roman Catholics to active membership? Many secretaries and others are embarrassed over this question. Some, when attacked by Roman Catholics, assume a compromising attitude and others even apologize for the evangelical character of the Association.

First, the Association in admitting to its active membership, its conventions and fellowship, members of the Roman Catholic church would conspicuously ignore the action of the Federation of Churches which declines to admit as delegates members of this denomination.

Secondly, if Roman Catholics were admitted to active membership they would at once claim a place among the employed staff of the Association which would lead to radical differences among the working forces of the Association. It would give place to a proselyting campaign among the Protestant membership. Every true Catholic believes it to be his duty to convert other Christians to the Roman Catholic faith.

Thirdly, it would mean the probable loss of the virile, evangelical note which has led to such results through confession of Christ and union with His church. The Association to be courteou and consistent must make less prominent and practically abandon the cardinal place as held in common by the evangelical churches. The Association would thus practically abandon a basis which has made for unbroken harmony in an ever expanding brotherhood.

Is the Y. M. C. A. Narrow?

Against the contention that is sometimes urged that the Association is narrow because it refuses to admit Catholics to active membership I would answer, that no Protestant is ever admitted to membership in a Catholic organization. The Young Men's Christian Association, therefore, is broader in its attitude for it offers its privileges to Catholic young men and seeks to benefit them in every way possible.

It must be borne in mind that the Young Men's Christian Association is fundamentally a laymen's movement and that before Catholic young men seek to have a voice in its management they should first be permitted to manage their own church affairs. Catholic laymen can have nothing to say about the management of their church property. They are, therfore, unfitted by training and experience to manage any other Christian organization.

It is well to remind our Catholic friends that a few years ago a few Catholic laymen in the state of Maine who were dissatisfied with this condition, were instrumental in introducing a bill in the state legislature to give them the right to control their own church property, for which they were promptly excommunicated by the Roman Catholic church.

The old question of taxation without representation is sometimes raised by Catholic critics of the Association, who insist that Catholics are taxed for the support of the Association but can have nothing to do with its management. Such contention is hardly worthy of an answer since no one is "taxed" for the support of the Association—all its support is entirely voluntary. Neither is any young man compelled to become a member—this is purely a voluntary act on his part.

No Compromise on the Faith

A well-known Association leader in writing on this subject recently has said, "In my judgment there is but one course for the Association to follow in its relation to this question and that is unswerving loyalty to the fundamental Christian Protestant evangelical objective for which the Association stands. No financial gifts should be accepted; no obligations assumed and no activitives introduced which would weaken or compromise the Association in its specific work.

"The fact that so many men of non-evangelical faiths are now members of the Association is due to the practical interpretation of Christian religion which meets these men at a point of need. As a rule, the majority of men of non-evangelical faiths who affiliate with the Association are not loyal adherents to their own religious beliefs. Their danger is materialism and infidelity. While the Association should not adopt any proselyting program among men of such faiths, there should nevertheless be no compromise in city, railroad, industrial or any other type of work in clearly demonstrating the Christian principles for which the Association stands.

"The writer does not believe that there is any call for the Association to modify its membership basis or its message in order to please the occasional man of Catholic faith who demands recognition as a voting member. The Roman Catholic church as a whole is an out-spoken opponent of the Young Men's Christian Association. It is evident that the Roman Catholic hierarchy will do anything in its power to keep the adherents from the membership or influence of Protestant organizations. While there are individual priests in certain localities who are wise enough to conform to public sentiment, and who therefore recognize the value of the Association to the community at large, they know full well that any attempt on their part to identify themselves officially with the Association would not be approved by the higher officials of the church.

"The Young Men's Christian Association has little to gain and much to lose by any attempt to compromise this question. Strong and sensible men of the Roman Catholic faith will respect the Association all the more if it is true to its objective and principles as a Christian, evangelical movement."

"If the Christian church were what she ought to be, and could be, for one single day, the world would be converted before nightfall."—Chas. Kingsley.

THE POWER OF PRAYER

"Prayer is the most potential thing in the world. It is not that prayer is anything, but rather that God is everything. For prayer lays hold on God, or, more accurately, permits God to lay hold on man, so that it brings God into human affairs as the Infinite One. And when the Almighty is in the midst of things he proves himself to be the invincible, all-conquering God.

"So then the man who prays is the most potential man in the world. It is not that man is anything, but rather that God is everything. For the man who prays puts himself in his true place as a suppliant, and God in his true place as the Benignant and Beneficent One. And when God's grace is thus set free it flows earthward in floods of blessing so that the desert places of life are made to rejoice and blossom as the rose.

"What we need then in this world is prayer. And what is necessary to obtain prayer is to secure men who will pray. Not men who will think about prayer, or will talk about prayer, or will purpose some time or other to take time for prayer, but who will now and continually pray. Theorizing and good intentions do not move the arm that moves the world. What does this is nothing else or less than sacrificial prayer. 'This kind goeth not out save by prayer and fasting!' "—Henry W. Frost in Episcopal Recorder.

HUMILITY

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble. —Andrew Murray.

ABRAHAM LINCOLN'S BIBLE

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777.

Lincoln loved the Bible above all other books and once paid the following tribute to it:

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith and you will live and die a better man. In regard to the Great Book, I have only to say that it is the best book which God has given to men."

G. Campbell Morgan on Preaching

By Rev. J. W. Weddell, D. D.

Rev. G. Campbell Morgan, D. D., of England, whose gift as an expounder of the Bible is well known, has been giving a series of expository and evangelistic discourses in various centers of the United States this winter. In connection with one of the series in Cleveland, O., he met the ministers at a noon-day luncheon, where he spoke on preaching. Our correspondent, Rev. John Weaver Weddell, D. D., was present and captured his free off-hand remarks which are here set down with the permission of the speaker as given.—Editors.

YOU ask me about preaching and its place in the work of the ministry today, and it is the one theme on which I am glad to respond. I regard it as absolutely paramount in the evangel of the hour. From the outset I have sought simply and solely, for myself, to be a preacher of the gospel. I began forty-three years ago, a very young man, at Staffordshire, England, going from there to Birmingham afterward to New Court Church in London, afterward to Westminster Chapel, where I would be today if impaired health had not compelled the relinquishment of my loved pastorate. There were two years of eclipse, I may say, when I was fighting the specters of the mind. I thank God I was enabled to keep my mouth shut in those days. It was thirty years since that I received ordination in the Congregational ministry. My aim from first to last has been to open the Word and proclaim it to the people.

Has It Passed Its Prime?

Some people say that preaching has passed its prime, that worship has the larger place today. But when did preaching cease to be worship. You are worshiping when you are hearing God's voice out of the Book as much as when you are making prayerful response, however fervent. Others say that the printed page has largely set the pulpit aside. The pen is mighty we must admit, but the human voice is mightier, when the Spirit attends. We want the message plus the man. Joseph Parker used to say at the close of his great afternoon discourses at City Temple, "You can have this sermon at the door for a penny." Arthur Mursell sitting under the pulpit called out one day, "But it cannot give us the thunder and the man in the pulpit." Still others say that the pastor's work interferes, he has too much to do. Do not let it interfere. There is important work connected with the pastorate which a minister must look after, but the man of God who lets this draw him aside from his legitimate pulpit preparation, loses his grip upon the people and his true vocation from the Lord. In all my ministry I have insisted on my five morning hours in my study with the Word of God, and never in all that time have I allowed a marriage or even a funeral to call me away. One has a good pastor's assistant in the lady of the manse to prevent needless interruptions to these sacred hours of study. "While thy servant was busy here and there the thing was gone." In God's name do not permit it.

Its Nature

May I speak a word about the Nature of preaching. There are two leading words for it in the Greek; *Evangelizo* and *Kerusso*. The one means telling the good news of the gospel as a teacher. The other signifies pronouncement of the message as a herald. The first explains and amplifies with long-suffering and love. The second with swift sharp utterance declares "Thus saith the Lord." It takes both to fill out the gracious content of God-given preaching. Let the pulpit proclaim the message as revealed in the Word. Be sure of the truth, and then speak with authority. Do not take your questions or doubts into the pulpit. There is a place for discussion of such in the close fraternity of the ministers' conference. We had such a gathering at Westminster, and we had two rules. No paper read *ex cathedra*; no reporter allowed. It was for free, frank interchange of opinion and growing thought. But when you come into the pulpit speak only the Word clearly revealed. And be careful of the way you do it. Dale, of England, said one time in my hearing that Moody was the only man who seemed to him to have the right to preach about hell. And when asked why, he said, "Because he always preached it with tears in his voice."

Its Method

That brings me to speak of the method. In a word preaching consists of two things: bringing out the doctrine of Scripture—applying it to the life. We must not only get it *out* but get it *in*. The truth must be lived. I am free to say it, "You may be as orthodox as the devil and yet be lost." I agree with Dr. Lyman Abbott when he affirms that religion is the life of God in the soul of man and theology is what you think about it. To get creed into conduct and bring truth to trial and triumph is our business as preachers, and it is an art in itself. Harold says the war has produced no great prophet, but let me tell you it was the village preacher that held England to its great task in the recent war and that saved the day.

Somehow we must get the people to realize the mind of God, and send them away from the church saying, "That is it, that is it. God is there!" Other worldliness is at times descried. But unless some men are bringing the people the mind of God, we will sink into the pit. The world has not changed in its needs and yearnings. We must have God.

Written Sermons

Use manuscripts if you can do it well. I never hear J. H. Jowett, my successor at Westminster, with his notes, but that I say, "There is the way to preach." But I could not do it, you know well enough, and the most of us serve our day and generation best by digging out the truth, and then expressing it freely and face lifted to face in extempore utterance. It gives you also a chance to declare the God-sent thought that comes to you as you speak. But do not try to ramble over the passage and call it exposition. Have a clearly defined course of thought drawn from the Word. And work, work. The Bible requires it. Dr. Dawson said, "A good deal of bad theology is due to suppressed perspiration." Study the Word. Don't be satisfied with what you learned in the seminary. Search it out for yourself. Be ready for new revelations to your mind, and then tell it out. That is the preaching that this and every age demands and for which the world is waiting today.

The Critics on Deuteronomy

A Note from Dr. Thomas

The Editor,
The *Christian Workers Magazine*,
Dear Mr. Editor:

In your "Editorial Notes" for November, the statement is made that "Deuteronomy mentions one sanctuary only, and the early historical books speak of many." This is exactly what the higher critics say, and yet for several years past Mr. Harold M. Wiener has pointed out that the statement is only possible by the confusion between "sanctuary" and "house." The word "sanctuary" is ambiguous and may refer to an altar or to a house, and Mr. Wiener contends that the higher critical position is really based on this ambiguity. He points out that in the book of the covenant, as the critics term it, there was a plurality of altars (Ex. 20:24-26) but only one house (Ex. 23:19; 34:26), and that the same line is taken in Deuteronomy where there is both a plurality of altars and yet the implication of only one house (16:21, 22).

It seems to me that this confusion between "altar" and "house" as expressed by the ambiguous word "sanctuary" should be strongly emphasized in order to show the groundlessness of the higher critical contention in regard to Deuteronomy.

Yours sincerely,
W. H. Griffith Thomas.

Germantown, Pa.

[We are aware of Wiener's argument, but admit that it was not in mind when the editorial note was written. Perhaps this is explained by the particular object in view, from which a reference to his argument would have diverted us. Nor have we ever been quite as satisfied with his argument as Dr. Thomas seems to be, though his confidence in it is reassuring and will cause us to consider it again.—Editors.]

A GAIN FOR CORRECT SPEECH

A facetious contemporary informs its readers that as a result of "Better-English Week" in the schools, "bad English is receiving some mighty swats."

The temptation to be jocular over a commendable effort at reform in boys' and girls' speech is natural enough—too natural, indeed. It is a part of the habit of the time.

The newspapers are responsible for much of it, or at least faithfully reflect it. The headline artificer sets the pace, the reporter finds in slang the necessary color to his story, and the editorial writer is not at all free from it. Language would indeed be a poor vehicle for the expression of thought without it — at least of current thought.

It is "Better-English Week." What we started out to inquire was as to whether or not it is also "No-Slang Week." Not that we object to slang, in the right place, as we have intimated; but it may well be criticized when it garnishes conversation or writing to the exclusion of simple and lucid language.

Without slang or profanity, or both, many men are not able to say ten consecutive words; and without slang—some women ditto.

But for our part, we would as soon hear a good round oath as the annoying, nauseous, and senseless "Say!" or "Listen!" of many women, or the "I'll say it is," of men, women and children. Does anybody know why he or she says it, unless it is because he is vacant of thoughts?

If a "No-Slang Week" shall follow in the schools, and if it shall eliminate such silly words and phrases, in whole or in part, a great gain for coherence and saneness in mere talking by young and old will have been made.—*The Oregonian* (Portland).

Young People's Society Topics

March 7

Life Lessons from the Book of Proverbs

Proverbs 20:1-15

The book of Proverbs, together with Job and Ecclesiastes, constitute what is known as the "wisdom literature" of the Hebrew people in the Bible. The book of Proverbs contains a multitude of separate sayings embodying the highest wisdom. Most of these sayings originated with Solomon and are the chief result of the wisdom promised to and bestowed upon him at the beginning of his reign (I Kings 3:12). The *Scofield Bible* describes the book of Proverbs as a collection of sententious sayings of divine wisdom, applicable to the earthly conditions of the people of God.

A glimpse at the scope and variety of these wise sayings is afforded us in the verses of our lesson. The mockery and deceitfulness of wine (v. 1); the folly of provocation and strife (vv. 2, 3); the dire results of laziness (v. 4); the beneficial results of understanding (v. 5); the rareness of a faithful man (v. 6); the blessedness of the upright man (v. 7), etc. through this and other chapters.

According to Dr. G. Campbell Morgan, the first verse of the book constitutes the title-page—"The Proverbs of Solomon, the son of David, King of Israel." The next six verses are occupied with the preface in which the purpose of the book and the method of the writer are clearly stated. The preface ends with the fundamental affirmation of the Hebrew philosophy—"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

Among the great lessons of the book are these:

1. Right relations with God (3:5, 6). As another has well said, "No man can begin to be wise until his life is properly related to the all-wise God, whose gracious provision in Christ is sufficient for all needs." Turning to Him as in 1:23, results in the outpouring of the Spirit from Him, and the making known of His words unto us.

2. The old lesson concerning the maintenance of good works (3:27, 28). Here in this book of wisdom, as in the later revelation of the New Testament, it follows the exercise of faith and trust in the Lord.

3. Another important lesson concerns the matter of perseverance (4:25-27). Look at the verses carefully, "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." These three are the dominant lessons of the book, namely: Right relations with God; right relations with man; these relations continually sustained by the grace of perseverance.

March 14

Patience and Its Rewards

I Corinthians 13:4-7

The Scripture lesson takes us to the great classic on Christian love found in 1 Corinthians 13. Patience is so closely akin to love that the two words could be often used interchangeably without doing violence to the truth or sentiment expressed. Verse 4 is an illustration—"Patience suffereth long and is kind." What better description of this virtue could be found?

The kind of patience here mentioned is rare. It is the product, not of fallen human nature, but of the divine Spirit dwelling within human hearts. This is not the "grin and bear it" kind of attitude which passes for patience in the world's judgment, but rather that quality which the apostle has in mind when he wrote of "patience and long-suffering with joyfulness" (Col. 1:11). For this kind, we must, indeed, be "strengthened with all might according to his glorious power."

That which follows in the remaining verses is equally true of patience, as of love. Patience does not behave itself unseemly, because it seeks not its own, is not provoked when the plaudits of the world are withheld, but persistently goes on its way, bearing, believing, hoping and enduring.

Patience like love is the product of faith. Faith is the root of which love and patience are the fruit. As the root lays hold of unseen forces, so does faith lay hold of the unseen resources of the redeeming Christ, the fruit of which is seen in Galatians 5:22, 23.

The rewards of patience are apparent in achievement and character. The world's progress in knowledge and invention is traceable to this quality of patience. Stevenson and the locomotive; Morse and the telegraph; Bell and the telephone; Edison and the phonograph; Marconi and wireless telegraphy; all these speak of a patient endurance with beneficial and lasting results, both to the inventors and the world at large.

The rewards of patience in the realm of character are just as pronounced. "Let patience have her perfect work," says the apostle, "that ye may be perfect and entire, lacking nothing." In other words the perfect character is the result and the reward of the development of patience. Refining influences are set in operation by a patient striving and waiting to reach the goal of our endeavors, or to achieve some great and worthy end set before us.

Both in the revelation through nature and through His Word, God calls us to patience and its rewards. Take for example the words of James 5:7, 8—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." The world is full of injustice and the consequent suffering by the helpless makes usindignant and we say, "Does God care?" Yes; God cares and bids us patiently wait the development of His plan so that His will may be wrought out in our development through patient waiting, and ultimately His glory be manifested in the earth. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36).

March 21

Everyday Courtesies

I Peter 3:8-12

The common courtesies are becoming decidedly uncommon in our busy, bustling age. What a rare thing it is, for example, to find a street-car conductor courteous enough to give to passengers proper direction concerning the best way to reach their destination, especially if the inquirer's speech has a foreign accent or is somewhat broken! How pleasant an experience it is to find a policeman who is obliging as well as officious! How happy one feels in finding an usher who is considerate rather than commanding! What a thrill one gets when in a crowded department store he finds the floorman and elevator man courteous and kind! Comparatively speaking these experiences are rare. Notwithstanding all the talk about brotherhood, the thing itself is conspicuous by its absence. An extreme case of need will excite sympathy, leading to some measure of consideration, but consideration and courtesy, as a rule and principle in the daily life, are not much in evidence.

Courtesy appears in our Scripture lesson as a command. It follows in logical sequence the unity, compassion, love and pity that precede it. Where these four are not found, courtesy will not abide. It is the product of love, and love is the fruit of the indwelling Spirit of God. There is apart from this a superficial courtesy which manifests itself in external matters and has its own reward. But the courtesy enjoined by the apostle is a deeper and more abiding quality. It belongs to the heart life and as Dickens said, "A man can never be a true gentleman in manner until he is a true gentleman at heart." On its negative side courtesy is described in our lesson as "not rendering evil for evil," but positively rendering good for evil, blessing and cheering other lives through the blessing that we inherit from God. This is faith working by love. On this principle one can avoid conflicts and misunderstandings, and thereby as the apostle says "see good days," not involving himself in troubles which make life a burden. There is an old Parisian proverb which reads "He that planteth thorns shall not gather roses." It is common knowledge that evil speaking and "railing for railing" produces results which burden many lives and provoke endless controversy and conflict, while a courteous answer is productive of peace and good-will. According to verses 11 and 12 these are the things to seek definitely and continually. The favor of God rests upon all who do this, but His face is against them that do otherwise.

Courtesy is due to all, the old, the young, the poor, the stranger, and the weak. This claim can be easily met if we are rightly related to God in Christ, and properly adjusted to the Holy Spirit day by day. Then the joy of the Lord is our strength and we do not become weary in well doing.

March 28

The Country's Need of Christ

Acts 4:11, 12; Romans 10:12-15

"Jesus is the world's only Saviour. He alone can bring order out of social revolution. He alone can democratize industry. He alone can destroy racial hatreds. He alone can perfect peace. Civilization's ultimatum is Christ or chaos * * * The supreme business of the church is to reveal Christ, to introduce Christ to the world. Here will the church be judged. By the success with which she demonstrates this program will it be measured for or against her." These are the words of Dr. Daniel A. Poling in a sermon reported by the *Christian Herald*.

To bring Christ to the world is undoubtedly the task of the church, and the only task. Bringing the world to Christ is another matter which the biblical revelation of God nowhere requires of us. The world will ultimately be brought to Christ, for every knee shall bow and every tongue confess that Jesus Christ is Lord, but that will not come to pass in this present age which extends from Christ's first coming to His second. This age will close in judgment, preparatory to the establishment of God's Kingdom and the doing of His will on earth as in heaven.

America's need of Christ is appallingly great. Under a surface of civilized veneer, there is a deep-seated moral corruption which nothing can displace except the regenerating power of God. Only as one becomes a partaker of the divine nature can he escape the corruption that is in the world through lust (2 Pet. 1:4). This corruption may be covered by civilized agencies and restrained by civil law, but its power can be overcome only by a translation out of the kingdom of darkness into the Kingdom of the Son of His love (Col. 1:13; Acts 26:18).

(*Continued on page 600.*)

Practical and Perplexing Questions

Answered by the Editors

R. W. R., Shamokin, Pa.—You inquire as to the meaning of "baptism," in Matthew 28:19. It may be defined as the symbolic act in the use of water whereby a believer in Jesus as Lord is officially inducted into membership among His followers.

D. H. D.—(1) From the beginning the animal kingdom was made subject to man. We have no direct evidence as to when animals became ferocious towards man. It is supposed to have occurred when the curse fell upon the world with the beginning of sin.

(2) In millennial times, when the nature of ferocious animals is changed, the curse also will be removed from the earth.

H. P. W., Holmesville, O.—You probably have reference to certain books mentioned in the Bible, but which never were a part of the Bible. These lost books are "The Book of the Wars of the Lord" (Num. 21:14), and "The Book of Jasher" (Josh. 10:13; 2 Sam. 1:18). There are also eleven additional books referred to by name as having been used in composing 1 and 2 Chronicles. (See 1 Chron. 29:29; 9:1; 2 Chron. 9:29; 12:15; 13:22; 20:34.)

O. J., Fertile, Minn.—The eating of blood as you affirm, was strictly forbidden in the Old Testament. Following the Flood the commandment was given to the race through Noah (Gen. 9:4) and the law of Moses forbade it (Lev. 17: 10,11). It would seem also that the commandment to abstain from blood in Acts 18:20-29 is still in force. The reasons for giving the law not having been changed, we must conclude that the law itself has not been abrogated.

G. E. B., Watertown, Minn.—(1) We know of no passage in Isaiah which teaches positively that the Jews, as a nation, are to be saved in one day. Isaiah 66:8 may raise the question.

(2) Concerning the salvation of the Jews who have died during the present dispensation, we would say that those who have accepted Christ as the Messiah are certainly saved. Those who have rejected Him are lost. Many Jews, however, know nothing about the gospel. Would not this latter class be judged by the law of Moses? If a "doer of the law," there is certainly hope for him (Rom. 2:25).

C. P. M., Knoxville, Tenn.—It is scarcely conceivable that the marriage supper of the Lamb will be so private that no wedding guests will be present. It will be a quiet affair, indeed, if only the Bridegroom and bride are there. Some are of the opinion that these guests are represented by the wise virgins of the parable in the twenty-fifth of Matthew, and perhaps also by the invited guests in the parable of the Marriage Feast. (Matthew 22.) Let us think of the marriage supper of the Lamb as the greatest event of the near future, an event in which both heaven and earth will rejoice, all except those who are not written in the Lamb's book of life.

(Anonymous).—We must be willing to endure persecution for the truth's sake, but the truth must be preached in love. No doctrine, however precious, is to be preached out of proportion to other doctrines. We should be wise not to arouse needless opposition, in order to give no occasion for the weaker brethren to stumble. The minister of Christ should preach not only sound doctrine, but the whole doctrine. A minister who cannot get a church because of some one doctrine which be believes and teaches, better first of all examine himself. Possibly he may have been unwise in over-emphasizing that doctrine. Then in humility of spirit let him trust God to bring the impossible to pass.

E. C., Columbus, O.—Christians observe the first day of the week instead of the seventh in order to commemorate the day when Christ arose from the dead. Both days seem to have been observed by the apostles, but as the Church became preponderately Gentile, the first day of the week became established as the day of worship and service for Christians. No special date can be assigned to the change. The first day was observed from the beginning and it gradually became fixed in the custom of the Church. That God's blessing has rested upon this custom is most evident. Also it is worthy of consideration that so many Spirit-filled men and women through the Christian centuries have observed this day in preference to the seventh. (See *Bible Problems Explained*, by Dr. Gray).

W. P., Marksville, Ont.—With reference to the fossil of man recently found, which some scientists claim to be over 600,000 years old, we have no information to furnish you. We would suggest that you make inquiry of the *Nelson Loose-leaf Encyclopaedia*, whose address is Thomas Nelson & Sons, New York City.

We may say in general, however, that such claims upon the part of scientists are not uncommon. So far as the descendants of Adam are concerned, there is a decided swing of the pendulum back to the shorter chronology which places the creation of Adam about 4,000 B. C., as you well know. It is conceded that the Bible chronology does not exclude the possibility of a Preadamite race. No archeological discoveries need cause us any alarm for they could not conflict with the Bible teaching about the antiquity of the Adamic race, if the Bible account be correctly interpreted.

R. R., Munden, Kan.—(1) We are not familiar with any verse in the Bible that speaks of Japanese aggression, neither do we know the Bible name for Japan. It is possible she may be included in Revelation 16:12,13. The time referred to is still future, when the Euphrates is dried up in order to make way for the coming of the "Sunlight Kingdom." It may be significant, but not greatly so, that Japan is sometimes called the "Sunrise Kingdom."

(2) With reference to Isaiah 28-33, we would say that the references are to the past and future rather than to the present. The prophecies of the destruction of Jerusalem have reference to the destruction of the city by Nebuchadnezzar; the references to Assyria and to Egypt belong also to the past; but in the midst of the prophecies of the coming destruction of Jerusalem and the punishment of the people are glorious descriptions of the millennium when their King shall reign in righteousness and rejoice over His people. These are all future.

J. MacF., Dubuque, Ia.—(1) Your desire to know the condition of those after death is natural, but not much is revealed in Scripture. Your questions presumably have reference to Christians, "the dead in Christ." When our bodies die our spirits go at once into the presence of God. The apostle Paul speaks of death as being a departure to be with Christ (Philippians 1:23). Paul longs for this experience as something "far better" than present experiences. How this could be, apart from conscious existence and the capacity of the enjoyments of fellowship with Christ, we cannot conceive. The ability to recognize and to enjoy Christ would naturally lead us to believe that this enjoyment would extend to fellow-Christians who are in heaven and to all other of heaven's inhabitants.

(2) That spirits have substance, we can scarcely deny, but the spiritual bodies of which Paul speaks in 1 Corinthians 15 are not assumed until the time of the first resurrection. "It is sown a natural body; it is raised a spiritual body." The spirits of Christians which are now with Christ, will be united with the spiritual body at the time of the resurrection. The identical bones for material remains of our dead bodies are not to be raised. These are sown as natural bodies, but raised as spiritual bodies.

H. H., Keenesburg, Colo.—(1) With reference to Job's complaint (Job 14:5) we must not take too seriously, or as infallible, the statement of a discouraged and suffering saint. The record is inspired but not necessarily every human statement within it. Yet what Job says is literally true, if we consider the context of the verse. Job is speaking of man in general and of the brevity and uncertainty of human life. These facts, or "bounds," no man has power to change. Death is certain. Humanly speaking no one can prolong his life indefinitely. Sin is at work in the body and its wages is death.

(2) Job 7:17 states what is a matter of common observation. By reason of their exceeding wickedness and foolishness men all around us are shortening their lives. The glutton and the sot are notorious instances. The case you mention, that of the carelessness of either doctor or nurse in the giving of wrong medicine which caused the death of a patient is sad indeed. There is nothing in the Christian religion that encourages carelessness or that relieves us of the responsibility of our acts.

(3) Yes. God knows when we are going to die, the very day; but God's foreknowledge of that event does not take it entirely out of our hands. It does not require us to commit suicide, nor to become careless nor negligent, nor convert us into mere fatalists. The Christian who is in God's will does not die before God intends, nor before his time.

(4) Christ's glorified body was His human body glorified. This can be true only of the second person of the Trinity.

(5) It is not necessary for you to think of God as different from Christ. Indeed, you should not. Christ was God manifested in the flesh. In Him dwelt the fulness of the Godhead bodily.

(6) Your meaning is not clear as to "God's judgment in David's time." God's judgments are for the world; God's chastenings are for His people.

A. T. H., Philadelphia, Pa.—The apocryphal books have never had a place in the Hebrew Bible, altho found in the Greek and Latin translations. They originated during the second and third centuries, B. C., at the period when the Hebrew Scriptures were translated for the first time into Greek. They emanated for the most part from the Jewish colony in the city of Alexandria where the above-mentioned translation was made. This translation is known as the Septuagint version. It included at first the apocryphal books but in later copies these books were excluded. As the books of the Hebrew Bible came to be regarded as canonical and authoritative the apocryphal books ceased to be copied by the scribes.

Jerome, the most accomplished scholar of the fourth century, classified as apocryphal all books found in the Septuagint which its translators did not find in the Hebrew Bible, nevertheless, the Latin translations included them in their versions of the Scriptures.

At the time of the Reformation the Protestant churches adopted as their Old Testament Scriptures, the books that had formed the Jewish canon and threw out all other books found in the Latin Vulgate and the Greek Septuagint.

(*Continued on page 565.*)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

March 14

The Unveiling of Jesus Christ to John on the Isle of Patmos

Revelation 1

Golden Text:—"Jesus Christ the same yesterday, and today, and forever."—Hebrews 13:8.

This and the next lesson are from the Revelation, the book which contains Christ's last message to man. It is passing strange that such a book should be so grossly neglected, since a special blessing is promised those who read, hear, and keep its sayings (v. 3). The author is John the apostle, the son of Zebedee. He calls himself by this name some four times in this book. The book was written from Patmos, a small, rocky island in the Aegean Sea, about 96 A. D. This date has the support of the early Church Fathers, and internal evidence.

I. The Introduction (vv. 1-3).

1. The Title of the Book (v. 1)—"The Revelation (unveiling) of Jesus Christ." This does not mean the making known to Jesus Christ some secret, but the unveiling of His person. The revelation of Jesus Christ, then, refers to His personal appearing in glory to judge the world and establish His Kingdom. The word "apocalypse" translated "revelation" signifies, according to New Testament usage, the unveiling of a person (2 Thess. 1:6-10; 1 Pet. 1:7). The theme of the book is Christ's second coming, His personal, visible appearance in glory (vv. 1, 7, 10). It is a failure to grasp the central theme that has wrought such confusion in the interpretation of this book and robbed the people of its blessings and power.

2. To Whom Made Known (vv. 1, 2). To His servant John, "to show unto his servants things which must shortly come to pass." It is peculiarly a servant's book. Those who are really His servants have no trouble in understanding the meaning of its message. Trouble arises when the professor in the theological chair attempts to interpret according to his own theory what God should have said and meant. John bore record of the Word of God, and of the testimony of Jesus Christ and all things he saw. As a good servant he recorded what he heard and saw, not merely what he thought.

3. Benediction for Those Who Read, Hear, and Keep the Sayings of the Book (v. 3). It must be possible to understand these sayings, else the promise is meaningless, for it is impossible to keep those things which cannot be understood.

II. The Salutation (vv. 4-8)—**Grace and Peace.**

1. To Whom (v. 4)—the Seven Churches in Asia. These were historical churches then existing in Asia Minor. Seven, the number of completion, suggests the idea that this number is symbolic of all the churches at that age, and from the messages to these churches found in the second and third chapters we legitimately infer that they are representative of the periods of church history throughout her course.

2. From Whom (v. 4.) (1) From Him which was, is, and is to come; (2) from the seven spirits which are before the throne (v. 4). By the seven spirits is meant the Holy Spirit in His sevenfold plentitude. His sevenfold office is set forth in Isaiah 11:2; also in the Gospel of John (John 16:8; 3:6; 4:14; 7:37, 38; 14:16, 26; 16:12). (3) From Jesus Christ (vv. 5, 7). While presenting Christ as the gracious Redeemer, John's prophetic eye caught the vision of the coming One in glory, exclaiming, "Behold, he cometh" (v. 7), declaring that the coming One was the Alpha and Omega (v. 8).

III. The Vision of Glory (vv. 9-18).

1. The Seven Golden Lamp-Stands (v. 12). These lamp-stands or candle-sticks are the seven churches (v. 20). The churches are presented under this figure because they are the light holders in this time of the world's darkness.

2. The Son of Man in the Midst of the Lampstands (vv. 13-18). The vision shows us Christ in the midst of the churches, indicating that the church only gives forth light when Christ is made the central figure. Note the glorious description of the Son of Man:

(1) Clothed with a garment down to the foot (v. 13). This is a robe of royalty as well as of the priest (see Isa. 22:21) and signifies His right to judge and to rule, as well as to offer sacrifice. Note that His girdle is about the breasts, signifying His fidelity and affection.

(2) Head and hair white as wool (v. 14; cf. Dan. 7:19, 20). This has a twofold significance—purity and eternity. The One who stands here as a Judge is the One who was, and is, and is to come. As a Judge He stands forth with unsullied character.

(3) Eyes a flame of fire (v. 14). This suggests His infallible knowledge; He is able to see through and through, even detecting hidden thoughts.

(4) Feet like burnished brass (v. 15), indicat-

ing that as Judge and King He comes with irresistible power.

(5) His voice as the sound of many waters (v. 15). This suggests that His voice of judgment will be outside of man's control. All excuses of man will be swept aside by His resistless word.

(6) Seven stars in His right hand (v. 16). According to verse 20, stars mean the angels or messengers of the churches, perhaps pastors or representatives sent forth from the churches to comfort John in his lonely exile. The stars are in His right hand, indicating the high honor given to the minister; he lies in the right hand of Jesus Christ, hears His message and then speaks it out. This dignity in large measure is for the Sunday-school teacher and Christian worker.

(7) Out of His mouth went a sharp two-edged sword (v. 16). Observe that this is not a hand sword, but a mouth sword—"The word that I have spoken, the same shall judge him" (John 12:48); "The word of God is sharper than any two-edged sword" (Heb. 4:12). The sword has two edges, indicating its double action, always condemning the evil and approving the good and excellent.

(8) His countenance was as the sun shineth in his strength (v. 16). The effect of sunshine is healthful and joyous to some things, while it is death and hardening to others. The sunshine of God's love cheers some while it hardens others; the gospel message converts some and hardens others; the manifestation of the glorified King will be hailed with delight by those who have an affection for Him, and will create consternation and dismay to those who do not love Him.

IV. The Command to Write and the Interpretation of the Vision (vv. 19, 20).

In this command are indicated the divisions of the book:

1. The Things Which Thou Hast Seen (chap. 1).
2. The Things Which Are (chaps. 2, 3).
3. The Things Which Shall Be Hereafter, or After These Things (chaps. 4-22).

The lamp-stands are the churches and the stars are the angels of the churches.

March 21

John's Picture of Worship in Heaven

Revelation 7:9-17

Golden Text:—"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."—Revelation 7:12.

I. The Worshipers (vv. 9-14).

1. Who They are (vv. 9, 11). (1) Redeemed men (v. 9). They are mainly Gentiles—"of all nations, and kindreds, and people, and tongues." They are those to whom the "gospel of the kingdom" has been preached by converted Israelites (Matt. 24:14). In the first part of chapter seven we saw God sealing His chosen ones from Israel. They were sealed with the seal of God in their foreheads, which doubtless means the supernatural endowment of the Holy Spirit (Eph. 1:13). The prophet Joel foretold that wonderful outpouring of the Holy Spirit in the last days (Joel 2:28-32). While this was partially fulfilled on the day of Pentecost, its realization is still in the future (Acts 2:15-21). This outpouring is for the equipment of the Jews for their divinely ordained mission, namely, to preach the gospel of the Kingdom to the whole world. When God sends forth the 144,000 Jews with the unction of the Holy Spirit, an innumerable multitude from all nations will receive Christ, the slain Lamb for their redemption. In Acts 15: 13-18 the divine program is outlined (a) "the taking out of the Gentiles a people for his name" (v. 14). This is now being carried on through the preaching of the gospel. (b) The return of the Lord and the rehabilitation of the Davidic throne (v. 16). This will be the next step in the unfolding of God's plan. (c) "The residue of men and all the Gentiles" (v. 17). This residue of men and all the Gentiles constitute this innumerable multitude from all nations and kindreds.

(2) All the angels (v. 11). These angels endorse this ascription of praise offered by these redeemed men by saying "Amen." The angels are closely associated with God in His administration. No doubt they had intimate connection with these redeemed ones in their salvation. Angels are ministering spirits sent forth to minister to them who shall be heirs of salvation (Heb. 1:14). Perhaps they shall teach the redeemed what to say in their ascription of praise (v. 12).

2. Whence Came These Redeemed? (vv. 13, 14). They came out of the great tribulation (v. 14). After the rapture of the church (1 Thess. 4:13-18), awful days of suffering and trial shall come upon the world. This period of suffering is called the great tribulation (2 Thess. 2:7, 8). It is the time of sorrow when the Antichrist shall hold sway; such days as were not before nor shall be after, which if not shortened no flesh could be saved (Matt. 24:15, 21, 22; cf. Dan. 7:8; 9:26, 27).

3. What They Say (vv. 10, 12). (1) Salvation to our God and the Lamb (v. 10). They ascribe their salvation to God through the sacrifice of the Lamb, Jesus Christ. Those who have experienced salvation do not talk of salvation through character or their own sacrifice, even the sacrifice of the brave soldier, but salvation through the blood of the Lamb which taketh away the sins of the world. (2) "Blessing." They acknowledge that all blessings come from Him. (3) "Glory." They acknowledge Him as the glorious one and the one to whom all glory

should be given. (4) "Wisdom." He is infinitely wise and all wisdom comes from Him. If any man lack wisdom let him go to Him for it (James 1:5). (5) "Thanksgiving." Their hearts go out to Him in thanksgiving, because salvation was provided by Him and wrought out by Christ. (6) "Honor." Their hearts went out to Him in high esteem; they attached dignity to Him. (7) "Power and might." They recognized that all power inhered in Him and desired that He be recognized as such for ever and ever.

II. The Blessedness of the Worshipers (vv. 13-17).

1. They are Before God's Throne (vv. 9, 15). They are in heaven and near the throne of God. Jesus Christ is now preparing mansions for those who shall go to heaven (John 14:1-3). He has already been nearly two thousand years in making preparation. What unspeakable glory and blessedness there must be for those who are permitted to be before God's throne!

2. Clothed with White Robes (vv. 9, 14). Their white robes suggest their character. They have been made such in the blood of the Lamb. Only those who have white robes can enter heaven. The only way for a sinner to be made ready for heaven is through the blood of Christ.

> What can wash away my stain?
>   Nothing but the blood of Jesus.
> What can make me whole again?
>   Nothing but the blood of Jesus.

3. They Bear Palm Branches (v. 9). The significance of the palm is found in the use that the Jews made of it at the Feast of Tabernacles This was their harvest feast. It was a time of great joy, because it represented the gathered harvest. The bearers of the palm branches will experience the blessedness of not only being in heaven, but of enjoying rewards for their work on earth. Let us see that our works are such as shall yield an abundant harvest, that we may have joy and not sorrow in that day.

4. They Serve God Day and Night (v. 15). Heaven is not a place of idleness, or altogether of singing God's praises, but a place where real, vital service is rendered to God. The efficiency of that service will be according to the definite preparation which we have made here.

5. God Dwells among Them (v. 15). To get to heaven at all would be truly blessed, but to be there and have God to dwell among us will be wonderful. Those who receive Him now and give Him the proper place in their hearts will have His presence forever.

6. Hunger no More nor Thirst (v. 16). Here life is one continuous round of hungering and thirsting, eating and drinking. In heaven we shall neither hunger nor thirst, for Jesus Christ, the Lamb, shall feed us. The straits and necessities of life will then be over. We shall enter upon that rest which remains for the people of God. What abiding satisfaction that will be!

7. Neither Shall the Sun Light on Them nor any Heat (v. 17).

8. God shall Wipe Away all Tears from Their Eyes (v. 17). Life here is one continuous round of sorrowing and crying. In heaven all that will be over, because God shall wipe away all tears. It will be better than the mother's wiping away the tears from the eyes of her children, because in such case they are only wiped away to return again, but when God wipes away the tears He will dry up the very source of sorrow and grief.

March 28

Review: The Life-Work of Peter and John

Golden Text:—"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matthew 28:19, 20.

Selection for Reading, Revelation 21:21-22:5.

The review of the quarter's lessons can be profitably made to center in the service of Peter and John, or perhaps better, the activity and power of the risen and ascended Christ manifest in the service of Peter and John.

Lesson 1. Peter Preaches at Pentecost (Acts 2).

Peter proves that Jesus Christ arose from the dead, ascended on high, and poured forth the Holy Spirit upon the Church; the evidence of it was the unusual behavior of the disciples.

Lesson 2. Peter and John Heal a Lame Man (Acts 3).

This remarkable miracle wrought in the name of Jesus Christ proved that though the Jews had crucified Him He was now alive and continued His work through the disciples.

Lesson 3. Peter and John Witnessing of the Risen Christ before the Sanhedrin (Acts 4).

As a result the Sanhedrin took knowledge that they had been with Jesus, that is, His life and work were being reproduced in and through them. Being with Christ will: (1) Give an experimental knowledge of Him, so that the life will remind one of Jesus. (2) Take away the fear of man. Peter who a little while ago quailed before a Jewish maid, is undaunted before the august Sanhedrin. (3) Opens a man's lips. Peter said, "We cannot but speak the things which we have seen and heard." What the heart feels, the mouth must speak out.

Lesson 4. The Risen Christ Vindicating His Church (Acts 1:5-16).

He passed judgment upon Ananias and Saphira for their hypocritical pretense of generosity. The living Christ knows the intents of the heart; nothing can be concealed from Him.

Lesson 5. The Living Christ Saving Men and Women in Samaria (Acts 8:4-25). His sanction of the preaching of the gospel by Philip in

Samaria is shown by the outpouring of the Holy Spirit. Peter and John were sent by the mother church to confirm the work.

Lesson 6. The Living Christ Healing the Sick and Raising the Dead (Acts 9:32-43).

That Christ is alive is proved by the vanquishing of the dreadful malady of palsy and the retenanting of a corpse by the departed soul. Nothing like this had been known since the days of Christ.

Lesson 7. The Risen Christ Revealing Himself to a Gentile (Acts 10).

Peter testifies to Cornelius that Jesus Christ died for sin and is to be the judge of the quick and the dead, and that everyone who believes on Him shall receive remission of sins.

Lesson 8. Peter is Delivered from Prison through the Living Christ sending His Angel to Open the Doors (Acts 12:1-19).

The Church prayed for Peter's deliverance and the prison was opened. All power is given Him in heaven and in earth; there is nothing too hard for the living Christ.

Lesson 9. Peter Shows the Resurrected Christ as the Head of the Church (1 Pet. 2:1-5, 11-25). Because Christ is alive, those who are joined to Him by faith grow. Because of the contact with Him they are able to maintain seemly behavior in the various relations of life.

Lesson 10. Christ is the Revealer of God's Love (1 John 4:7-21).

The proof that Christ is alive is the love of God in the hearts of those who have been born again.

Lesson 11. Christ is alive because He is walking in the midst of the churches (Rev. 1:4-18).

Lesson 12. In heaven the crucified, risen and glorified Christ, shall be the center of worship. All glory and honor are ascribed to Him because of His marvelous work of redemption.

April 4
Easter Lesson
Luke 24:13-25

Golden Text:—"Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:26.

I. Two Disciples Journeying to Emmaus (vv. 13-16).

1. Who They Were. One was Cleopas (v. 18). Some think the other was Luke, whose modesty forbade him to give his name, but it is not definitely known. Why they were going we can only conjecture; perhaps merely walking away from Jerusalem to relieve their anxiety and drown their sorrow. The ordeal through which they had passed left them somewhat stunned; they needed the physical exertion and quiet of the country to calm their nerves. They were sad (v. 17).

2. What They Talked about (v. 14). "All the things which had happened." Strange and wonderful things had taken place, and they could not but commune together concerning them. The conversation of Christians reveals what is in their hearts. Alas, how little the conversation among average Christians shows that their thoughts are about Jesus!

3. Jesus Joins Them (vv. 15, 16). It was while they communed together and reasoned about Jesus that He appeared to them. He never leaves those in doubt who sincerely seek the light. He promises to meet even with two or three who gather in His name (Matt. 18:20). Those gathered in His name have their hearts toward Him in love, and their talk is concerning Him. Those who are really gathered in His name do not spend their time in gossiping. The reason why Jesus does not more frequently appear to us is due to our conversation. How embarrassed we would be if Jesus were to join us at times! If we would have Jesus draw near to us more frequently then let us more frequently commune together concerning Him!

II. The Conversation on the Way (vv. 17-27).

1. Jesus' Question (v. 17). Though He was a stranger to them His question did not provoke resentment; there must have been something in His manner and tone which unlocked their hearts; His sympathy was elicited and He desired to give help to them. Jesus is saying to all of us, "Tell me your troubles and perplexities." He wants us to confide in Him. Telling Him our perplexities will do us good.

2. The Disciples' Answer (vv. 18-24). Though surprised that there should be a single man in the confines of Jerusalem unacquainted with the things which had recently come to pass, they spoke fully and freely of what they had communed.

(1) It was concerning Jesus of Nazareth (v. 19). This Jesus was mighty in deed and word before God and the people. (2) Delivered, condemned and crucified by the chief priests (v. 20). (3) Shattered hopes of the disciples (v. 21). They reposed their hope in Him as the Redeemer of Israel—now the one whom they trusted would free them from the Roman yoke had been killed. (4) Their bewilderment (vv. 22-24). The story of the women concerning the empty sepulcher reminded them of Christ's words that He would arise on the third day. A new hope seemed to be arising in their hearts, yet they were too timid to take their stand upon it.

3. Jesus Expounding the Scriptures to Them (vv. 25-27). He chides them for their unbelief of the prophetic Scriptures (v. 25). What sorrow and perplexity they would have escaped had they believed what God had recorded! The professing church today would be freed from much sorrow and great perplexity if it would but believe the record which God has given concerning Jesus Christ and His triumphant work. Jesus showed them that what had happened was exactly what the Scriptures had foretold concerning

the Messiah and that it behooved Christ to thus suffer and to enter into His glory. They would have been glad for the way things had turned out if they had believed what God had revealed. We would be saved endless worry in this day if we would but believe what God says about the way He is going to consummate His plan. He brought the disciples to the written Word to prove His resurrection. To the Word and to the testimony should be our way always; such practice saves from fanaticism and from the imposition of false teachers. Christ will be the interpreter of the Scriptures to all who will hear Him. Just as these disciples had a rare privilege on that memorable walk to Emmaus, so it will be our privilege all along life's way if we but commune together concerning Him.

III. The Lord Reveals Himself (vv. 28-35).

1. Nearing the End of the Journey (vv. 28, 29). He made as though He would go farther, but they constrained Him to abide with them. It would have been a great loss to them and to us if He had not been "constrained." Christ delights to be urged to remain in fellowship with those who desire Him.

2. Sitting Together at the Table (vv. 30, 31). His blessing of the bread and breaking it were so familiar that they knew Him. Then, too, they may have seen the nail prints in His hands while He brake the bread. They now knew for a certainty that the Lord whom they had mourned as dead was alive and in their very presence. If we had eyes to perceive we could see Jesus daily walking and talking with us. What a different life would be ours if we would but see Him!

3. The Disciples Convinced (vv. 32-35). They at once returned to Jerusalem and reported to the eleven what things were done, and how the Lord had revealed Himself to them in the breaking of the bread. They exclaimed, "The Lord is risen indeed." May Christ come to every believer on this Easter occasion in such a way that we may know beyond the peradventure of a doubt that He is really alive!

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

THE SIGNIFICANCE OF THE SUNDAY-SCHOOL

From an Address by Woodrow Wilson, President of the United States

I take it for granted that the significance of a Sunday-school lies in this circumstance: that it is an attempt to carry along the religious education of the nation with its secular education. Almost all my life I have been engaged in educational work. I have always had the same conception of it, from the beginning until now, namely, that education is a fundamental part of progress, and that you cannot make progress unless you tie one generation in with another.

You know that one of the experiences of the Christian Church has been that from time to time it has feared the effect of discovery and the effect of scientific thought—the effect of the thought based upon the mere phenomena of nature—upon the teachings derived from the Bible. It has turned out to be an idle fear, because there have never been any fundamental discrepancies between the teachings of the Bible, which is God's written Word, and the teachings of nature, which is God's cipher—which we make out more and more distinctly from generation to generation. Religious education is education in this very Word of God; not the Word of God written in nature, for that is the study of the schools on week-days, but the Word of God written in His Scriptures. The only book that can have any possible significance as a text-book in the Sunday-school is the Bible itself, and as we must train our children in the rest of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world.

The Bible Wholesome and Symmetrical

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidness in it, but this book is wholesome and sweet and natural and naïf from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.

In every circumstance of life, for the child as well as for him who is grown, in every day and in every turn of every day, the question is: "Shall we rule our own spirits?" and here, set forth in such simple terms that the child may understand it, in the annals of the Holy Scripture, are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key to the solution of the problem, the answer to the eternal question.

He alone can rule his own spirit who puts himself under the command of the spirit of God, revealed in His son, Jesus Christ, our Saviour. He is the captain of our soul; He is the man from whose suggestions and from whose life comes the light that guideth every man that ever came into the world.

Indoctrinate the Children

If we can make our Sunday-schools the blazing centers of that light, then indeed will the darkness of the world be dissipated. The happiness of seeing a great company of people gathered together in the interest of the Sunday-school is the happiness of knowing that there are those who seek light and who know that the lamp from which their spirits can be kindled is the lamp that glows in the Word of God.

Every Sunday-school should be a place where this great book is not only opened, is not only studied, is not only revered, but is drunk of as if it were a fountain of life, is used as if it were the only source of inspiration and guidance. No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the Word of God; so that as schoolmaster and as governor I know that my feet must rest with the feet of my fellow men upon this foundation only; for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

Daily Bible Reading

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

The Bible—the Foundation of Government

There are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as has never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would bid you go from this place, if I may, inspired once more with the feeling that the providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this providence of God from the sources where it is authentically interpreted.

The Teaching of the Scriptures

I sometimes wish very candidly that there was more simple reading and interpretation of the Bible and fewer elaborated Sunday-school lessons. I want to say very frankly that I never saw a Sunday-school lesson that yielded the meaning of the text that it was trying to interpret. If you will only give these little people the pure bread itself, you will not have to ask some inexpert chemical analyst to tell them how the bread is made up. There is no man with insight enough to see how the bread of life is made, and I wish sometimes that we could strip off these superficial explanations and get down to those things that sustain our spirits. I want to urge that we get down to hard-pan again, that we regard the whole business of the Sunday-school as the familiarizing of the children with the Word of God.

Give It to the Children Straight

If you only made them read it again and again, and added no comment that they did not ask for, you would be doing an incomparable service for American morality and American progress. Give it to them unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work its wholesome work throughout the whole nature. It is very difficult, indeed, for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life.

MORE TO THINK ABOUT

"The home is God's first and holiest school."

"You can give without loving, but you cannot love without giving."

"The world will be evangelized in that generation in which the Christian teachers of its youth determine it shall be done."

Superintendent, you are the official spokesman of the Sunday-school forces in the meetings of your local church. In the midweek prayer services, do you keep the church informed as to the spiritual developments in the school? Do you urge intercessory prayer on behalf of the church for yourself and associates? It is prayer which gets things done.

Teacher, you know how many are on your class roll, but do you know who are Christians or even members of the church? Are you praying and working to bring each and all to Christ this year? If they ask, "Which way shall I take?" will you give the directions from the Bible, or from your own experience? Before you even make sure of the next lesson, make sure you know the way of salvation so as to point a soul to the "Lamb of God who taketh away the sin of the world."

An Indian who had a wonderful knowledge of God's Word was asked how he obtained it, and his answer was, "When I open my Bible for study, I always provide two seats. I sit in one and the Holy Spirit sits in the other. I read until I get to a place I cannot understand, then I turn to Him and ask Him what He meant when He wrote that. He tells me, and so I go on trusting Him as my teacher to reveal the hidden and hard things to me which He always does." Oh, for such faith and such honoring of the Holy Spirit by our Sunday-school teachers!

That "the life of the teacher is the life of his teaching" was forcibly shown at the death bed of Mr. A. J. Cassatt, for many years president of the Pennsylvania Railroad. As the time of his departure was drawing near, in his palatial Philadelphia home, his relatives asked him if he wanted his pastor with him in his last hour. "No," said he, "but I do want John. Send for John. You will find him in the switch yards." John, who was in the eyes of the world just an ordinary switchman, but in the eyes of Mr. Cassatt, a prince of God, was brought. As he sat by the bedside of his dying chief, Mr. Cassatt said, "John, your life has been a living sermon to me, and I wanted to feel its benediction in my last hour. As you hold my hand just as I am going, please read to me from the Book from which you have given me so many precious truths as we have talked in the switch yards." And as John, tenderly holding his hand, read "Let not your heart be troubled, ye believe in God," the great industrial magnate's soul sweetly took "the wings of the morning and was at rest."

The State of Sao Paulo, Brazil, S. A., held their annual convention in the city of Sao Paulo in November. Popular meetings were held each evening. The seventeen Sunday-schools of Sao Paulo participated in the Sunday afternoon mass meeting, and by actual count 1,276 persons were present. Many visitors came to the doors, saw the seats all taken, and turned away. A very interesting and helpful program was carried out with great enthusiasm; the singing was inspiring. The schools were called one by one, each arose in a body and sang one or two verses of a hymn, recited a passage of Scripture, or were represented by recitations from little girls especially chosen for the purpose. One item on the program was of very special interest, writes Rev. H. C. Tucker, field secretary for Brazil of the World's Sunday-school Association, who was present. "Twenty little girls bearing the flags of twenty different nations marched to the platform and formed a semicircle. When the presiding officer called the name of each country the representative stepped forward and gave the Sunday-school statistics for that country. The last who came forward, who not only gave statistics but made a little speech, was Brazil's representative. Just as she was about to begin, the postmaster of the city arose and interrupted the program by saying to the chairman, 'Since Brazil received the gospel from the people of the United States, I propose that the representative bearing the flag of the United States be requested to take her position beside Brazil.' The suggestion was accepted with enthusiasm, and the applause was deafening for a time."

"SIDE-LIGHT" SUGGESTIONS

Teachers of the International (Uniform) lessons for April, 1920, will appreciate the aid given by the following books and leaflets:

April 4. "God's Care for His People," in *Heaven on Earth*, by A. C. Dixon, 20c.
April 4 (Easter lesson). *The Empty Tomb*, various authors, 20c; *A Picture of the Resurrection*, by James M. Gray, 50c.
April 11. *What to Do With Troubles* (a leaflet), by Chas. A. Blanchard, 12c a doz.
April 18. *Life, Warfare and Victory*, by D. W. Whittle, 20c; *The Overcoming Life*, by D. L. Moody, 20c.
April 25. *Ruth the Moabitess*, by Henry Moorehouse, 20c.

The publications listed above may be obtained of The Bible Institute Colportage Association, 822 No. LaSalle St., Chicago.

(*Continued from page 558.*)

Luther included the apocryphal books in his translation, but with this preface, "These are books not to be held in equal extent with Holy Scripture but yet good and useful for reading."

The sixth article of the Church of England, after mentioning the canonical books, refer to the apocryphal books on this wise, "And the other books the church doth read for an example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

The apocryphal books vary both as to their contents and value. Some are histories, others historical romances, and again others are collections of wise sayings or philosophical treatises intended to supplement the canonical books or to illustrate the acts and words of persons mentioned in them. These books have come down through the ages in close companionship with the Hebrew Bible but never as an integral part of it.

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance, the harsh word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this?—Amos R. Wells.

Missionary Department

THE MEANING OF THE MASS MOVEMENT IN INDIA

The meaning of the mass movement in India in a nutshell is just this word—opportunity. Some would criticize the mass movement because its Christians have but a very limited knowledge of the meaning of Christianity. But this is the wrong angle of vision. The mass movement is of tremendous importance to the Kingdom of God, not so much because of its accomplished results, as because of its unequaled challenge of opportunity.

In India when a missionary approaches a Hindu or a Mohammedan on the question of religion, he with very few exceptions knows that the hearer is bitterly prejudiced, if not actively opposed to the message of Christian salvation which he has to bring. And so, no matter if he has been received with many ingratiating smiles, and protestations that all he has said is quite the truth, he is nevertheless quite apt to come away with the feeling of having been baffled. Now this is the thing that the mass movement largely eliminates. The poor village Christian sweeper may not know nearly so much about Christianity as his Hindu landlord, who perhaps has read in a mission school and holds several certificates testifying the Bible examinations well passed, nevertheless as regards faith in Christ, the sweeper's is the home of hope, and not that of the landlord. Both of these men represent opportunities, but with the one, opportunity is built about by a stone wall with its gate closed, while the other, although a stone wall of Hindu environment still stands about it, stands with its gate wide ajar. The wretched outcaste Christian has accepted the missionary and Christianity as his only hope, both socially and religiously. His attitude instead of being one of subtle and covered opposition is frank and open acceptation. He is yours and you are his, and this is the situation that spells opportunity.

It is true that missions have not made the advance that they should have made with this remarkable and glorious opportunity. This is the fault of the missions and of the home church. Such an entirely new situation has required a great deal of adaptation on the part of missions, and in many instances the adaptation has been very slow, and hence much opportunity lost. On the other hand missions have been sadly handicapped by a lack of means and of men to go in and to claim fully these thousands of souls.

After having heard of the mass movement work, if one has formed the picture of many widely separated families converted to Christianity, and living intelligently according to its standards, he has gained a very exaggerated and incorrect idea. But if he has formed the picture of scattered thousands having turned their faces toward Christ, all their prejudice and opposition broken in their acceptance of His name, with their hands outstretched in mute appeal, then he has somewhat glimpsed this unmatched opportunity for Christ and the Church.—*The Assembly Herald.*

CHARACTERISTICS OF KOREAN CHRISTIANS

By Rev. H. C. Whiting, M. D.

Extract from an address given before the class in Mission Fields at The Moody Bible Institute, Dec. 5, 1919

In the first place, God seems to have prepared the Koreans in a special way for the reception of His wonderful gospel. The preparation is a negative preparation, in that they tried other religions, such as Confucianism, and Buddhism, and found them wanting, practically discarding both of them as not satisfying their souls, so that the Koreans practically have no religion except one of fear of evil spirits.

Every Korean home has a little basket hung in the room, in which the spirit is supposed to abide. This religion, if it could be called a religion, left the people with just a sense of fear. The missionary came out with the gospel in which fear is eliminated. The fear of death, of sickness and catastrophe are completely removed through faith in our Heavenly Father, so the Koreans accepted this religion in which fear was eliminated.

The characteristics of the Korean church are three: (1) The Koreans believe the Bible to be the very Word of God. It is refreshing to see how simple their faith is, and it is often a rebuke to our highly trained missionary to be reminded that we must become as little children in faith before we can enter the Kingdom of heaven. (2) The simplicity of their belief in prayer. To a Korean Christian prayer is not talking to a far off God, but an intimate conversation, or speech with a loving Father through His divine Son. The simplicity of their faith in prayer is a constant inspiration to us missionaries. Praying is not a form, but a delight. I have seen many remarkable answers to prayer. One which occurred recently was when my former secretary was engaged in carrying around printed instructions in relation to the recent uprising, which if a Japanese had discovered on him, would have meant imprisonment or death. While in an inn in Seoul, the Japanese soldiers surrounded the inn, and sent in a searching party to arrest him. (The rooms of a Korean inn are separated only by sliding paper doors.) He was in one of these little rooms when the inn-keeper told him that the Japanese soldiers had come to arrest him. He knelt in prayer, simply told God that he was His child, and told Him to care for him, saying, "Oh! Lord, blind their eyes." The soldiers searched the building, but were unable to see him. Thus in response to their simple faith God works wonders for them.

(3) Self-support. The Presbyterian Church (North) has from the first built on this foundation of self-support, so that today the church is being carried on wholly by the Koreans. They build primary schools, churches, pay pastor's salaries, helpers, teachers, and carry on the church work at their own expense, and last year raised $6,500 gold, for missionary work in Shantung Province, China, and Manchuria, so that today, if the foreign missionaries should be withdrawn the Korean church could go right on.

IN THE BEGINNING, MISSIONS

The missionary idea is neither an amendment nor an evolution, but an article in the gospel's original constitution. It is a part of the supreme law of the spiritual land. "I bring you good tidings of great joy which shall be to all the people." The very announcement of the Saviour's coming is in the universal key. The messenger, straight from the courts of the King, could not be mistaken in the nature of the message.

The underlying philosophy is obvious. God "made of one every nation of men to dwell on the face of the earth." Thus having one source, they have the same needs as we, and those needs can be met only by the Saviour that meets ours. The logic of the situation is inexorable and inescapable. And the world was representatively around the cradle. The two grand divisions of mankind were Jews and Gentiles. The shepherds—Jews, representing that division, were there, and they glorified and praised God for what they had seen and heard. Out of the mystic East came the wise men—Gentiles, bringing costly gifts to the new-born King. The world was there, because that Saviour was for all, and not merely for a part of, the race.

The all-important fact is that the attitude and purpose of God be duplicated by His disciples. Missions is a co-ordinate branch of the gospel's task. The same lips that said Christ was for those that heard the announcement said in the same sentence that He was for all the people. Thus our business of spreading the tidings round is co-ordinate with that of keeping the home fires burning. The truest American patriot today is not one who would keep liberty and democracy for this land alone, but who will fight to give every other nation those same rights. Those possessions are so priceless to him that his heart is restless and heavy till all others of the same body, mind, and soul shall drink from the same sweet cup. In like manner the truest Christian, the best friend of the local church, is not one who subordinates the missionary interest, but who co-ordinates it in his thinking, praying and giving. God's mathematics do not figure up in every case according to man's calculations. We may keep till we have nothing that is worth keeping. Let every man be persuaded in his own mind; but the day is not in sight when I am willing to give one penny more to have the gospel preached in the local church than I give to have it preached elsewhere; for "I bring you good tidings of great joy," but not to you more than to "all the people."

—Rev. J. L. Rosser, D. D.

WOMEN IN HINDOOISM

A Quotation from the Sacred Scriptures of Hindooism

"With women there can be no lasting friendship; hearts of hyenas are the hearts of women.

"The husband should not eat in the presence of his wife. Such, indeed, is the divine ordinance.

"Woman, the low caste Sudra, the dog and the black crow, are untruth. Stealing grain, base metals or cattle, slaying women and low caste Sudras are minor offenses."

Contrast with this Jesus and the woman of Sychar; Jesus in the home of Mary and Martha; Jesus and Mary Magdalene; Jesus and the woman taken in adultery; Jesus and his mother during the hours of crucifixion.

The debt of womanhood of Christian lands to the Lord Jesus Christ can never be paid, however lavish the devotion and service rendered to Him. And yet American women are to be found who will congregate to hear some Hindoo "swami" or theosophist purveyor of Hindooism as though sitting at the feet of an oracle of God.

"Since the armistice, wherever the Allies have set foot they have turned the country wet. Saloons and cafes are springing up in the sacred city of Constantinople like mushrooms, whereas formerly liquor was sold in European stores and hotels patronized by its followers. In Asia Minor, too, all zones occupied by the allied troops are getting wetter and wetter." Essad Bey.

"Jerusalem now has a brewery, and there is a distillery on Mt. Lebanon. American saloons have been opened in Damascus, but no new Christian missionary work is allowed to open in these lands at present."

"More than forty-four tribes in one section, with almost a million and a half people, not yet reached by Christian missions."

"Every Mohammedan trader is a Mohammedan propagandist."

"STEMMING THE MOHAMMEDAN TIDE"

From Proceedings of the Africa Conference held in New York City, by H. Karl W. Kumm, Ph. D., F. R. G. S., Director, Sudan United Mission

"The defeat of the religion of the Arab as a governmental force is very far from meaning the collapse of the religious enterprise and enthusiasm of the followers of Mohammed. On the contrary, political defeat frequently spells spiritual revival. Do we not see it in Korea and in the Dutch Reformed Church of South Africa? Thus let us beware lest we be led to see in the victory of the Christian powers over Mohammedan chiefs the success of the Christian religion over the Mohammedan faith. Hardly a letter reaches me from the representatives of the missionary enterprise in which I am interested that does not tell of the Mohammedan advance in Central Africa.

"As all the colonies in Africa are European colonies, we in America have largely left the carrying through of the plans of the Edinburgh and Lucknow conferences for a solution of the Mohammedan peril in Africa to the European societies to face this alone. They cannot cope with the situation. The danger is too pressing, and time and circumstances are entirely in favor of a Mohammedan victory. It has been said (and it is true), that for every Christian convert our missionaries make in Central Africa, the Mohammedans make ten."

AMERICA'S PART

Rev. Charles R. Watson, D. D., Board of Foreign Missions of the United Presbyterian Church, says:

"There is no adequate realization of the seriousness of the peril. The church at home has not yet realized how much greater is the problem of evangelization when Islam has once entered in; how much easier it is to stem the tide than to win back the territory that has been lost; how for every single year required to evangelize a pagan tribe we must invest ten to reconquer from Islam the territory that so easily might have been ours, if we had only been on time. Islam is not a step upward from paganism.

"Three steps in 'America's Part':

1. Awaken the church to the greatness of the peril and its past neglect.
2. Mobilize our political and commercial contacts with Mohammedan Africa.
3. Enlarge the scale of our operations, rather than the reverse policy."

HOME MAKING IN ARABIA

By Mrs. Dirk Dykstra, in *Neglected Arabia*

"Home, Sweet Home" could hardly be a popular song in Arabia. One never gets over feeling the awful void in the home life there. I remember the first week in this country—we were invited to call on a new bride. She was a beautiful young girl and seemed almost happy, and natural, as she sat there decked out in her borrowed jewelry and silk dresses. She was married to a young man, and was his first wife. Although she did not know him, they were cousins and it really seemed a fine match. We could almost congratulate her with sincere joy.

But some time later when I went to call on her I found that she had gone to live with her husband's parents. I found the house and knocked. But not only my young bride friend, Ayesha, received me, but her foster mother, her mother-in-law, and her mother-in-law's partner wife. The house was a small one and the courtyard, hardly more than a pen, was crowded with goats, chickens and cats. At the right was a smoky place which served as a kitchen; to the left a two-by-four room belonging to one of the wives of the father-in-law. A tumble down stairway led to the room of the other wife and to Ayesha's room. Where the foster mother slept I do not know. This was Ayesha's home. She did not complain about it, but I wondered what some of us would have done under the circumstances.

Things did not go right in that house, naturally. The father-in-law was a perfect tyrant. The foster mother had a barbed tongue and talked so incessantly that the husband, in self defense, threatened to divorce his bride of less than a year. Her fate hung in the balance, but the coming of a little child re-instated her. I go there to call. Ayesha rocks her little baby, the foster mother pesters me with questions at the rate of fifty a minute. Across the room (for there is no privacy with one's friends in Arabia) sit the wives of the father-in-law. One of them is holding a baby also, and I refer to the child as her own. "No, she is not mine," she tells me, "she is the child of my husband's wife." What a blunder to make to a Moslem woman!

The street door creaks on its wooden hinges, and immediately the women all whisper "Sh-h," and hold up warning fingers. The very babies in arms seem to sense something serious, and hush their cries and whimperings. In the courtyard below there is a great squawking of chickens and bleating of goats as they scatter to every side. There is a heavy tread across the little yard and into one of the rooms, followed by silence. Farewells are whispered and I make myself as small as possible as I sneak (there is no other word to describe it) out of the house and away. The father-in-law had come home!

The rules and customs of the Moslem home are a blight upon the things that might be most sacred and beautiful. A beautiful woman sits in the house of a wealthy sheikh, and as best she knows serves her lord and master. But she too admits, "I am his sixth wife, and God knows how long he will keep me." A sweet little girl who would go wild with delight if you gave her a doll, tells you, "Yes, I was married three months ago. I did not want to be married, but my father and mother arranged for it. I do not live at home any more but in my husband's home. I used to go out and play lots, but now I can not, my husband will not allow me to go." An old man of sixty marries a young girl and she becomes the mother of sickly, puny children. A woman is made the butt of jest and ridicule from her friends and partner wives, and finally divorced because she is childless. No wonder the women marvel at the way the missionaries live, and say, "You are different, your husbands love you and respect you." No wonder they cannot understand our common meals, our evenings spent in each other's company, our walks and good times together. And they will never find the answer to their longings in Islam. As long as the religion of Mohammed holds sway over their lives, just so long must they live outside the rule of home, love and home life. "A tree is known by its fruit." How eagerly we tell them that our happy homes are only the fruit of the Spirit of Him who gave us the great ideal of the home and who, when He wanted to bring us nearest God, spoke of Him as Father.

A SUGGESTION FOR TODAY

The most remarkable body of men from the standpoint of physical vigor, mental acumen and moral courage had met day after day for nearly five weeks without deciding upon a single word or a single sentence. On the last morning of the fifth week in the midst of a heated discussion concerning a national constitution, they were about to adjourn and abandon the great purpose for which they had met when Benjamin Franklin arose and, addressing George Washington, said:

"Mr. President, the small progress we have made, after four or five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolution, now no longer exist, and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? . . .

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that, 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, conquest.

"I therefore beg leave to move that hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

From that moment they began to make progress in the framing and adoption of the constitution, which Gladstone said was "the greatest piece of work ever struck off by the brain and purpose of man."—Harry F. Atwood in *The Chicago Daily News.*

For Sermon and Scrap Book

A CALL, DISTINCT AND SPECIFIC

"He calleth thee."—Mark 10:49.

The divine call from God to man is voiced in a variety of ways, but is always a distinct message from a definite personage to a specific individual.

God, the Father, invites men to "come now, and let us reason together" (Isa. 1:18) that sin may be put away; God, the Son, invites all "that labor and are heavy laden" (Matt. 11:28-30) to come unto Him for rest; God, the Holy Spirit, says that "whosover will" (Rev. 22:17) may take of the water of life freely.

The call comes by God's providences (Jer. 31:18, 19), by His Word (Ps. 119:105), through His servants (Num. 10:29) and through the Church (Rev. 22:17) and is repeated often and often again.

The call of grace is to the sinful (Mark 2:17), the indifferent (Eph. 5:14), the self-righteous (Ezek. 33:13) and the anxious (Mark 10:49), and the supply is suited to the need (Phil. 4:19) of each and every one both in quality and quantity, because it is "according to his riches in glory," which is limitless, unfailing and eternal.

It is the Father's call of love ("my Son") (Prov. 23:26), which is backed by Christ's assurance, "no wise cast out" (John 6:37), and is emphasized by the Holy Spirit's working in the heart (1 John 5:6). The call of love and mercy includes all and excludes none; obligates all and excuses none; invites all and compels none; but must be sought to be found and accepted to be enjoyed. God's free grace says: "Whosoever will, let him take."—Fred Scott Shepard, in *Herald and Presbyter.*

THE TRIUMPHAL ENTRY

Matt. 21: 1-17

The last journey was almost done. Bethany was the abode of one family that loved Jesus. To that hospitable home, probably He went. He arrived there before the Sabbath. Remember, the Sabbath began at nightfall on our Friday and lasted until the same hour of Saturday. Then came the first day of the week. We call it now Sunday. Jesus rested in Bethany over the Sabbath and on Sunday went into Jerusalem. Went as He had never gone before; fulfilling prophecy; went acclaimed as King by thronging thousands; this day the Church has long celebrated as Palm Sunday. This lesson emphasizes the kingship of Jesus.

This was Palm Sunday. It was a day of triumphal manifestation; and of sore disappointment. I have tried to see Him as He was that night in Bethany. How near His heart must have been to breaking. On Friday night, only five days away, He would be dead, and buried in the tomb of Joseph of Arimathea. Why were not Joseph and Nicodemus as anxious to save Him as they were to bury Him? But death was God's way. And He walked that way for me. I know He did. Do you know that He walked it for you? "Is He yours? Is He yours? Is the Saviour who loved you yours?"

Great lessons:

1. The calm preparation of Jesus for His own death must always be a lesson for His people.
2. "The Lord hath need of them" was enough for the owners of the ass and colt. But that message fails to open the purses of many who say they love that very Lord today.
3. It is easy to follow the crowd whether it be into Jerusalem strewing palm leaves, or out to Calvary crying, "Crucify him!"
4. Everyone was talking about Jesus that day. It is strange how people have kept on talking about Him ever since. Everyone talks of an evangelist when in the full tide of preaching he arouses a city. When he goes away they forget him. But always some one remembers the Christ.
5. Who would you have said He was had you been there that day? You cannot answer. You were not there. Who do you say He is today? You can answer. You are here.
6. What will He say you are when you stand before Him in judgment?
7. Not many churches are "dens of thieves" nowadays. But many of them are not better than cold storage establishments.
8. The chief priests and elders tried to make Jesus repress the enthusiasm of the children. He would not. We have no chief priests now; but we have elders. A church without enthusiasm in its children is hopeless.
9. This was the last offer Jesus made of Himself to His nation. His next act was to make an offering of Himself.
10. Confession of Christ is easy when nothing turns on it. To shout hosanna on the hillside costs nothing.—R. S. Holmes, in the *Expositor.*

WHAT IS THE ATONEMENT?

1. In Relation to God, Satisfaction.
2. In Relation to Sin, Expiation.
3. In Relation to the Believer, Substitution.
4. In Relation to the World, Salvation.
5. In Relation to the Church, Separation

—C. Edwards.

THE DEATH OF CHRIST

"In due time Christ died for the ungodly." —Rom. 5:6.

The gospel has many distinguished characteristics which show its excellency. One of these is the fact that its Founder died to save the guilty and the helpless. Other religions derive their influence from the life and teaching of their founders, but Christianity derives its power mainly from the death and resurrection of Him who founded it.

I. Observe What Is Said as to the Time of Christ's Death

"In due time." In another passage the apostle speaks of Christ as having been sent when the "fulness of time was come." The time was chosen by infinite wisdom, and therefore was the most suitable as regarded mankind.

1. Christ came when the world had had time to see its need of a Saviour.

2. Christ came when the way had been prepared by promise and prophecy.

3. Christ came when the time was most favorable for the spread of the gospel.

II. Observe Who It Was that Died

The greatness and glory of our redemption appear when we consider *who* the Redeemer was. *Christ* died for us.

The work of human redemption was effected by a superhuman agent.

1. It was a divine Saviour who died for us.

Christ was more than a man—He was the Son of God.

2. As a divine Saviour Christ was morally perfect.

He became truly human, but was free from human sinfulness. "He knew no sin."

III. Observe What It Was Christ Did

What Christ did shows the greatness and cost of man's redemption. He *died* for man, for only by His death could He give life to sinners. Christ did not save us by His example. Nor did Christ's teaching suffice to save men.

1. Christ died as a sacrifice for sin. An atonement was needed—Christ's atoning sacrifice was full and complete.

2. In the death of Christ was manifested the love of God.

IV. Observe the Persons for Whom Christ Died

This last word of the text may be understood to mean sinners in general, without distinction of race, rank, or condition.

1. It is the glory of the gospel that Christ died for sinners.

"Scarcely for a righteous man will one die," etc.

Christ was the Friend of sinners and died for such.

2. Since Christ died for the ungodly there is hope for every sinner who will repent and believe in Christ.

If Christ died for sinners, He will save all who come to Him in faith.—G. Charlesworth.

LINKS AND LIGHTS IN THE RESURRECTION OF CHRIST

Matt. 28:1-20

The resurrection of Christ is the heart and soul of Christianity; everything depends upon this fact. It is the center of all truth (1 Cor. 15:1-5); the foundation of the Church of Christ (Col. 2:12) the living link which unites all true believers together (Col. 1:18); the channel of blessing for all the saved (1 Pet. 1:3,4); the mainspring of all Christian service (Matt. 28: 18-20); the pledge of our own resurrection (1 Cor. 15:23). Matthew 28 gives us several bright links and lights in this wonderful scene of Christ's resurrection, power and glory.

1. **The Interested Women.** The Power of Love (v. 1). It was a united, anxious, devoted love; the true mark of earnest seeking souls.

2. **The Illustrious Visitor.** The Power of Light (vv. 2-4). "His countenance was like lightning." A shining, mighty, overpowering light from heaven. This mighty power opened the grave, scattered the darkness, and brought the light of hope to every true believer.

3. **The Invitation to the Seekers.** The Power of Life (v. 6). "Come, see the place where the Lord lay." This is the place of instruction, life, comfort, and hope. The greatest evidence of Christ's mighty power. The power of an endless life. The power of His resurrection (Phil. 3:10).

4. **The Instruction to the Disciples.** The Power of Liberty (vv. 7,8). "And go quickly, and tell, etc." This is the right and privilege of every saved soul, to go forth and tell of a risen, living, loving Saviour, who has conquered every foe, overcome death, and lives to save to the uttermost.

5. **The Incentive of the Master.** The Power of our Leader (vv. 9, 10). "And as they went to tell his disciples, Jesus met them." With the salutation of love, with the cheer of hope, and with the assurance of His presence, Jesus always does this with those who are in the path of duty and service.

6. **The Invention of the Enemy.** The Power of Lying (vv. 11-15). Whilst the followers of Christ were hastening with the good news of His resurrection, Satan was busy inventing lies for his servants; but the power of truth will always overcome the devil's lies.

7. **The Inspiration for Service.** The Power for Labor (vv. 16-20). The great inspiration for all Christian service is the person, peace, and power of the risen Christ. The power of Christ—"All power is given unto me" (v. 18); the command of Christ, "Go ye, therefore" (v. 19); the word of Christ "All things" (v. 20); and the presence of Christ, "Lo, I am with you alway" (v. 20).—C. Edwards.

THOUGHTS ON THE ATONEMENT

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." —Rom. 5:8.

He loved you and me personally. He died for you and me personally. If there were but one sinner in all the world, and I were that sinner, still Jesus Christ would have loved me and died for me.—Henry van Dyke.

* * *

"The Son of God, who loved me, and gave himself for me"—Gal. 2:20.

Do you suppose that it was the nails that held Him to that cross; that it was helplessness that made Him yield to death? No, no, it was His redeeming love that bound Him to the cross, and kept Him there until he had completed our redemption.—Geo. F. Pentecost.

HOPE OF THE RESURRECTION

For all who have believed on Christ to the saving of their souls, the hope of the resurrection of the body is:

A comforting hope (Job 19:25,27; 1 Thess. 4:13,18).
A satisfying hope (Ps. 17:15).
A sustaining hope (2 Cor. 4:17, 18; 5: 1, 3).
A lively hope (1 Peter 1:3,7).
A glorious hope (Rom. 8:18).
A sure hope (John 14:19; Rev. 1:18).
A triumphant hope (Hosea 13: 14; 1 Cor. 15:55).
A jubilant hope (Isa. 26:19).
A blessed hope (Rev. 20:6).
A believer's hope (1 John 2:25).

—J. Ellis.

"FROM EVERYTHING THE MASTER SAW"

From everything the Master saw,
Lessons of wisdom He did draw,
The clouds, the color in the sky, (Matt. 16:2,3).
The gentle breeze that whispers by. (John 3:8.)
The lilies that the vale adorn, (Matt. 6:28.)
The fields all white with waving corn. (Mark 2:23.)
The reed that trembles in the wind. (Matt. 11:7.)
The tree where none its fruits may find. (Matt. 21:19.)
The shifting sand, the flinty rock,
That bears unmoved the tempest's shock. (Matt. 7:24, 27.)
The thorns that on the earth abound. (Matt. 13:7.)
The tender grass that clothes the ground. (Matt. 14:19.)
The little birds that fly in air. (Matt. 10:29.)
The sheep that needs the shepherd's care. (Luke 15:4.)
The pearls that in the ocean lie. (Matt. 13: 45, 46.)
The gold that tempts the miser's eye. (Luke 12:15.)
All from Christ's lips some truth proclaim
Or learn to praise their Master's name.

—Selected.

YOU ARE A MISSIONARY—DO YOU REALIZE IT?

Dr. Grenfell tells a story of how, at a dinner given in his honor, a lady remarked to him, "Is it true that you are a missionary?"

"Isn't it true that you are?" was his unexpected reply.

Do we ever stop to think of it? For that is just what we all are, missionaries sent into the world by God to testify of His love. That is what the word "missionary" means—one sent. Perhaps some of us are unfaithful missionaries, who have refused to deliver the message given to us, who have gone about our own business and acted as if we had no message; but we were truly sent, for all that, and our faithfulness or unfaithfulness rests with ourselves.

Not every one that is so sent is called upon to preach audibly. The daily conduct of life may be the best of sermons; for it is not what we with our lips tell people that we believe, which counts, but what we daily act as if we believe.—*The Presbyterian.*

WHEN IT'S "THE OTHER FELLOW"

Have you ever noticed? When the other fellow acts that way, he is "ill-tempered"; when you do it, it's "nerves." When the other fellow is set in his ways, he's "obstinate"; when you are, it is just "firmness."

When the other fellow doesn't like your friends, he's "prejudiced"; when you don't like his, you are simply showing that you are a good judge of human nature.

When the other fellow tries to treat some one especially well, he is "toadying"; when you try the same thing, you are using "tact."

When the other fellow takes time to do things, he is "dead slow"; when you do it, you are "deliberate."

When the other fellow spends a lot, he is a "spendthrift"; when you do, you are "generous."

When the other fellow holds too tight to his money, he is "close"; when you do, you are "prudent."

When the other fellow dresses extra well, he's a "dandy"; when you do, it is simply "a duty one owes to society."

When the other fellow runs great risks in business, he is "foolhardy"; when you do, you are a "great financier."

When the other fellow says what he thinks, he is "spiteful"; when you do, you are "frank."

When the other fellow goes in for music and pictures and literature, he is "effeminate"; when you do, you are "artistic."—Selected.

NO MINISTER WANTED

A bishop tells this story. A church was badly split over a pastor. No matter what the occasion. The thing was done; the bomb had burst and the fragments and what should have been unity in the bonds of peace was nothing but mutually repugnant fragments. And when it was made known that this bishop would probably remove the pastor he was notified that if he did and appoint another pastor the church doors would be locked against him.

It was a little mining town. There in the mountains men have strong feelings. And that curse of the little town, gossip and jealousy, had in this instance run their full course. And yet the people in the little town were not bad at heart.

The bishop sent another pastor. Before reading the appointment he called in the new man; he told him the situation; he did not blink at the sacrifice; he summoned him to the altar. The new man could sing. And there was one hymn, the bishop's hymn, he, too, particularly liked to sing. It began, "O Thou, in whose presence my soul takes delight."

The two prayed. The appointment was made.

The new man came to the town on the stage. He was met by the officials at the tavern and was told that the church was locked and would stay locked. He might as well climb on the stage when it left the next day; he was not welcome. He would please them only by hitting the trail, and the quicker the better.

The pastor listened. We do not know how heavy was his heart; though many a Methodist preacher knows what such heaviness might mean. He said:

"Very well; it shall be as you say. But before I go shall we not have one word of prayer?"

To that the official censors could not object. They knelt. He prayed. When he was done he called upon the oldest of the men to pray. The critic prayed. Another was called on, and when he had finished, the new pastor called on another and yet another, until all had prayed. When they arose to their feet the oldest said:

"I guess we will unlock the church."

The church was opened, the lights were lit. The people turned out. The pastor stepped to the organ and sang the bishop's hymn, the hymn they had sung as the conference closed. While he sang the fountain of tears was opened in that congregation. There was here and there a sob, and some members wept in silence.

The pastor preached tenderly, telling the story of redeeming love, the old, old story of the love of Christ. The congregation was dismissed. The door was not locked that year.

And when the spring came and the summer and the months gathered themselves to the end of the conference year, a committee went to the bishop and implored him not to take that shepherd away from that flock.

Love did it. The hymn did it. The prayer did it. The life did it.—*Central Christian Advocate.*

LABOR FOR THE LORD

We do not labor to get the Lord, but we labor for Him who has begotten and gotten us.

1. *"In the Lord" is the Circle of Labor.* Such labor can never be "in vain" (1 Cor. 15:58). If we are faithful in obeying Him, He will be faithful in blessing us.

2. *Love is the Spring of Labor.* When we have the "labor of love" (1 Thess. 1:3; Heb. 4:10). When love oils the wheels of service everything runs to purpose and pleasure.

3. *The Holy Spirit is the Power of Labor.* "Whereunto I labor . . . according to His working" (Col. 1:29). *The* worker is the Holy Spirit. We are not agents to use Him, but instruments to be used by Him.

4. *The Work of God is the Authority of Labor.* "Labor in word and doctrine" (1 Tim. 5:17). We command the Lord's blessing when we obey the command to preach the Word.

5. *Others are the Companions of Labor.* "Other men labored and ye are entered into their labors" (John 4:18). The ministry of the Lord is not only for the Lord, but the joints which supply the several members too.

6. *Christ is the End of Labor.* "For my name's sake hast labored" (Rev. 2:3). When His love moves and molds us, we serve others out of love to Him.

7. *Reward is the Friend of Labor.* "Every one shall receive his own reward according to his own labor" (1 Cor. 3:8). No work will go unrewarded, which is done on the above lines. —F. E. Marsh.

BRITISH AND AMERICAN PREACHING

There is a claim that English, and especially Scotch preachers on the average rate higher than Americans. Whether this is true or not would be impossible to determine. The advocates claim that the superior quality of most Scotch and much English preaching seems to derive from such circumstances as these:

"There is a greater background of wide reading behind it.

"There is deeper foundation of hard thinking beneath it.

"There is a loftier conception of the use of it overhanging it.

"There is a more systematic and orderly way of presenting it.

"There is much less consciousness of self in the preacher's mind.

"There is much more consciousness of the sermon's destination.

"And there is much more persistency in seeing that the truth hits and sticks where it is aimed."

—Selected.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2nd of the month preceding date of issue

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or particulars in this line of work, nor can we promise to print them.—Editors.

P. H. Kadey reports a union meeting at Middleton, Mich., during the month of January.

C. R. Haudenschield Evangelistic Party recently closed a most gracious work at Filer, Idaho.

H. T. Crossley and J. H. Leonard began a meeting in Walkerton, Ont., January 25, with good prospects.

The Evans-Burly Party held a successful campaign in the Christian church at Hartford City, Ind., during January.

J. Gordon McPherson, known as "Black Billy Sunday," reports a successful campaign held at Muskogee, Okla., in January.

Mr. and Mrs. Bray have just closed an eighteen day meeting at Summer Hill, Ill., with forty-four decisions for Christ.

Edward Clare Harding assisted in a meeting at Rupert, Idaho, in January. He reports that the influenza hurt the meeting somewhat.

L. W. Breaw and J. W. Erskine report a successful meeting at Knox, Ind. in January. The meeting was held in the Methodist church.

The H. L. Stephens Evangelistic Party was engaged in a meeting at Collingwood, Ont., during January. The meetings were held in a large rink.

Dr. H. Wyse Jones. evangelist, and Ralph E. Stewart, singer, held a successful meeting in Owego, N. Y., in January, with fifty decisions for Christ.

The Minges Evangelistic Company report a great meeting at the South-side Church of Christ, of Lima, O. There were 220 conversions in nine days invitation.

J. L. Rayburn writes: "Closed a campaign at Advance, Mo., in which sixty-five professed faith in Christ. The singing was under the direction of John Imrie and wife."

The meetings held in Aniwa, Wis., by evangelist Othie Sackett and E. C. Williams resulted in several of the leading men of Aniwa and the surrounding country being converted.

James A. Armstrong held a meeting in Weskan, Kan., in January. He reports twenty-five conversions in five days invitation. February 1 he entered a six weeks meeting at Meadville, Mo.

Earl W. Clark and wife report twenty-three saved and many reclaimed at their meeting in Grammer, Ind. They next went to Fredonia, Ind., where the Lord richly blessed them in their work.

Mr. and Mrs. C. Edward Faust write as follows: "Just closed a very successful meeting in Murrayville, Ill., with J. C. Bell, pastor, with seventy-seven conversions. Began at Wellington, Ill., February 1.

Ray G. Swartzbaugh and wife have been assisting evangelist E. DeWitt Johnston in a union campaign at Shedden, Ont. They next went to the East Minster Presbyterian Church, Kansas City, Mo.

C. B. Brooks assisted Rev. Jacob A. Frazier in a three weeks campaign at Wakarusa, Ind., in November. Mr. Brooks had charge of the music and Mr. C. Glenn Grace was pianist. They report fifty conversions.

Miss Sara C. Palmer spent February 1 to 15 in Louisville, Ky., where she held inspirational, evangelistic Y. W. C. A. vespers, church and special group meetings in the Y. W. C. A. auditorium and in the churches.

The Franklin Evangelistic Party closed a blessedly successful meeting at Leola, S. Dak., on February 4. Many were turned to God and many others greatly blessed. From there the party went to Herrick, S. Dak.

Tremayne Thomas writes: "We recently closed a most successful series of campaigns through Texas and Oklahoma where many conversions have taken place. At Ramona, Okla., forty-five persons came forward for reconsecration, while seventy-five professed Christ."

The Steve Burke Evangelistic Party closed a fine meeting at Joplin, Mo., in January, and spent the month of February in a union meeting at Breckenridge, Mo. The meeting was held in a new garage with a seating capacity of 600, five churches participating.

L. J. Derk writes: "Have been assisting Rev. P. B. Boyer of M. E. church at Bunker Hill, Pa., November and December. Had thirty-five conversions and nineteen united with the church. Am now at Ono, Pa., with twenty-five conversions to date."

During December G. A. De Flon held a meeting in Traer, Kan., which was blessed in spite of bad and cold weather, much snow and shortage of fuel. In January he went to Scotia, Neb., where the Lord blessed his work with thirty conversions. His next meeting was held in Brooks, Ia.

The report of The Morning Star Mission, Joliet, Ill., P. H. McCarthy, superintendent, for the first quarter of the eleventh year is as follows: 124 conversions, 541 free meals, 234 free beds, 76 persons clothed, 120 Gospels given out, 73 jail and police court visits and railroad fare paid for 9 persons.

During the month of January Evangelist H. D. Kennedy held a campaign in Cadillac, Mich. It was a union meeting of the Methodist churches of the city, and from the first night the invitation was given, seekers thronged the altar at every service. The next meeting was held in Petoskey, Mich.

William Caldwell recently conducted special evangelistic services in County Antrim (Ireland), at Ahoghill, Grange, Tullygarley, Crea, Ballymena, Ballybollan, Slatt; and also at Bangor, County Down. Mr. Caldwell was expected to return to the States February 22 to take up work in the Presbyterian Synod of Wisconsin.

Evangelist A. E. Laraway supplied the pulpit of the Baptist church at Alcolu, S. C., during the month of December. Mr. and Mrs. Laraway expect to leave for China within a few months. They will be associated with Rev. T. L. Blalock in independent work in Shantung Province, with headquarters at Tai-An-Fu. (Since the above was written Mrs. Laraway has passed away.)

Victoria Booth-Clibborn Demarest writes: "The four campaigns of this Fall—held in Virginia, Michigan and Ohio, brought forth extraordinary results. We are again in Newfoundland, where to our great joy and gratitude we hear that the work done last winter has advanced. We expect to visit some of the outposts and remain here until the middle or end of March."

Floyd John Evans and party held a successful meeting in a large tobacco warehouse at Weston, Mo. A large number of conversions was reported and over $15,000 raised for community welfare at the close of the campaign. At Medicine Lodge the Evans Party had remarkable success in December; the churches have invited them back for a tabernacle campaign next fall. Their next meeting was held in Hartford City, Ind.

Mrs. L. H. Thomas writes: "Have been here in a meeting with Evangelist Beem in the Church of Christ, and before leaving for a few days rest at home was engaged by the Methodist church to take charge of the music in their meeting in February. A splendid spirit of Christian brotherhood exists here between preachers and people, and the united choir is doing excellent service. Also have a junior chorus of thirty voices.

The Ham-Ramsay Party began their first meeting of the season at Harriman, Tenn., January 18. Evangelist Ham delivered the message at the opening meeting of the Louisville, Ky., Y. M. C. A. at Macauley's Theater on Sunday, January 4, to a great and enthusiastic crowd of men. Mr. Ramsay was called to his boyhood home, Boston, Va., to attend the funeral of his father, who died January 9.

The Vom Bruch Party closed a two weeks meeting in the Grace Evangelical Church at Naperville, Ill., with between two and three hundred decisions. Over 100 young people surrendered their lives for Christian service. Several will enter The Moody Bible Institute for preparation. Mr. Homer Hammontree and the American Four Quartette assisted Mr. Vom Bruch in the meeting. The party next went to Philadelphia, Pa.

Some interesting instances of the way the straight gospel message is counteracting the teachings of Bolshevism in New York City are given in the annual report of the Evangelistic Committee of New York City. Meetings held on the streets in Russian, Hungarian and Italian were interrupted at first, but the speakers' good-natured persistence won a hearing from the I. W. W.'s, Bolshevists, Anarchists and Radical Socialists. There is a church whose lay assistant was once an anarchist editor, and another whose staff is chiefly made up of former radicals.

The Rayburn-Wickland Party closed their campaign at Pratt, Kan., a few days before the Christmas holidays. The meeting was unusually happy in the work and in results. In spite of fuel shortage the meetings in the large tabernacle continued regularly. When the state order to conserve coal came, sixty men of the town, with the mayor leading, went out to a nearby grove and cut down and hauled to town in army trucks, twelve truck-loads of logs. They report 715 professions as a result of this meeting, including nearly all the office force of the Rock Island division. From there the party went to Wellington, Kan., and during February were in a union tabernacle campaign of the South-side churches of Wichita, Kan. They will be in McPherson, Kan., in March.

A steadily growing interest is being manifested in the expositions from the Pauline epistles and the book of Genesis by E. G. Zorn, secretary of the Gull Lake Bible conferences, at the Kalamazoo, Mich., Y. W. C. A. and Y. M. C. A. A large hall has been rented in Kalamazoo where the Saturday evening class will be continued, and also February 8, a Sunday night meeting began. The various phases of the Lord's return will be the subject on Sunday night. It is the plan, when the summer Bible conferences are in session at Gull Lake, to bill some of the speakers for Kalamazoo on Sunday evening, the city being only twenty miles from the lake. The speakers at Gull Lake during July and August will be Dr. William Evans, Max Wertheimer, R. E. Neighbour, B. B. Sutcliffe, William L. Pettingill, W. Leon Tucker and George E. Guille.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Harry Beckman—Mar. 1-14, Jellico, Tenn.; Mar. 16-Apr. 4, Walapeton, N. Dak.

Berge Sisters—Feb. 29, Irvington, N. J.

Chester Birch—Mar. 7, E. Boston, Mass.; Mar 8-21, Boston (three churches); Mar. 22-Apr., Roxbury, Mass.

W. A. Bodell—Jan.-June Season, South Dakota.

Paul W. Boyer—Feb., Aurora, Mo.; Mar., Cassville, Mo.; Apr., Santa Ana, Calif.

C. B. Brooks—Feb. 22-Mar. 7, Kansas City, Mo.; Mar. 28-Apr. 11, Maxton, N. C.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

Steve Burke Party—Feb., Breckenridge, Mo.; Mar., Golden City, Mo.; Apr., Sarcoxie, Mo.

L. W. Breaw—Feb., Macedonia, Ia.

O. H. Callis—Feb. 20-Mar. 27, Parker, S. Dak.

J. C. Cardiff—Feb. 8-29, Massillon, O.; Mar., Waynesburg, O.; Apr., Philadelphia, Pa.

F. T. Cartwright—Jan.-Apr., Salvation Army Campaigns.

Enos. G. Conner—May 23, Union Mills, Ind.

The Conners—Mar. 1-21, Keokuk, Ia.; Mar. 22-Apr. 11, Tecumseh, Neb.; Apr. 12-May 2, LaPrairie, Ill.; May 3-23, Metropolis, Ill.; May 23, Union Mills, Ind.

O. L. Cotterell and Paul Taylor—Mar., Wausau, Wis.; April, Casey, Ill.; May, Randolph, Wis.

H. T. Crossley and J. H. Leonard—Feb. 22, St. George, Ont.; Mar. 14, Hamilton, Ont.; Apr. 11, Bothwell, Ont.; May 16, Minessing, Ont.

Edward R. Dow and Party—Mar., Fairfield, Nebr.; Apr., Pauline, Nebr.

H. P. Dunlop and wife—Mar. 13, Detroit, Mich.; Mar. 15-Apr. 5, Moberly, Mo.

John W. Erskine—Feb. 29-Mar. 21, Golconda, Ill.

C. Edward Faust—Feb. 22-Mar. 14, Sadorus, Ill.

E. D. Fellers—Feb. 11-Mar. 1, Morgantown, W. Va.; Mar. 3-25, Charleston, W. Va.

E. A. Fernlund—Mar., St. Paul, Minn.

Clyde Lee Fife—Apr., Harrisburg, Ark., July, Le Panto, Ark.; Aug. 1-8, Okolona, Ark.

E. J. Forsythe Party—Mar., Walkerville, Ont.

Franklin Evangelistic Party—Mar., Burke, S. Dak.; Apr., Eldora, Ia., or Cherokee, Ia.

Roy Gourley—Y. M. C. A., Erie, Pa.

John Greenfield—Philadelphia, Pa.; Egg Harbor City, N. J.; Lebanon, Pa.

John S. Hamilton Party—Feb. 8, Mannington, W. Va.

O. E. Hamilton Party—Feb.-Mar., Humboldt, Kan.; Mar.-Apr., Murray, Ia.

C. R. Haudenschield—Feb. 16-Mar. 3, Rupert, Idaho; Mar. 7-28, Los Angles, Calif.; Mar. 31-Apr. 25, San Bernardino, Calif.

I. E. Honeywell Party—Mar., Redding, Calif.

Robert E. Johnston—Until Apr. 26, Rochester, N. Y., Niagara Falls, N. Y., North Dakota.

E. De Witt Johnston Party—Feb.,-Mar., Mineral Point, Wis.; Mar.-Apr., Brantford, Ont.

Dr. H. Wyse Jones and Ralph E. Stewart—Feb. 22-Mar. 9, Canandaigua, N. Y.

P. H. Kadey Evangelistic Party—Feb.-Mar., Deckerville, Mich.

Kendall and Parker—Feb.-Mar., Tulsa, Okla.

Walter Klinger—Until Feb. 29, Piqua, O.

G. A. Lamphear and Carolyn A. Hosford—Mar., Kellog, Idaho; Apr., Oregon; May, Washington.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Linden-Dixon Evangelistic Party—Feb. 1-22, Grace M. E. Church, New York City.

Lindgren-Erwin Party—Mar., Sloan, Ia.; Apr., Algona, Ia.; May, Garner, Ia.; June, Sioux Rapids, Ia.

E. P. Loose Party—Mar., Springfield, Ill.; Apr., Boyne City, Mich.

H. J. Magonigal—Feb. 1-22, Worcester, N. Y.; Feb., 23-Mar. 4, Paw Paw, W. Va.; Mar. 7-25, Dillonvale, O.; Mar. 28, Moriches, N.Y.

J. W. Mahood Party—Jan.-June, Oregon.

W. P. Martin—Mar. 8, Shreveport, La.; Mar. 28, Birmingham, Ala.; Apr. 18, Knoxville, Tenn.; May 11, Washington, D. C.; May 3, Charlotte, N. C.

Mathis-Vessey Party—Feb. 22-Mar. 15, Spencer, Ia.

Harry Maxwell—Feb.-Mar., Kewanee, Ill.; Mar.-Apr., Shelby, O.

McMinn and Wieand—Mar., Indianapolis, Ind.

Leroy J. Mitchell Party—Mar., Waverly, Ill.

Arthur Moore—Mar., San Antonio, Tex., Apr., Fort Valley, Ga.; May, Princeton, W. Va.

T. LeRoy Muir—Feb. 8-29, New Paltz, N. Y.

George E. Nhare and Wife—Until Mar. 7, Warsaw, N. Y. Mar. 14-28, Watervliet, N. Y.

William P. Nicholson—Mar., Santa Paula, Calif., April, Sonora, Calif.

Sara C. Palmer—Feb. 27-Mar. 18, Paterson, N. J.; Mar. 21-Apr. 4, Duluth, Minn.; May, Belfast, Ireland; June, July and August, Great Britain.

L. K. Peacock—Feb. 22-Mar. 7, Cambridge, O., Mar. 14-28, N. S., Pittsburgh, Pa.

George D. Reep—Feb. 22-Mar. 14, Lawndale, O.; Mar. 21-Apr. 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

Harold F. Sayles—Feb. 8-22, Belding, Mich.; Feb. 29-Mar. 14, Ashland, Pa.; Mar. 21-Apr. 4, Onway, Mich.; Apr. 11-25, Cheboygan, Mich.; May 2-16, Perrington, Mich.; May 25-June 6, Pompeii, Mich.

R. M. Sand Party—Mar., Deland, Ill.

Annie Agnes Smith—Feb. 15-Mar, 7, Cooperstown, N. Y.

Chas. Cullen Smith—Feb., Armour, S. Dak.; Mar., Windom, Minn.; Mar. 22-Apr. 4, Mason City, Ia.; Apr. 11-May 2, Iroquois, S. D.

John R. Snyder—May 2, Rockton, Pa.; Aug. 8, New Bethlehem, Pa.; Sept. 12, Wabash, Ind.

William A. Sunday Party—Norfolk, Va., Bristol, Tenn., Oklahoma City, Okla.

The Taylor-Fleming Party—Feb. 1-29, Monroe, Wis.; Mar. 7-Apr. 4, Ladysmith, Wis.; Apr. 11-May 9, Spooner, Wis.; May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.

Thacker-Armstrong Party—Mar., Meridian, Miss., Columbia, Ga.; Apr., Tallahassee, Fla.; May, Charleston, Miss.; Little Rock, Ark.

T. Edward Thomas—Mar., Linton, Ind.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

A. G. Voight—Feb. 18-Mar. 15, Marionville, Mo.; Mar. 18-Apr. 11, Hartman, Colo.; Apr. 4-May 1, Randolph, Kan.; May 8-29, Winona, Mo.; May 31-June 19, Fremont, Mo.

Vom Bruch Evangelistic Party—Mar., New York City.; Apr., Wisconsin.

W. W. Weaver—Feb., La Have, N. S.; Pugwash, N. S. Mar. Paster Rock, N. B.

Owen O. Wiard—Mar. 1-14, Pueblo, Colo.; Mar. 15-28, Denver, Colo.; Mar. 29-Apr. 11, Larned, Kan.

A. R. Willgus—Y. M. C. A., San Antonio, Tex.

R. Hayes Willis and wife—Feb. 10-29, Perrinton, Mich.

E. L. Wolslagel—Feb. 12-22, Miami, Fla.; Feb. 29-Mar. 14, Mayfield, Ky.; Mar. 15-30, Fort Smith, Ark.; Apr. 4-18, Louisburg, N. C.; May 2-15, Nashville, Tenn.

William Malcolm Young—Feb. 11-29, Argyle, Mich.

Arthur C. Zepp—Feb. 7-Mar. 7, Wilkinsburg, Pa.; Mar. 14-21, Carnegie Hall, N. S. Pittsburgh, Pa.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.

(*Continued on page 578*)

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Old Bible Characters, by George E. Morgan, M. A.

These characters were drawn, according to the title, by a "modern pen." The chapters are all short, and contain practical and usable suggestions. Such characters as Abraham, Jacob and Joseph, get more than one chapter. The name of the publishing house always insures the reader against liberal and skeptical doctrine. Such books on the center tables of Christian homes will always be a blessing.

223 pages. 5 1-2 x 8 inches. Morgan & Scott, Ltd., London. $1.40, net. J. H. R.

The Return of the Lord, by Rev. Ernest Baker, Johannesburg, Africa.

This is a very sane presentation of the whole subject of the Lord's return, and has reached a second edition. A very considerable part of it is given to a consideration of the signs of the times, making it unusually interesting from that standpoint. The book is written from the premillennial position, and will take its place as among the best of the many books favoring that belief. The chapter entitled "The Slumbering Church" is quite out of the ordinary for interest.

243 pages. 5 1-4x8 inches. Seeley, Service & Co., 38 Great Russell St., London, England. $1.40, net. J. H. R.

The Riddle of the Nearer Asia, by Basil Matthews with introduction by Viscount Bryce.

The flood of literature on regions devastated by the recent world-war carried to us this concise and vivid analysis of the nearer and middle East by an author well informed, and who has written several volumes on those parts of the world. The purpose is to furnish facts that will aid the missionary particularly, but all others, and to stimulate the efforts made to furnish relief to the hundreds of thousands of people suffering in those regions during and since the war. The volume has gone through many editions in England, where the problems of reconstruction in the near East are pressing with greater weight than in America.

216 pages. 5 1-2 x 7 1-2 inches. The George H. Doran Company, New York. $1.25, net. J. H. R.

The Modern Craze of Spiritualism, by Rev. F. B. Meyer, D.D.

This booklet consists of three Sunday evening sermons preached by Dr. Meyer to his London congregation, in which he deals vigorously with this modern outburst of hellish teaching. We never read anything from his pen in which such blows were directed against error.

He is not arguing against Spiritualism so much as presenting the warnings of Scripture to keep Christians from tampering with it. The first sermon presents the Bible teaching on the subject in a general way, while the second deals particularly with Christ's attitude towards demonism. The third is a treatment of Saul and the witch of Endor.

We commend it with a single caution. In one place we think he deals too tenderly with clairvoyance, which we regard an easy stepping-stone to the seance; and in another he astonishes us by saying that "in passing over, the soul may sometimes manifest itself to the beloved ere it is definitely withdrawn into the presence of God." We consider this erroneous and dangerous.

46 pages, 4 x 6 1-2 inches. Morgan and Scott, Ltd., London. 20c. J. M. G.

Religions of the Past and Present, edited by Professor James A. Montgomery.

The fourteen lectures comprising this volume were delivered by professors of the University of Pennsylvania in the Department of History of Religion in that university. The names of some of these lecturers are widely known, such as W. Max Muller, Morris Jastrow, and the editor, and all of them are men of certified scholarship. The subject is well covered, and there is not a great world religion, either past or present, but has received intelligent attention. Each author sets forth his subject according to his own ideas and as to the proportion of its importance. Many will read these lectures with suspicion, as they are delivered by teachers in a great state university. That there may be lacking certain notes that some readers would like, we believe. As a whole, however, the lectures can not but be of very great value to any one interested in the history of religion, and especially, comparative religions. Mormonism, Christian Science, etc., are not discussed as worthy to be named among the religions of the world, a fact worthy of notice.

The bibliographies at the end of each lecture are of the greatest possible value to the scholar. Many hundreds of books are named, opening the door to a wide field of investigation. It is quite true that many of these books were written by men recognized as not belonging to the evangelical school of thinking, but the discriminating investigators need not suffer on that account.

425 pages. 5 3-4 x 8 1-2 inches. The J. B. Lippincott Company, Philadelphia. $2.50, net. J. H. R.

Sir Robert Anderson, K. C. B., LL. D., a tribute and memoir, by his son, A. P. Moore Anderson, M. A., M. D., with a Foreword by the Rev. J. Stuart Holden, D.D.

While this is not a "Life" of this distinguished man and able defender of the faith, but simply a collection of reminiscences, yet it has great interest for the many readers of his books in this country. It deals with him as a servant of the State, as he was for thirteen years at the head of Scotland Yard, the Secret Service Office and the Criminal Investigation Department of London; but it is as an author and theologian that we knew him best. One chapter is given to him in this capacity, another treats of him as a preacher of the Word, a third as a friend and counselor, and so on.

He was a fearless and able foe of the destructive critics, and as Dr. A. C. Dixon once said of him "with the conscientiousness and courage of an Old Testament prophet he sounded the trumpet of alarm, and led the battle against the errors which he believed were destroying the fundamentals of Christianity."

We had the pleasure and profit of his personal acquaintance, have spoken with him on the same platform, have been entertained as a guest in his hospitable home, and are glad to repeat what we once wrote of him, that in some respects he is the "most remarkable of current writers on religious subjects, whether we consider his personal history or the range and character of his work."

144 Pages. 5x7 1-2 inches. Morgan and Scott, Ltd., London. $1.15 net. J. M. G.

The Crisis in Church and College, by Rev. G. W. McPherson.

The author of this book has tackled the most alive question of the day, and does his work bravely. He has a realization that the book does not entirely meet the situation. His previous book, "The Modern Conflict Over the Bible," carried him forward to this book; but this one should be followed by another, possibly by the same author, or, in any case by some one to take up the subject more thoroughly and with the avoidance of what we fear is a fundamental error as to remedying the present sad conditions in the church and in the colleges. The remedy presented by this book is by education, reformation, and organization. There is pertinence in the remedy when the college is in mind, but with the church in mind the remedy should give larger cognizance to the power of the Spirit of God. The book speaks of revival as "helping," but a genuine spiritual revival should be the chief remedy, and the matters mentioned contributory.

We would earnestly advise the reading of this book. It gets hold of the problem, and no one reading it will let the problem drop. The responses recorded as having been received from presidents of colleges and great educational institutions are too few to give adequate basis for a judgment as to conditions. Many of the citations of the modernists and skeptical expressions are not located, and, of course, will not be considered of much value with persons of discrimination. But enough is given, with proper certification, to stir those most indifferent to the lamentable conditions in the church and in educational institutions, including theological seminaries.

The only illustration in the book is a cartoon formerly appearing in the *Christian Workers Magazine*, entitled, "Dr. Doubt It."

238 pages. 5 1-2x7 1-2 inches. Rev. G. W. McPherson, Yonkers, N. Y. $1.25, net.

J. H. R.

The Annotated Bible, Vol. VI, Ezra, Nehemiah, Esther, Job and Psalms, by A. C. Gaebelein.

We thank God that this faithful and able expositor has been spared to complete the sixth volume of this great work. Those who have never given patient study to the poetical books of the Bible covered by it, little dream what they have missed. And here is a treatment of them by one who can be trusted absolutely as to his soundness in the faith. What a rarity in these days of religious authorship! His work in the Psalms alone is the fruit of close study and research for twenty years, and gives in smallest compass the theme and treatment of each. We wish that the question of cost (possibly) had not limited him, as to space, as we would have liked the much fuller comment for which he is so well qualified.

318 pages. 8 1-4 x 5 1-2 inches. Publication Office *"Our Hope,"* 456 Fourth Avenue, New York City. $2,00 net.

J. M. G.

(*Continued from page 576*)

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.

Northfield (Mass.) Summer Gatherings for 1920:
- Young Women's Conference, June 27-July 6.
- Summer School for Women's Foreign Missionary Societies, July 8-15.
- Women's Summer School of Home Missions of the East, July 16-23.
- Summer School of Religious Education, July 17-26.
- General Conference for Christian Workers, July 30-Aug. 15.

Missionary Education conferences, season of 1920:
- Blue Ridge, N. C., July 25-Aug. 7.
- Silver Bay, N. Y., July 9-Aug. 19.
- Estes Park, Colo., July 9-Aug. 19.
- Asilomar, Calif., July 13-Aug. 23.
- Ocean Park, Me., July 20-Aug. 30.
- Lake Geneva, Wis., July 23-Aug. 2.
- Seabeck, Wash., July 28-Aug. 7.

Winona Lake (Ind.) activities for 1920 (partial list):
- Summer Normal School, May 3-Aug. 20.
- Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
- Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
- Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
- Evangelistic Week, Aug. 13-20.
- Song Leaders' Conference, Homer Rodeheaver, director, Aug. 13-29.
- Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Conference on Fundamentals, Owensboro, Ky.; Macon Bible Conference, Macon, Ga.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Soul Winners' Conference, Evansville, Ind.; Christian Endeavor Rally, Englew-od; Grace M. E. Church.

Dr. Fitzwater: Bible Conference, St. Louis, Mo.; Union Bible Class, Pittsburgh, Pa.

Mr. Pace: United Presbyterian Church and Swedish Baptist Church; Elmhurst College, Elmhurst, Ill.

Dr. Ralston: Second Reformed Church.

Mr. Ketchum: Second U. P. Church.

Dr. Dale: LaSalle Ave. Baptist Church.

RECENT SPECIAL SPEAKERS

Jan. 8, 13—Rev. George W. Rhoad, Africa Inland Mission, Mbooni, B. E. A.

Jan. 14, 22—Dr. H. L. Weber, M. D. West Africa Mission, Efulan.

Jan. 18—Rev. Edward Hazelton, pastor, Falls Road Methodist Church, Belfast, Ireland.

Jan. 20—Dr. A. Wylie Blue, pastor, May Street Presbyterian Church, Belfast, Ireland.

Jan. 24—Mr. Edward G. Bevis, missionary from China.

Jan. 31—Rev. John Mein, missionary from Brazil, S. A.

Jan. 31—Miss Ellen Bergren, '01, mission worker in Appalachia, Va.

WINTER TERM ENROLMENT

The enrolment for the present term has surpassed all previous records of the Day Classes. Total number of men 422—returned 315, and 107 new students, an increase of 118 over last year's figures. Total number of women 403—returned 326, and 77 new students, an increase over last year of 47. Total enrolment 825, as against 660 a year ago, an increase of 165.

The Institute's rooming accommodations for students were overrun to such an extent that 130 had to be quartered in outside furnished rooms—a larger number than are housed in the six-story Men's Dormitory at 152 Institute Place.

PRACTICAL WORK REPORT FOR THE FALL TERM

Figures furnished by Rev. C. P. Meeker, Director of the Practical Work Course, show that during the fifteen weeks of the Fall Term, ending December 18, the students of the Day Classes distributed a total of 52,717 tracts, besides 807 Gospels and 53 Bibles. Personal work talks numbered 18,135 and reported conversions 1,763.

In the same term students of the Evening Classes distributed 20,146 tracts, 751 Gospels and Scripture portions, and 141 Bibles. They held conversations on personal salvation with 2,878 persons, and reported 264 professed conversions.

THE PACIFIC COAST REPRESENTATIVE

The Jacksonville, (Ill.) Courier published in a recent issue an article headed, "Will Work for Moody School" and quoting from the *Albany (Ore.) Herald* the information that Dr. W. P. White, well-known in Jacksonville, and a Monmouth College graduate was about to resign his pastorate at Albany after nearly a score of years' service.

Rev. W. P. White, D. D.

At a banquet to Dr. White he had given notice of his resignation, having been appointed regional director of The Moody Bible Institute for Bible conferences up and down the coast and in British Columbia.

It was said that Dr. White was in his nineteenth year as pastor of the First United Presbyterian Church, the longest coast record for continuous pastorate save one. He had been associated recently with Dr. Gray in Bible conferences on the coast, also with Drs. Riley and Dickson at the Los Angeles conference, was well-known in the east as a deep student of the Bible and had made a name for himself by lectures on biblical archaeology.

FOUNDER'S DAY EXERCISES

Thursday, February 5, which was to have been "the great day of the feast" of the Mid-Winter Bible Conference (postponed as noted elsewhere on account of the influenza epidemic) was observed in honor of the memory of D. L. Moody at a gathering of the Faculty, Business Staff and the entire student body in the Auditorium from 9:00 to 10:00 A. M., and by a stereopticon lecture on the life and work of Mr. Moody given in the Auditorium in the evening by Mr. Hugh Cork.

Dr. Gray presided at the morning service and related personal reminiscences of Mr. Moody and Mr. Sankey. Two others who knew Mr. Moody personally also participated, Professor Warren C. Coffin of the Music Faculty, who led the singing, and William Norton of the Bible Institute Colportage Association, who offered the opening prayer.

Before his address, Dr. Gray read a telegram just received by him from Mrs. Frank J. Bell, '15, of Houston, Tex., as follows:

"Christian greetings to Faculty and all who this day are thanking the Father for the man who had the vision and faith to step out and give and dedicate unreservedly and forever his life and all that he had and hoped for, to be used by Him in whatsoever place He chose to appoint. I thank the Father that the next greatest day in my life was when He led my steps to The Moody Bible Institute where I was helped to know the Book and to see the needy field and hear the call. I thank the Faculty for their unselfish lives and the gift of their minds to so many of us. I thank all for their fellowship. To meet a Moody student means to love him. Pray that our Southland will learn to look for Him and that one of the outstanding leaders will be led to receive this truth. His influence is far reaching. Pray earnestly."

Dr. Gray related that as a young man he first heard Mr. Moody at the Hippodrome meetings held in New York City (1876). He divulged the interesting information that he sang in the choir, adding that the first of the four meetings held on Sundays began at 8:00 A. M.; that to obtain admission to the choir it was necessary to be on time, a point about which Mr. Moody was always very particular; and that although he lived five miles distant, he was always punctual, though sometimes missing his breakfast.

Mr. Moody would come on the platform through a small side door on the tick of the hour for the meeting to begin, walk quickly across the platform with vigorous tread, and instantly raise his right arm straight up as a signal for prayer, usually led by himself and always briefly. Mr. Moody's prayers were always short. Dr. Gray never heard him make a long prayer either in public or private. Furthermore, he did not favor all-night prayer meetings, since he recognized that we live our life in earthen vessels and need to be careful lest they crack. He was always thoughtful for the health of those associated with him and believed they should exercise due care for the bodies entrusted to them with which to glorify God.

Mr. Moody was the first and only speaker who had ever moved him to tears; at the Hippodrome meetings again and again he was moved until the tears coursed down his face. Marvelous was the power of those great sermons by Mr. Moody on "The Blood," "Grace," "Daniel," and others.

Mr. Sankey, he said, did not lead nor train the chorus, his part of the service being always the singing of gospel solos. When he sat down at his little Estey organ and began fingering the keys, a great hush always fell upon the audience—a hush which caused one to realise the presence of the Holy Ghost. Mr. Sankey was not a great singer from the standpoint of technical voice culture, yet none other of the great gospel singers who followed him has equaled him in the effect produced upon his audiences. He always sang in the power of the Holy Spirit, and frequently the "net" would be drawn following his song, before the sermon was delivered, with the result that many accepted the Lord.

Here Dr. Gray digressed to say to the music students in the audience that the calling of those who sing the gospel is a great and holy calling, and that he hoped none would go out into this service and attempt to sing other than in the power of the Holy Ghost.

He had never heard any other soloist sing "The Ninety and Nine" as Mr. Sankey did; when this song was sung, or "What Shall the Harvest Be," the effect upon the audience was remarkable.

Dr. Gray told also of his first connection with Mr. Moody's work, eighteen years later, when he was invited to lecture at the Northfield Summer Conference during Mr. Moody's absence in London. Dr. A. J. Gordon of Boston had suggested the invitation, which resulted in yearly appointments at Northfield until Mr. Moody invited him to come to Chicago to take charge of the Institute during the annual summer vacation of Dr. Torrey, and to take the latter's place in the Moody Church pulpit.

Concluding, he read from an old letter written by a Christian worker who related that in one of Mr. Moody's meetings in St. Louis, the latter said to him in his customary abrupt, forceful way, "Are you a Christian?" to which he replied "Yes," and expected to receive some pleasant word in response, but that Mr. Moody instantly said, pointing to a man in a seat near by, "Talk to that man about his soul." It was a lesson in personal work that had been a great blessing to him.

The service ended with the singing of a verse of the Institute fellowship song, and prayer by the Rev. J. R. Schaffer.

Exercises in honor of Mr. Moody's birthday were held also on Friday evening, February 6, in the Auditorium, when the Evening Classes were addressed by Dr. Gray, who again gave reminiscences of Mr. Moody's life and related incidents of his great work in London, England. Mr. Cork also repeated his stereopticon lecture, following Dr. Gray.

MISS WARREN CALLED HOME

In the death of Miss Grace Warren, who was called to be with the Lord on January 28, the Institute loses a faithful worker from the card record room of the Financial Department, whose beautiful Christian character made her presence always a blessing to those associated with her. Never physically strong, she succumbed to an attack of influenza which quickly developed into pneumonia. The sympathy of the Institute family is lovingly extended to Mr. and Mrs. A. F. Gaylord, who had been for many years as a father and mother to Miss Warren; also to the bereaved sister, Mrs. Frank Knowles, Los Gatos, Calif., and the brother, Mr. Charles E. Warren, Bogota, Columbia, S. A.

Miss Grace Warren

COME AGAIN!

Among the student volunteers who visited the Institute on returning from the International Student Volunteer Convention at Des Moines, were a number from the Gordon Bible College, of Boston, Mass. A letter addressed to the Institute has been received from them dated at Boston, January 15, 1920. It reads as follows:

"Dear Friends:—We wish to thank you for your kind hospitality to us while on our homeward journey from Des Moines. We appreciate very much the opportunity to visit Moody, the cordiality of our entertainment and the courtesy of Mr. George Sagen in showing us around Chicago.

"The inspiration of your fellowship meetings will linger as one of our pleasant memories. May our Lord Jesus Christ continue to bless you with such power as we saw manifested that evening.

"Faithfully your fellow servants in Christ Jesus."

Arthur D. Matheson, Gal. 6:14
Alice M. Balentine, Phil. 4:13
Emmet Russell, Prov. 22:11
R. M. Daly, Ps. 71:3
May E. Hancock, Phil. 4:19
E. Maude Jenner, Ps. 1
Laura A. Bain, 1 Cor. 15:58
Celia A. Gifford, 2 Tim. 2:15

A TOUCHING GIFT

Mr. A. F. Gaylord, Business Manager, received the following letter:

"Binghamton, N. Y., Dec. 11, 1919.

"Dear Sir: I am so sorry that I cannot do as you say, as I am poor myself and sick. I here send you $5.00, the last I shall send. I am almost 102 years old. I wish you joy and God's blessing.

"C. M. Hoefer."

A PRACTICAL DEMONSTRATION OF APPRECIATION

"Enclosed please find check for $25 to be used as a gift to the Institute," wrote a former student of the Correspondence Department recently. "I wish to show my appreciation for what the study of the Synthetic Bible Study Course has been to me."

TWO BELATED PORTRAITS

Mention was made in the February issue under the heading, "New Additions to the Force" of Rev. J. R. Schaffer, Assistant Superintendent of Men, and Miss H. A. Dunlap, teacher of English. Their portraits were not then available, and we are glad to be able to present them herewith.

Rev. J. R. Schaffer

REUNION AT BERNE, INDIANA

During the Eighteenth Annual Bible Conference held at Berne, Ind., Dec. 28—Jan. 4, a number of M. B. I. students met for a reunion at the home of Miss Helena Liechty, '12. Those present were C. A. Montanus, '97; A. W. McKee, '12; Henry Moser, '19; Charles W. Schlegel, '19; Mr. and Mrs. Ernest Dro, '14; Mrs. Menno Amstutz, '09; and Miss Loretta Lehman, '19. Dr. W. B. Riley of Minneapolis, and W. J. D. Coutts, '16, pianist, were present as guests.

EXTENSION DEPARTMENT NOTES

New Workers

A notable enlargement of the activities of the Extension Department has been assured by the engagement of Rev. William P. White, D. D., as Regional Director for the Northwest and Pacific coast, with office for the present at Hotel Francis, Albany, Ore., and Rev. Rollin T. Chafer as Regional Director for the Southeast, with office at 287 Gordon St., Atlanta, Ga.

Miss H. Adella Dunlap

Dr. White is a graduate of Monmouth College, Ill., and Xenia Theological Seminary. His doctor's degree was conferred by his alma mater. He has held pastorates of the United Presbyterian churches at Little York, Ill., Indianola, Ia., and Albany, Ore., the last named for nineteen years. Further information concerning him is given elsewhere in this issue.

Rev. R. T. Chafer

Mr. Chafer is a member of Atlanta Presbytery of the Presbyterian Church (U. S.), and is a brother of Rev. Lewis Sperry Chafer. He also is gifted in teaching and evangelism, speaking with conviction and holding the interest of his hearers by an earnest and direct address.

Dr. Henry Ostrom's meeting in the Derry Street United Brethren Church of Harrisburg, Pa., was given liberal recognition by the press in the reporting of his addresses. During February he conducted an evangelistic meeting for the Moravian Congregation of Lititz, Pa., particulars of which are not available as this is written.

Twenty-eight persons publicly confessed Christ, and a half dozen young people expressed a desire to train for Christian work as a result of the Rev. B. B. Sutcliffe's service with the Washington Street Mission of Springfield, Ill. One church attended the Sunday evening meeting in a body, and a conservative pastor who for seven years avoided inviting a stranger into his pulpit through fear of unsound teaching or spectacular methods, engaged him for ten days of Bible teaching next fall. This church has the largest Sunday-school in the city. Mr. Sutcliffe also gave a series of Bible lectures at the Gospel Church of Cleveland, O.

Rev. George E. Guille conducted a Bible conference in the First Baptist Church of St. Petersburg, and was one of the teachers at the Southfield Bible Conference at Crescent City, both in Florida. His engagement with the Y. W. C. A. in Austin, Tex., was richly blessed.

Rev. Rollin T. Chafer preached at the Second Presbyterian Church of Greenville, S. C.

Miss Elinor Stafford Millar gave evangelistic addresses at the Evansville (Ind.) Rescue Mission and conducted a two weeks meeting in the First United Brethren Church of Canton, O., in February.

Judging by clippings from the *Meridian Dispatch*, Mrs. Margaret T. Russell strongly impressed that little Mississippi city. Her meetings were largely attended, and the ladies of the different churches paid her the compliment of a noon luncheon, warm with southern hospitality. During February she taught the Bible at Queen's College, Charlotte, N. C., and at the City Rescue Mission, New Castle, Pa.

Since January 1 Mr. C. E. Putnam gave Bible lectures at Kissimmee, Bartow, Groveland, Clermont and Lakeland, Fla. From his letters it is apparent that a real work of grace is being done in the hearts of many of his auditors by this quiet business man of faith and prayer, who has the knack of plain, direct and simple statement.

Mr. John R. Riebe spoke on the subject of missions at the Fourth Congregational Church of Oak Park, Ill.

A FORMER STUDENT'S JAPANESE WORK

East San Pedro Japanese Church

Japanese Mission, Moruto, Calif.

H. Y. Shibata, '06, has charge of the Japanese church at the fishing town of East San Pedro, Calif., which has a Japanese population of over 2,000. The picture above shows the building in which he preaches and the lower one is a picture of the Japanese Mission at Moruto, Calif., fifteen miles from Los Angeles, on the day of its dedication. So far as is known, Mr. Shibata is the first Japanese student from the Institute to have charge of a native congregation in America.

DOING BUSINESS ON A BULLETIN BOARD

In the basement of the Men's Dormitory, 152 Institute Place, hangs a bulletin board covered with small placards, whose announcements read like the inventory of a village general store. One's eye is caught by such items as "Typewriters," "Umbrellas," "Jewelry" and "Raincoats." Under each is a brief typewritten exposition of the merits of the particular brand of typewriters, umbrellas, etc., advertised, followed by such a line as "John Doe, Institute agent, Room 152."

By means of the bulletin board a system of reciprocal patronage has been developed by self-supporting students to keep as many of their hard-earned dollars as possible where there is a likelihood of getting them back again.

The aggregate expenditures of the student body amounts to a considerable sum. The idea that the profits made by merchants whom the students patronize could as well be reaped by their needy companions took hold gradually until now there are student salesmen to supply almost any article that a young man or woman desires to buy.

When one wishes to purchase writing paper he does not go out to a stationer's. He consults the bulletin board and finds that Richard Roe in Room 95 is agent for one of the city's best shops. He buys his paper from Richard at the regular market price, it saves him a trip to the store, and his companion has pocketed a commission. Perhaps the buyer of the stationery himself is agent for a typewriter concern, so when Richard would buy a machine, he remembers his friend's patronage and goes to him to be supplied.

Now, as through all the years since the Institute was opened, the idea is carried into other lines than merchandising. A former tailor pursuing a Bible course stands ready to press and repair clothing. A student of some tonsorial ability conducts a barber shop in a small room provided by the Institute, while another makes good money repairing his classmates' shoes.

One could live at the Institute today without ever spending a cent for merchandise outside its walls. Clothing may be ordered from half a dozen students; books from the Colportage bookstore; magazines and newspapers from a student. If you play in an orchestra you can buy musical instruments from one of your classmates; if you play basketball, gymnasium suits and shoes are likewise to be had; and if you should fall in love, an enterprising young man can supply you with a diamond, he advertises, at any price from $3 to $2,625!

"THE DRIFT OF MODERN TEACHING"

Under the above heading "The Life of Faith" of London, England, published in a recent issue a letter to the Editor from Rev. Joseph C. Hart, '17, (whose address is 10 Brook Bank, Harwood, near Bolton, England) reading as follows:

"Dear Sir:—I am wondering if you will allow me space to say a few words regarding 'Modern Teaching in Schools,' especially to any of your readers who may be thinking specially of preparation for the ministry.

"I speak as a young man, recently ordained to the work of the Lord, when I say that it appears a very hard task to find a school or college where the Word of God is fully honored. There are a few such places, thank God, and I, for one, went over the sea to The Moody Bible Institute of Chicago and found this Bible School true to the whole Word of God. * * *

"I am glad I ever graduated from such a school in this dark day of apostasy, when the very truths most vital and most precious to many of our hearts are being openly assailed. What England needs today is a band of clergymen, ministers, and Christian workers who will preach the simple gospel message, in the power of the Holy Ghost, with the direct object of winning precious souls everywhere. There is no time for mere sermonising; we must appeal to the hearts of the people, and to do so must preach Jesus in all His wondrous fulness, for only Jesus can save and satisfy.

"If any of your readers think I can help them in any way by giving information relative to the above-named school, I shall be glad to hear from them. Yours till the coming glory."

A LINCOLN (NEB.) MISSION

The above is a picture of the People's City Mission, Lincoln, Neb., of which a more extended notice appeared in a recent number of the magazine. G. O. Rogers, '16, is the superintendent.

PERSONALIA

James Ostema, '03, has accepted a call to the pastorate of the First Baptist Church, Savanna, Ill.

Harry C. Grimes, '09, is pastor of the Baptist church at Stanton, Mich. A helpful "Message to New Converts" in leaflet form was recently issued by him.

J. F. Steiner, '10, missionary to Nodoa, Hainan, China, under the Presbyterian Board, is on furlough, with home address at Pandora, O.

Howell Isaac, '08, is director of the music department of the Seattle Community School for Music Study, Seattle, Wash.

Matt. S. Gallagher, '11, is editor of the *Bulletin*, published monthly by the Jewish Evangelization Society of Philadelphia, with which he is actively associated as a member of the Board of Directors.

C. H. Leggett, '19 is superintendent of the Rescue Mission, 36 Willow Street, Springfield, Mass.

Ernest D. Christie, '19, is now pastor of the Central Methodist Church, South Texas City, Tex. He reports great blessing on the work and asks for prayer.

W. E. Bilyeu, '15, was discharged from Y. M. C. A. camp service last November and assigned to military work under the new Educational Commission, with the rank of second lieutenant, from which he has resigned to re-enter the evangelistic field. His address is Campbellsburg, Ind.

Robert A. Cameron, '06, accepted a call to a pastorate at Billings, Mont., and commenced work there January 1.

Mrs. George A. Snider (nee Zoa French, '10), reports a successful revival in the church at Hoagland, Ind., of which Mr. Snider is pastor. The church has recently sent a missionary to India.

Edna Broyles, '19, sailed in January for India, where she will work in the Punjab under the United Presbyterian Board.

In a letter to Mr. Gaylord, William D. Ogg, '97 says: "Yours is a wonderful spiritual testimony at the dear old M. B. I., and how wonderfully God is blessing and increasing its usefulness! I am longing for the discovery to be made by my people here of the great spiritual possibilities that are theirs in their God. Pray that we may know the privilege and power of prayer. I am beginning to see just a little of the wonderful possibilities of what prayer is meant to bring about. By His grace I am going to see His power manifested. This year must be different."

Louis C. Stumpf, '10, has received twenty-five members, and baptized twelve infants, since entering upon the pastorate of the Presbyterian church at Monett, Mo., last June.

J. A. Davis, '93, is field secretary for the Inland South America Missionary Union with a territory extending from the home office at Philadelphia to the Pacific coast. Prayers are asked for the workers on the field, the native Christians, and for the work among the young.

John Lager, '17, is working under the Inland South America Missionary Union at Villarrica, S. A.

Rev. John Dornhoefer, '08, is now serving two Congregational churches in Dupue and Bureau Ill.

Professor Foss L. Fellers, organist and choir director at Fullerton Avenue Presbyterian Church, presented two programs on Christmas Sunday at the morning and evening services, which were admirably rendered by the quartet and choir of twenty voices.

Rebecca Forman, '19, is working at the Philadelphia Jewish Mission, which is located in the heart of the Jewish population of that city. The work includes sewing classes, girl scouts, "Blue Birds," and during the summer, a daily vacation Bible school. The members of these classes have been gathered by house to house visitation, the workers often meeting with opposition. She says, "I praise God for having answered prayer. The seed sown is beginning to bear fruit. Pray for our much needed building, and that the right workers may be secured for this neglected field."

A call to the Watch Night service held in Honululu, T. H., at the Gospel Mission, Dec. 31, was received from W. E. Pietsch, '12, who is connected with that work. He speaks of the inroads that higher criticism is making there, and earnestly requests prayer that God-sent men who will fearlessly preach Christ may be raised up.

H. Lee McLendon, '15, is pastor of Calvary Baptist Church, Cleveland, O.

Mrs. Parke O. Bailey (nee Nellie M. Lauer), and Miss Mabel Grebe, '18, graduated from the Illinois Training School for Christian Workers, Shannon, Ill., Oct. 10, 1919. Mrs. Bailey will work in the United Evangelical Church, Polo, Ill., of which Mr. Bailey, '17, is pastor, and Miss Grebe will assist in the evangelistic meetings throughout the state during the winter.

R. A. Ramsay, '96, sends most encouraging news from Shuntehfu, China, where he held a two day harvest home Thanksgiving meeting, with more than four hundred Christian delegates, and a daily attendance of nearly one thousand. During the fall a stereopticon campaign was carried on through the surrounding country, which drew audiences sometimes numbering 10,000. Many conversions were reported. An unusual incident mentioned is the gift of a pagan temple from two converted Chinese, which was emptied of its images and suitably fitted up for Christian worship.

James K. Thompson, '94, pastor of the First Presbyterian Church, Fort Worth, Tex., sends the Christmas issue of his church bulletin, bearing on the front page a picture of the "Church With the Chimes," as it is popularly designated. L. M. Aldridge, '14, has recently been appointed associate pastor.

Wilbur M. Smith, '14, recently held special meetings at Ocean City, Md., with F. N. Bonney, '17, in charge of the singing.

Edick A. Anderson, '17, was ordained as a Baptist minister Dec. 10, 1919, at Kalona, Ia., where he has been preaching.

Elmer M. Moser, '17, is now pastor of the Presbyterian church at Gelena, Ill.

Miss E. Milton, '18, sailed Dec. 30, for Wellington, C. P. S., Africa, where her address will be Huguenot Seminary.

Miss Ollie Hart, '17, is teaching school among the mountaineers at Bostic, N. C., and also helps in the Methodist Sunday-school there. She says, "I so often think of the Saturday morning prayer meeting at the Institute, and to know that wherever we are, prayer is offered for us, is an inspiration and help."

Albert S. Reitz, '18, is pastor of the Baptist church at Berlin, Wis., and Mrs. Reitz, '18, has charge of the Sunday-school and Juniors.

Ethel Miller, '17, spent last year at Chemulpo, Korea, studying the language, and is now stationed at Yeng Byen, from which place she does itinerating in the surrounding villages.

An unusual news item is furnished in the arrest of L. Jack Clark, '17, for speeding one day in December, in Houston, Tex., the reason given for the offense being that because of the intense cold he was forced to drive fast to keep the engine warm. After receiving some timely advice in regard to the gear suitable for zero days he was released.

The following tribute to Miss Rose Sturman, '15, was received from one of her fellow workers on the field: "She was working under the Central American Mission, and has been on the field a little more than two years, going first to Guatemala City, then coming to Nicaragua six months later. Her year and a half here was a time of self-sacrifice and unceasing labor for the Master. Surely He has been glorified and lifted up through her life. Miss Sturman's illness was very short, lasting less than a week. We had her taken to the American Railroad Hospital, where she was given the best possible care, but God's time had come and in three days she closed her eyes. Tell the Moody students that some one must take her place, and that there are yet thousands of people in these little republics of Central America that know not our Lord Jesus Christ, and that we shall have to answer for their souls in the final day."

William H. Swann, '12, has charge of a three-point circuit in the Sedalia district of the St. Louis (Mo.) Conference of the Methodist Episcopal Church. The parsonage is at Dresden, Mo. He asks an interest in the prayers of the Institute for the work there.

Aganetha Fast, '16, Kai Chow Chihli, China, in writing of some of the hindrances that face the missionaries there, says: "I am so thankful to hear that the prayer bands are so well attended. I wish they would make it a special aim to pray for the women and girls of China concerning the foot binding and marriage problems. These people need our prayers. They do not want big feet because they are laughed at, yet they realize how awful it is—how it hurts, and are frank in telling us how their daughters cry when they bind their feet. China's millions need to have their eyes opened to behold the Saviour who alone is able to set them free from all bondage."

Edgar E. and Mrs. Strother, '07, general secretaries U. S. C. E. of China, with headquarters at 1 Quinsan Gardens, Shanghai, sent Dr. Gray one of the booklets, *Hints and Helps on Christian Endeavor Prayer Meeting Topics for* 1920, which is published there yearly for the use of Chinese Endeavor societies. The growth of the work is indicated by the fact that an increase in the demand for them of over 20,000 copies is anticipated this year. Last year three times as many of them were ordered in December as were sold during any previous year. The prayers of the Institute are desired for Christian Endeavor in China.

Einar Dahl, '13, is attending a Bible school in Christiania, Norway, to prepare for work in the northern part of that country, where he and his wife hope to go later on. In a letter to Dr. Gray, he says: "We remember you and The Moody Bible Institute very often in our prayers, and thank God for such a place."

Yun Ho Choy, '18, is pastor of the First Korean M. E. Church of the middle West. It was dedicated in September at Chicago, Ill., and has started out under most promising conditions, with a membership of forty Koreans.

Arthur B. Strickland, '00, field secretary of the National Baptist Memorial, toured the eastern states during December and January, giving his illustrated lecture, "How Liberty Came to America." His address is Scotch Plains, N. J.

Mrs. A. B. Strickland, '00, has appeared before nearly one hundred audiences during the past year in her missionary monologue, "Liberty Land," and is now preparing a series of addresses as an aid to missionary study classes.

V. D. Roberts, '19, supervisor of Branch No. 2 of the Chicago Boys' Club; Mr. and Mrs. J. T. Wilhide, '97, who are on their way to Palestine, and Miss Elizabeth Hoopes, '09, were among the recent callers at the Institute.

T. M. Kingsley, '15, Chicago, Ill., has returned from overseas after serving thirteen months with the Polish Army. His work was warmly commended by the International Committee of the Y. M. C. A. and a cordial appreciation of his spirit and efficiency was received by Mr. Pope.

W. Teeuwissen, '16, located at Nickholst, Russia, is working under the Y. M. C. A. among 4,000 prisoners of war, largely Austrians and Hungarians, with a number of Germans and Turks, some of them Jews. He lives in a box car, with an interpreter, and is finding in this service a great opportunity to present Christ and teach the Bible. He says, "I certainly praise the Lord for the study of His Word at the Institute. It may be that some of these men may become students of the Institute or of the Correspondence Courses. I ask you to pray for me that I may be kept faithful to the Word, for there must be no compromise at this time." His address is Y. M. C. A. Building, Vladivostok, Siberia, Russia.

Miss Bessie Lovell, '15, writes from Theodora Hospital, Kijabi, British East Africa, speaking of her work in the Guild when she was a student and referring to the blessing which Mrs. Gray brought into her life many times. She urges prayer on behalf of herself and her fellow-missionaries, and especially that a physician may be sent to take charge of the hospital, which is in sore need of one.

The Rev. William J. Rutherford, '03, is now pastor of a Baptist church in Port Washington, Long Island, N. Y. He recently sent the Institute a check towards its current expenses.

In a beautiful letter referring to Founder's Day he said: "I have been thinking of the volume of prayer going up this week for the Institute. The earth is literally belted with prayer ascending as incense for you."

H. J. Vander Linden, '15, in referring to the set of slides illustrating the "Life and Work of D. L. Moody" says, "I used the set at First Church, Buffalo, some years ago, and as a direct or indirect result two students recently graduated from the Institute, and two more are there now. My wife (Jessie Bechtold, '15), and I are both much prouder of being former students than we were on the day we left."

J. Allen Spidell, '93, after giving twenty years to pastoral work, and several months service as religious work director in Camp Humphries, Vt., has entered the evangelistic field. During the winter he worked under the Baptist State Convention as state evangelist for Vermont, and this spring he begins independent work. His address is Montgomery Center, Vt.

The marriage of Miss Florence E. Cole, to Ralph A. Brown, December 30, 1919, at Dearborn, Mich., was quite a Moody Institute affair. The bridegroom's best man was Gilbert Miles, '19, and the maid of honor was Miss Hazel Dennison, '19. Miss Esther Sheets, '17, played the wedding march, and also played for Warner R. Cole, '17, who sang "Because." Other Moody alumni present were Miss Zoe Palmer, '18, and George Muran, '18. The ceremony was performed by the bride's father, Rev. Wesley W. Cole. Mr. and Mrs. Brown are at home in the Oneida Baptist Institute, Oneida, Ky., where 250 students are taking regular college preparatory work.

BORN

To Edgar O. and Mrs. Jones (nee Viola B. Barr, '16), at 830 South Avenue, Syracuse, N. Y., a daughter, Laura Jean, January 27, 1920.

To Albert H., '13, and Mrs. Cullen, at Jennings, La., a son, Robert Manson, January 24, 1920.

To Charles and Mrs. Larson, '18, at San Pedro, Charcas, Bolivia, S. A., a daughter, Elizabeth Mae, December 7, 1919. Address care of Bolivian Indian Mission.

To Carel and Mrs. Hamel, '19, at 1934 N. Monticello Avenue, Chicago, a son, Peter, January 30, 1920.

To John and Mrs. Martin, '14, at Greeneville, Tenn., a daughter, Margaret, January 2, 1920.

DIED

Mrs. Clara Fern Beruthal (nee Unger, '15), November 3, 1919, at Warden, Ill.

Calvin Gray, '17, January 10, 1920, of heart failure, at Milton, Pa.

Charles E. Taylor, '15, January 2, 1920, after a long illness, at South Bend, Ind.

August Beck, '17, January 14, 1920, of pneumonia, at Oakland, Neb.

Grace Warren, '08, January 28, 1920, of penumonia, at Chicago.

LeRoy F. Humphrey, '20, January 22, 1920, of pneumonia, at Chicago.

P. A. Landers, '20, January 24, 1920, of pneumonia, at Chicago.

George Robson, '20, January 31, 1920, of pneumonia, at Chicago.

Mrs. Laraway, wife of A. E., '11, February 2, 1920, of influenza, at Nashville, Ill.

Fred Olthoff, '20, at Chicago, of pneumonia, February 4.

Marian B. Braymer, '20, at Chicago, of pneumonia, February 9.

"I AM THE PRINTING PRESS"

I am the printing press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratorios of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike.

I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do braver deeds, and soldiers die.

I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal.

When I speak, a myriad people listen to my voice. The Anglo-Saxon, the Celt, the Hun, the Slav, the Hindu all comprehend me.

I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge, and power. I epitomize the conquests of mind over matter.

I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, or the splendor of riches; at sunrise, at high noon, and in the waning evening.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing press.—Exchange.

Be kind, for everyone is fighting a hard battle. —Rev. John Watson.

The Gospel in Print

THE MINISTER A READER

"Reading maketh a full man," Lord Bacon declares. It does, and the minister who does not persistently and systematically heed the summons to resort to it will, in his sermons, in no long period become little other than sound. The charge is openly made at times that many of our ministers do not read. They are busy here and there; a hundred and one things engross them, so it is said, and the opportunities for reading from week to week slip through their fingers unimproved. It is a fatal mistake. None scarcely could be more so. A minister's mind must become as an empty cistern unless constantly replenished. This replenishing in the main must come from reading.—Philip L. Jones, in *Watchman-Examiner*.

VITAL POWER IN A TRACT

On one occasion, as Leigh Richmond was traveling by coach in England, the passengers got out to walk a bit and lighten the horses, as well as to enjoy the magnificent prospect, he began to give a tract to every wayfarer he met. One of his fellow-travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two and thrown down on the road.

"See how your tract has been used," said he; "there is one, at least, quite lost."

"I am not so sure of that," replied Mr. Richmond; "at any rate the husbandman sows not less because some of the seed may be trodden down."

When they turned round at the top of the hill to take another look at the scene before mounting the coach, they saw distinctly the fate of the little tract. A puff of wind had carried it over a hedge into a hayfield, where a number of haymakers were seen seated and listening to the said tract which one of their number had found. He was observed carefully joining together the two parts which had been torn asunder, but were held together by a *thread!* The devil had done his work imperfectly; for instead of tearing the tract to tatters, his agent had left it still available for use, a little pains sufficing to make it legible. Thus the poor man who had torn the tract in two was the means of its being read by a whole band of haymakers, instead of by a single individual. But this was not all—the reader of the torn tract was led to reflection and prayer, and subsequently became an earnest Christian and tract-distributor himself. Of the company that were with him in the field, three became, within twelve months, diligent laborers in their neighborhood in behalf of the truth as it is in Christ.—A. J. Gordon.

Someone says that the correct way to spell "vaudeville" is "vauDEVILle"!

MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 1 to 31, 1920, inclusive:

Africa Book Fund:	
1 Contribution	$ 15.00
Alaska Book Fund:	
2 Contributions	3.10
Fire Station Book Fund:	
1 Contribution	3.00
Hospital Book Fund:	
3 Contributions	20.00
Hotel Room Book Fund:	
3 Contributions	22.00
India Book Fund:	
2 Contributions	16.00
Life-Saving Station Book Fund:	
5 Contributions	43.10
Lumber Camp Book Fund:	
4 Contributions	23.00
Miners' Book Fund:	
1 Contribution	2.00
Mountain Book Fund:	
5 Contributions	12.00
Prison Book Fund:	
31 Contributions	135.99
Spanish "Way to God" Book Fund:	
2 Contributions	1.10
Free Tract Fund:	
6 Contributions	16.70

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named, from January 1 to 31, 1920, inclusive:

Army and Navy Book Fund:
Illinois, 100 books, 160 Pocket Treasury.
Rhode Island, 150 books, 150 Pocket Treasury.
Vladivostok, Russia, 25 Pocket Treasury.
South Carolina, 1000 Pocket Treasury.

Prison Book Fund:
Maryland, 400 books, 400 Pocket Treasury.
Kansas, 35 books, 35 Pocket Treasury.
New Jersey, 100 books, 100 Pocket Treasury.
Florida, 25 books, 25 Pocket Treasury.
Louisiana, 150 books, 150 Pocket Treasury.
Indiana, 75 books, 125 Pocket Treasury.
Kentucky, 15 books, 15 Pocket Treasury.
Missouri, 30 books, 30 Pocket Treasury.
Oklahoma, 50 Pocket Treasury.
Pennsylvania, 70 books, 70 Pocket Treasury.
New York, 61 books, 60 Pocket Treasury.
Illinois, 141 books, 141 Pocket Treasury, 125 Gospels.
Ohio, 7 books, 20 Pocket Treasury, 20 Gospels.
Maine, 30 books, 30 Pocket Treasury.
South Carolina, 75 books, 75 Pocket Treasury.
Georgia, 780 books, 730 Pocket Treasury.
West Virginia, 50 books, 50 Pocket Treasury.
Iowa, 210 books, 210 Pocket Treasury.

Lumber Camp Book Fund:
Washington, 303 books, 337 Pocket Treasury, 100 Gospels.
New York, 200 Pocket Treasury, 250 Gospels.
Idaho, 50 books, 100 Pocket Treasury.
Minnesota, 200 books, 300 Pocket Treasury.

Hospital Book Fund:
Illinois, 25 books, 25 Pocket Treasury.

Spanish "Way to God" Book Fund:
South America, 510 books.
Texas, 210 books.
Mexico, 170 books.
Illinois, 10 books.
Manila, P. I., 30 books.

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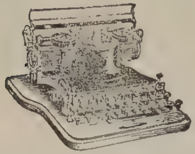

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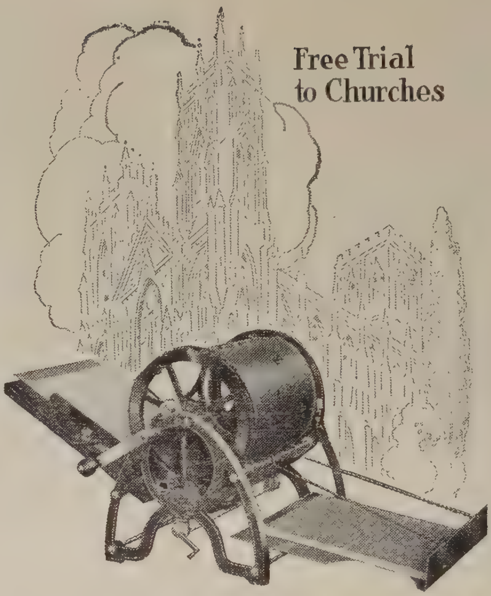

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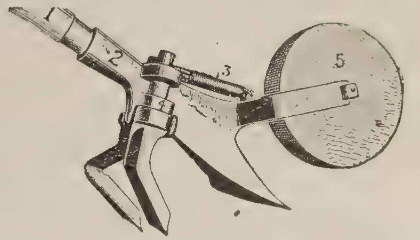

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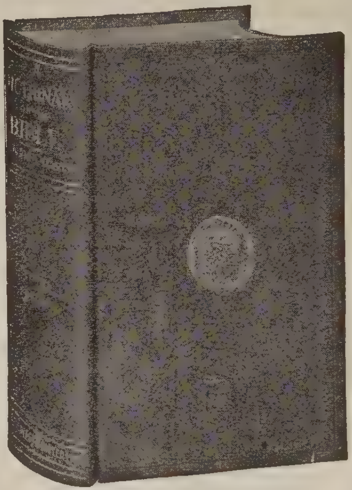

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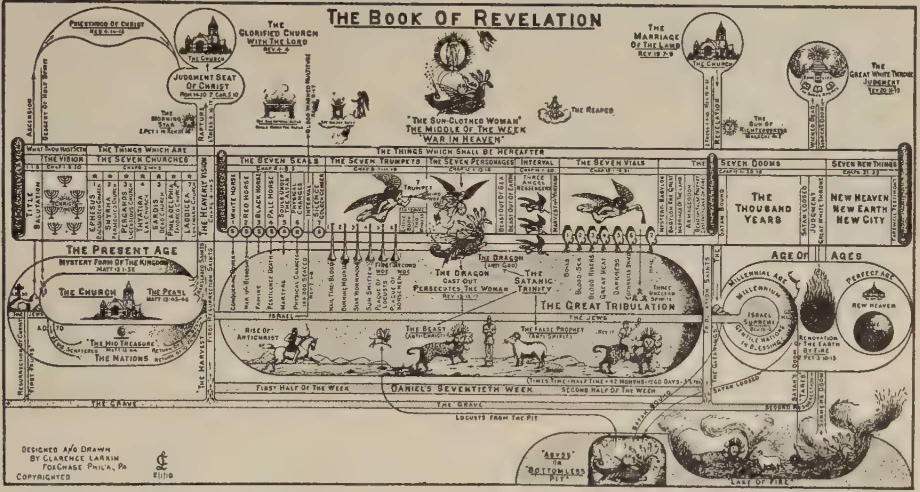

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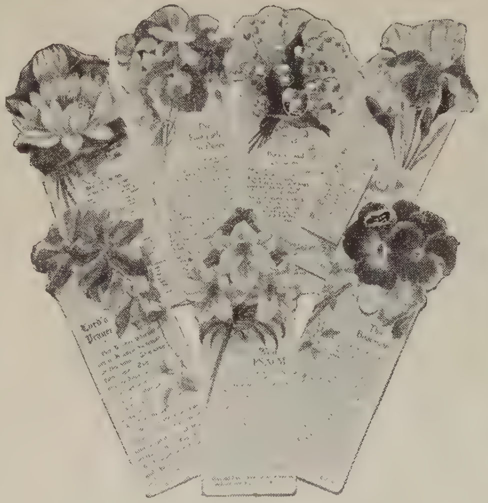

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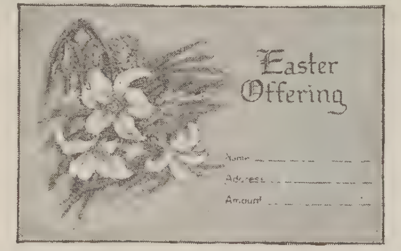

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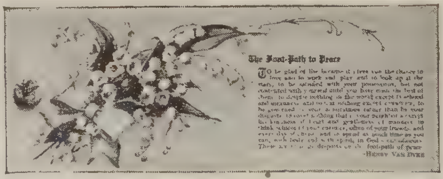

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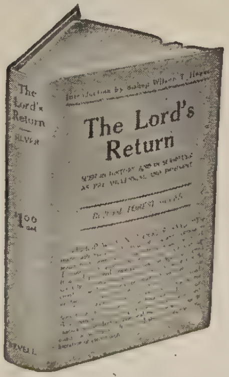

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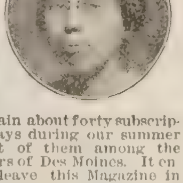

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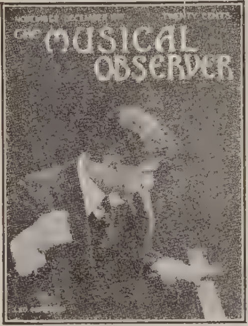

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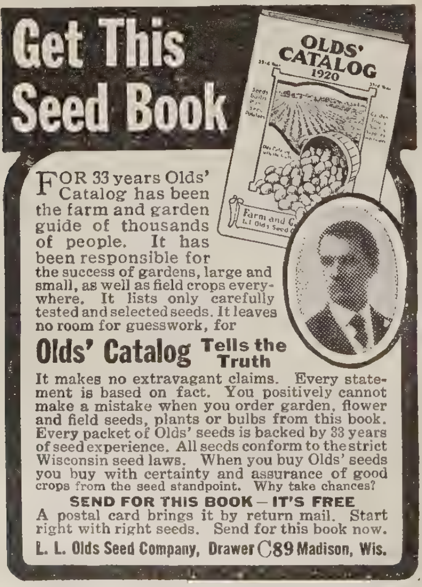
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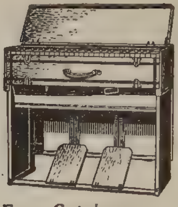

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(Continued from page 556)

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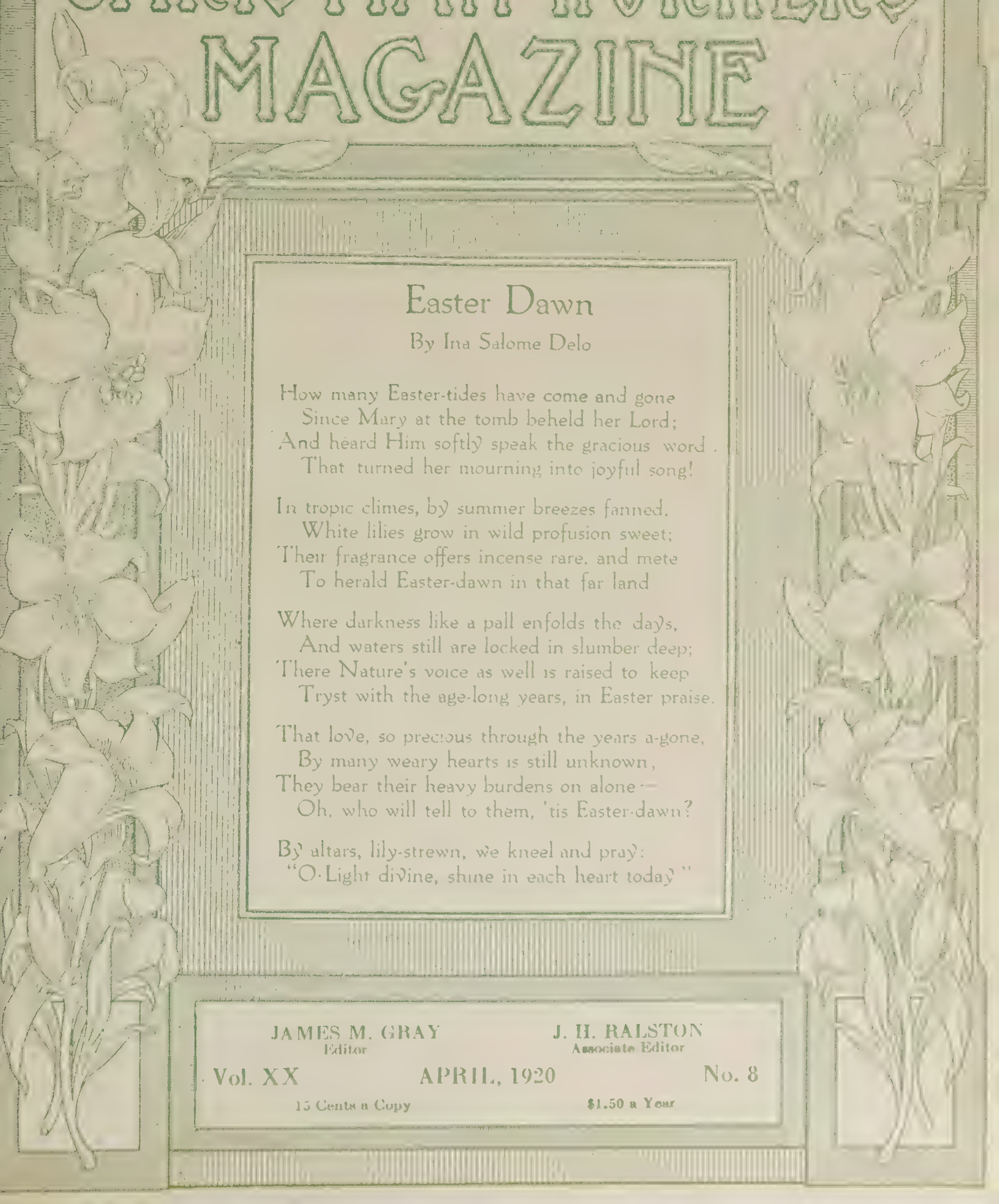

Easter Dawn

By Ina Salome Delo

How many Easter-tides have come and gone
  Since Mary at the tomb beheld her Lord;
And heard Him softly speak the gracious word
  That turned her mourning into joyful song!

In tropic climes, by summer breezes fanned,
  White lilies grow in wild profusion sweet;
Their fragrance offers incense rare, and mete
  To herald Easter-dawn in that far land

Where darkness like a pall enfolds the days,
  And waters still are locked in slumber deep;
There Nature's voice as well is raised to keep
  Tryst with the age-long years, in Easter praise.

That love, so precious through the years a-gone,
  By many weary hearts is still unknown,
They bear their heavy burdens on alone—
  Oh, who will tell to them, 'tis Easter-dawn?

By altars, lily-strewn, we kneel and pray:
  "O Light divine, shine in each heart today"

JAMES M. GRAY
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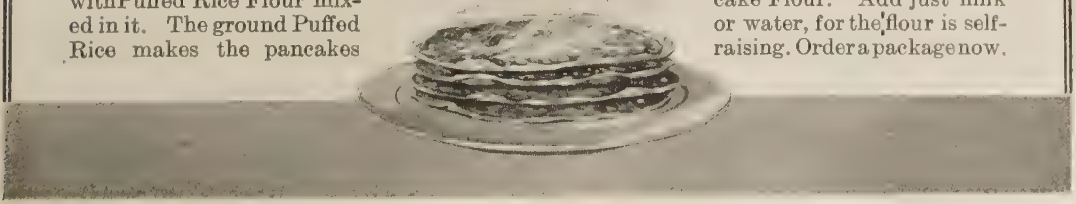

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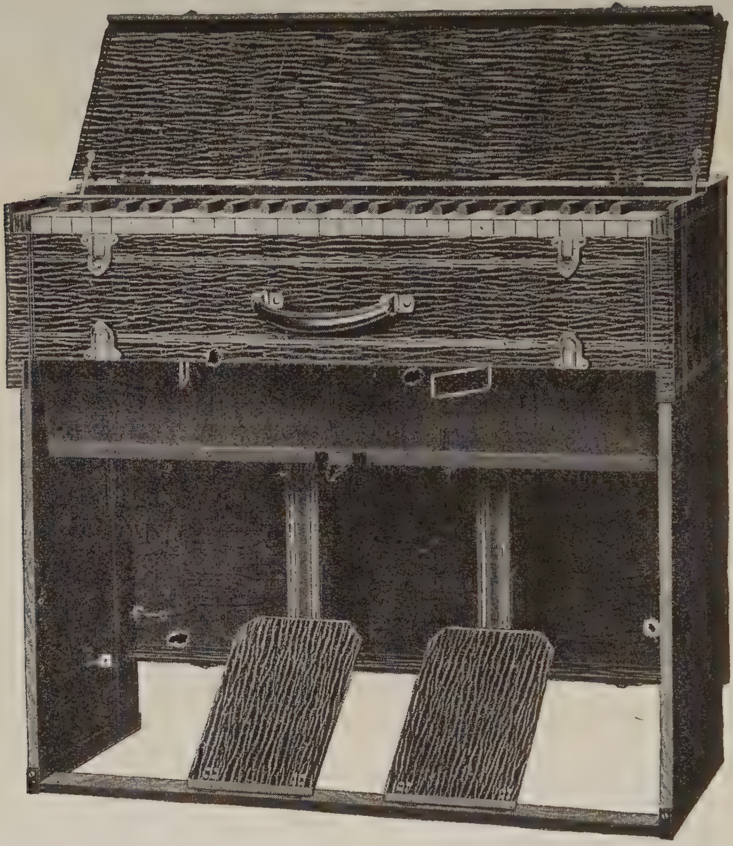

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¶ A Pastor in the West wrote us recently:

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THE Christian Workers Magazine

April, 1920

Editorial Notes

Cut from the Loaf

"*He showed himself alive after his passion by many infallible proofs.*" Acts 1:3.

We love to introduce every issue of our magazine with a cut from the loaf of the heavenly bread, the Word of the living God, the food which our Heavenly Father has provided for the nourishment of human souls.

The text in this case is a declaration of fact, the most important fact in human history since the fall. It is not elaborated in the context or we would proceed with its exposition; but, instead of that, we offer to our readers the following beautiful and convincing outline of an address by Rev. W. H. Griffith Thomas, D. D., on "The Resurrection of Christ as a Fact and a Force":

Here are four proofs of the *fact*:

1. Christ's own words that He would rise again.
2. The absence of His body; was it taken by human or superhuman hands?
3. The testimony of His disciples, who did not expect Him to rise again, and who, in three days, were changed from gloom to gladness because of it.
4. The history of the Church, which started by a belief in the resurrection, and still continues as built on an empty tomb.

Here are four illustrations of the *force*:

1. It is associated with our pardon (Rom. 4:25).
2. It is associated with our purity (Rom. 6:4).
3. It is associated with His presence (Matt. 28:20).
4. It is associated with His promise (John 14:2,3).

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The President's Power

In Elihu Root's "Key-note" speech last month he spoke of the necessity of decentralizing the powers of the executive which have made the President "more autocratic than any sovereign in the civilized world."

The fact will not be disputed, and may be spoken of without partisanship, because it is a condition which has grown up with the years, and for which no individual and no one political party is entirely responsible.

In a republic like ours war necessarily makes for an accretion of power in the hands of the chief executive, and when the war is over the receding agitation never leaves less authority with him than it found. Abraham Lincoln's administration illustrates this, and so does McKinley's, at the time of the Spanish war. In fact that form of the centralization of power known as "Paternalism" became more pronounced under President McKinley than in any previous administration, and it was greatly augmented under President Roosevelt, because of his personal energy and his predilection for doing things. Of course, circumstances, unprecedented in history, have conspired to make the present occupant of the White House the autocrat that he is, without reflecting at all upon any supposed bias of his own mind. And it is this fact which leaves any of us free to comment upon it without inviting a charge of *lèse majesté.*

We think that Mr. Root, and others of our statesmen of both parties whom we are pleased to honor, deserve the most serious attention when they call upon us, as he does in the speech mentioned, to "restore the habit of freedom." It is dangerous for a people to acquire the opposite habit of bowing to power without limits. They soon become subservient, and then the character essential to freedom degenerates.

We have always thought that this notion of making the President the arbitrator in labor disputes was as dangerous to real freedom as it is unseemly to the conception of his high office. Men are now saying that the Federal administration must cease interference, however well-meant, with the natural course of business, and permit the laws which commonly govern it to operate again in order to restore it to normal conditions. But, what is more vital to business, and where are normal conditions more devoutly to be wished, than in the relations of capital and industry? A better day will dawn when the Federal administration shall cease interference at this point, and make it incumbent upon both parties to take care of their own business which they are abundantly able to do. The function of government, from the executive point of view, is to enforce the laws and keep the peace, and when it does this, class control, which is always dangerous, is unable to raise its head.

Universal Military Training

An expert military man recently said in a public address in Chicago, that "the army has lost all possibility of becoming militaristic by the experience of the war," an opinion which our personal intercourse with military men confirms. When we now speak of "military men" we have not in mind those of a professional character, or those who are making military life their vocation, but such as the mass of men who composed our great army that went over to France or prepared to go, and have since returned to their customary callings.

This opinion of theirs should be put alongside of their advocacy of what is termed "universal military training," and have weight in influencing the thinking men and women of the country in its favor. They know what war is, as the rest of us do not know, and they have been well-called the most devoted supporters of the policy of peace. To have them assure us that "war comes to peace loving peoples as a penalty for unpreparedness," and that there could be no better preparedness than universal military training should make us pause before opposing it.

Wise heads in this country say that such preparedness on our part in 1914 would have kept us out of war, and that the Germany of that day would not have ventured on the liberties she took with the lives and property of our citizens if she knew that quick reprisals could have followed.

It may seem strange that a Christian magazine should take such ground, but who can think in terms of Christianity when it comes to international quarrels in these days? It is our knowledge of history, of humanity and of the Bible too, that leads us to warn our fellow-citizens that while, as a nation, we continue to trust in our own wisdom and prowess rather than in the living God and in His Son Jesus Christ, we had better pause long enough in our money-making, and our pleasure-seeking and our promulgation of "ideals," to prepare ourselves for the next assault of some covetous or angry neighbor.

General Wood said in Baltimore some time ago: "*Do not talk of this as the last great war. God will have to change human nature before we can discuss such a thing.* There will be other wars, and America, to keep them from her shores, must build up her strength. We must have forces to prevent war as well as to wage it."

Since writing the above we have seen Col. Roosevelt's letter to Sir George Otto Trevelyan in 1911, which appears in the March number of *Scribners*.

Referring to his visit to Berlin, he speaks of a conversation with Von Tirpitz, who was intensely interested in the voyage of the American battle fleet around the world, and who said he expected Japan would attack it. Col. Roosevelt intimated that he had thought it possible, and then adds, in his letter to Sir George:

"I had been doing my best to be polite to the Japanese, and had finally become uncomfortably conscious of a very, very slight undertone of veiled truculence in their communications in connection with things that happened on the Pacific slope; and I finally made up my mind that they thought I was afraid of them.

"Every particle of trouble with the Japanese Government and the Japanese press stopped like magic as soon as they found that our fleet had actually sailed and was obviously in good trim."

Von Tirpitz and William, he said, told him that they regarded the voyage of the fleet as having "done more for peace in the orient than anything else that could possibly have happened."

The above incident recalls the reply of a Swiss general to William Hohenzollern, when the latter was emperor of Germany. He had asked after reviewing the diminutive Swiss army,

"What would happen to your little band of thirty thousand Swiss guards, if they were surrounded by my Prussian guards?"

Out of his confidence in the training and accuracy of his youths, who had been only three or four months under training, the Swiss general replied:

"We would have to shoot just twice; that's all."

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H. C. of L.

It is a great thing to listen to, or read after, a man who seems to know what he is talking about. We had that feeling last month when reading the speech of Assistant Attorney General of the United States, Howard E. Figg, at the convention of the National Dry Goods Association, who named six reasons for the high cost of living, placing "profiteering," of which we hear so much, at the end.

The other five were: The increased volume of money and credits; the wide increase in wages; lessened world production; increased cost of distribution; reckless extravagance and a spirit of speculation.

Mr. Figg predicted that there would be no appreciable reduction in prices until labor "considers itself a part of the whole of industry and consents to co-operate."

"I do not mean," he explained, "that labor must give up its short work days and its high wages; but I do mean that labor must bend its back and work a full sixty minutes in each hour."

We should like to add a word about that "reckless extravagance" which marks particularly a certain stratum of the middle class, perhaps the lower middle class, and which is well illustrated by two authenticated instances recently brought to our attention. One is that of a Chicago woman who purchased a suit of clothes for her little son at $45, whereas formerly she had been in the habit of paying $3.50 for the same necessity, and who explained to the astonished saleswoman who knew her, that her husband's weekly wage was $90 now, and hence she could shop on a different scale from formerly. Evidently she had not paused to calculate how long even that wage could support such expenditure.

Another is a Cincinnati woman of the working type, who bought three silver candlesticks at $25 each, for Christmas presents and had them sent home to a part of the city where the concern had never had a customer.

Men are about as weak and silly in this direction as women. A wage earner went into a hat store the other day and paid $20 for a fedora.

Tradespeople are not green. Why should they reduce prices when there is no need of it? And they are kind-hearted, too. Why deny any of their fellowmen the supreme pleasure of making fools of themselves?

* * *

Line Up!

Senator Borah has been after the presidential aspirants as to where they stand upon international issues. If a candidate is unwilling to declare himself we usually feel either that he does not have honest convictions, or is lacking in moral courage.

What is true in politics is true in religion. These are days when the greatest moral and spiritual issues are at stake, and lines of division are being more and more sharply drawn.

The Bible itself is one of these dividing lines. Is it the Word of God? Does it still speak with authority? If not, what have those who have rejected it in whole or in part, to offer as a substitute? Should not the candidates for spiritual leadership be willing to declare themselves upon these and other issues when asked so to do?

This was put up to one who has recently taken a chair in a leading theological seminary. It is reported that he was asked by an editor of his denomination to make a simple statement of his beliefs as to certain fundamentals, but he refrained from doing so. He has been charged with holding perversive beliefs, yet he refuses to state to the contrary. What is the logical conclusion?

When so much error is abroad, has not the time come when they who aspire to teaching and other positions of influence in the Church, should go on record as to the vital issues? If sincere, and in accord with the accepted teachings of the Bible, would they not gladly avail themselves of the opportunity? Followers of Jesus Christ must be out and out for Him.

* * *

Organization or Life, Which?

Life cannot be organized. Work may be organized, and thought and people, but not life.

Life is soul and growth and mystery. Organization is imposed from without; life operates from within.

Things and people and thoughts may be organized, but life is bestowed. It is from above.

Human organizations have their place, and much may be accomplished by unity and intelligent co-operation, but the danger is that we substitute them for life.

At present the churches of America are being organized into vast forward movements, looking towards the speedy evangelization of the world. The object is imperative, of course, and every Christian should be so motived; but in the midst of so much organization and machinery, we raise the inquiry, How much life is there, life imparted and molded by the Holy Spirit? Human schemes, however vast and perfected, will eventually prove powerless and ineffective in the work of evangelization without that.

God's method of evangelizing the world is men, Spirit-filled men, and mere organization backed up by money can not produce them.

* * *

The Y. W. C. A. Amendment

On the eve of the national convention of the Y. W. C. A. in Cleveland, we again utter our protest against the "Proposed Student Amendment." That it will be adopted we fear, but that it should be withstood by every true witness for Christ goes without saying.

It is an incalculable encouragement to find ourselves in the company of such influential bodies of Christians as the General Assembly of the United Presbyterian Church, the General Assemblies of the Presbyterian Church, U. S. A. and U. S., the Woman's Foreign Missionary Society of the M. E. Church (South), the Woman's Foreign Missionary Society of the M. E. Church (North), the Board of Bishops of the M. E. Church (South), and others which have registered resolutions against the amendment in the last two or three years.

Let the amendment be adopted for college associations, and soon it will be demanded for city associations, which, indeed, is already the case. What then will be the future of the Y. W. C. A. as an evangelical organization? If its disruption is intended by those who are pressing the amendment, they have taken the sure course to bring it about.

* * *

In the Same Fix

The *Watchman-Examiner* says:

"We have had an unusual request. Our subscription clerks have petitioned the editor to let up in his solicitation of new subscriptions until they can catch up with their work of entering new names and making new stencils! We wonder if any editor on earth ever had such an experience as this before? Nearly 400 new names were added during the past week."

Yes, brother, here's another editor in the same fix. We wonder if there's an epidemic on? Who will speak up next? Shake.

Satan—His Origin, History and Doom

Or, Spiritism at Its Source

Editorial

I

SATAN is the source of Spiritism, and since the Bible is the only place in which we can learn anything reliable about him, we now open its pages for that purpose.

As we are writing for Christians chiefly, it is assumed that the Bible is the revelation of God and not only credible as to its statements of fact, but an inspired record of them. The evidence of this is convincing, and never more so than in the twentieth century, as could easily be demonstrated if circumstances permitted or required it.

Even the casual reader of the Bible will recall the outstanding occasions when Satan appears on its scenes. First, as the "serpent" in the Garden of Eden tempting and overcoming our first parents, for twice in the New Testament the serpent is identified with the Devil and Satan (Rev. 12:9; 20:2). Next, in the history of Job (chaps. 1,2); then, later, in vision, in the Old Testament as the accuser of Israel after their return from Babylon (Zech. 3).

In the New Testament he first comes before us as Christ's tempter in the wilderness (Matt. 4:1-11 and its parallels). He entered into Judas to betray Christ (John 13:27), and into Ananias and Sapphira to lie to the Holy Ghost (Acts 5:3). He hindered Paul in his missionary work (1 Thess. 2:18). He is said to walk about as a roaring lion seeking whom he may devour (1 Pet. 5:8), and in the end of this age he will give his power to the lawless one to deceive, if possible, the very elect (Matt. 24:24; 2 Thess. 2:8-10; Rev. 13:1,2).

Satan has many names in Scripture, each of which reveals some feature of his character. "Satan" itself means the adversary; "Devil," slanderer; "Apollyon," destroyer; "Beelzebub," prince of the demons; "Belial," low, abject; "The wicked one"; "the god of this world"; "the prince of darkness"; "the dragon," "tormentor," "accuser," "deceiver," "liar," "murderer," "he that hath the power of death." This sufficiently reveals the kind of being he is and furnishes a reason why we should beware of him.

II

As to the origin of Satan, some who class the cherubim as angels, think he was one of them, and anointed probably for a position of great authority. This authority may have been over primitive creation, i. e., heaven and earth as at first created, and before the earth became without form and void (Gen. 1:1). See *Scofield Bible*, foot-note; *Great Epochs of Sacred History* (Gray), chapter 1; and for a fuller treatment of the subject, *Earth's Earliest Ages*, by G. H. Pember.

He fell through pride (Isa. 14:12-14). Some think he was then cast out of heaven according to Christ's words in Luke 10:18, on which supposition, he then made the earth and the air the scene of his activity (Eph. 2:2; 1 Pet. 5:8).

A scriptural basis for this conjecture is in Ezekiel 28:11-15. The chapter is a rebuke of the King of Tyre, but at the verses named the language goes beyond him to Satan described in his unfallen state.

If this interpretation is correct, the chapter teaches much about Satan which is summed up by R. A. Torrey in *What the Bible Teaches*, thus:

1. He was the sum of created perfection (v. 12).
2. He was in the garden of God (v. 13). This does not mean the Eden of Adam, but an earlier one. The Eden of Adam was remarkable for its vegetable glory, but this for its mineral glory. (cf. Rev. 21: 10-21).
3. He was the anointed cherub that covereth (v. 14). First, he was a "cherub," the highest rank in the angelic world, secondly, "the anointed" cherub, i. e., one who was set apart for a formal work, thirdly, the anointed cherub that "covereth." The meaning of this word is not given, though it suggests Exodus 37:9.
4. He was upon the holy mountain of God (v. 14), which may mean the place where God manifested His personal glory.
5. He walked up and down in the midst of the stones of fire (v. 14). This suggests Exodus 24:10, 17 (R. V.), and Ezekiel 1:15, 22, 25, 26 (R. V.). In the former the seventy elders saw the Lord of Israel, and "there was under his feet as it were a paved walk of sapphire stone," and "the appearance of the glory of the Lord was like devouring fire on the top of the mount." This may afford an idea of what the "stones of fire" were, and indicate how near Satan may have been to God.
6. His heart was lifted up because of his beauty (v. 17). (cf. 1 Tim. 3:6, R. V.).
7. He was cast out of the mountain of God, and destroyed from the midst of the stones of fire (v. 16).
8. He shall be cast to the earth and be made a spectacle (vv. 17, 18). (cf. 2 Thess. 2:8; Rev. 12: 9, 10; 19:20).

III

To go a little farther into the nature and character of Satan:

1. He is a *person.* i. e., he possesses self-consciousness and free-will, because the facts stated in the preceding paragraphs could not be predicated of an influence or a principle of evil.

2. He has *great dignity,* since he is styled the "prince," "the god of this world," and "prince of the power of the air," and it is said that Michael the archangel "durst not bring against him a railing judgment" (John 12: 31; 2 Cor. 4:4; Eph. 2:2; Jude 8, 9, R. V.)

3. He has *great power*, since he is able to control the forces of nature, human property and life, demons, the world-rulers of darkness, and the whole world of men out of Christ, (Job 1: 10-12; Luke 11:14-18; 1 John 5:19, R. V.; Acts 26:18; Eph. 6: 11, 12).

4. He has *great cunning and deceit*, since he transforms himself into an angel of light, uses wiles and devices, signs and lying wonders (Matt. 24:24; 2 Cor. 2:11; 2 Cor. 11:14; Eph. 6: 11, 12, R. V.; 2. Thess. 2:9, R. V.).

5. He has *great malignity*, being called the evil one, a liar, a murderer, and a sinner from the beginning (Matt. 5:37; Luke 8:12; John 8:44; 2 Cor. 4:4; 1 John 3:8).

6. He has *great fear*, for if we resist him he will flee from us (James 4:7).

IV

As to Satan's present location and work, he is referred to as being in the heavenly places, and also as going to and fro in the earth. As in the age to come, Christ and His Church, though abiding in the heavenly places, will rule an earthly people, so now Satan and his hosts abiding in the heavenly places are ruling an earthly people. (Job 1: 6, 7; Eph. 6: 11, 12; 1 Pet. 5:8; Rev. 12:9).

As to his work particularly:

1. He is the author of sin and tempts to sin (Gen. 3:1-6; 1 Chron. 21:1; Matt. 4:1-11.
2. He produces sickness and has the power of death (Luke 13:16; Acts 10:38; Heb. 2:14).
3. He lays snares for men (1 Tim. 3:7).
4. He takes the Word of God out of their hearts (Matt. 13:19).
5. He puts wicked purposes into their hearts (Eph. 4:27).
6. He blinds their minds (2 Cor. 4:4, R. V.).
7. He harasses and accuses them (2 Cor. 12:7; Rev. 13:9, 10).
8. He enters into them (John 13:27).
9. He does all this and more by means of the angelic messengers who carry on his work (2 Cor. 11:14, 15; Rev. 3:9).

Happily, however, there are certain limitations of his work and power. For example, being a finite and created being he can be only in one place at one time, though what is done by his agents being attributed to him, he is practically ubiquitous.

In the second place, it is re-assuring to know that his influence over the bodies of men is entirely subject to God's control (Job 2:7; Luke 13:16; Acts 10:38), and that his influence over the souls of men is simply moral. That is to say, he may offer suggestions and deceive or persuade men, but he is absolutely unable to change their hearts or coerce their wills. "Every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:14).

Our responsibility in regard to Satan, therefore, is three-fold: We are to watch against him (1 Pet. 5:8); to give no place to him (Eph. 4:27); and to resist him (James 4:7).

We watch against him as the context of the passage shows, by humbling ourselves under the mighty hand of God and casting all our anxiety upon Him. We give no place to him by restraining wrath and eschewing falsehood; and we resist him by the sword of the Spirit which is the Word of God.

V

It only remains for the present, to say that there are two ways in which Satan is particularly manifesting himself today in the lives and affairs of men. The *Sunday School Times* recently called it "the devil's world-wide revival." One is in the form of demonism and the other Spiritism, though the two are closely allied.

1. By Demonism is meant just now the worship of demons and human possession by demons. We learn from the Bible that the apostate Israelites sacrificed to demons, and that the gods of the heathen were demons. Paul charged the Athenians with being too much addicted to demon worship, which is the real meaning of the word "superstitious" in Acts 17:22. He also adds that the things which the Gentiles sacrificed they sacrificed to demons and not to God.

It is true that the Bible teaching about demoniacal possession has been denied by some, who explain the symptoms referred to as those of physical disease simply. They admit that Christ taught the contrary, but meet this by saying that He conformed His language to the vulgar notions of the times, the argument they use with reference to other subjects of His teaching, the Mosaic authorship of the Pentateuch, for example.

Nevertheless, the New Testament puts it beyond question that demoniacs were possessed by demons. For example, (1) they evinced superhuman strength and knowledge, even recognizing Jesus as the Son of God, as well as His power and purpose to punish the ungodly. (2) In addressing Him the demons distinguished themselves from the persons they tormented, saying in the case of the Gadarenes, "What have we to do with thee, Jesus?" and "If thou cast us out, suffer us to go away into the deep" (Matt. 8:28-31). (3) Moreover, in delivering those who were possessed, Christ spoke not to the persons themselves, but to their tormentors, saying to the latter, "Go," or "Come out." In other instances also the demons are expressly distinguished from the diseases they created, as when we read of Christ that they brought unto Him all sick people, and those that were possessed with demons, and those that were lunatic.

Nor is demoniacal possession limited to the time of Christ. It existed before Christ came, because the Jews of His day professed to cast out demons, showing that the phenomenon was not new to them; and it existed after He departed, because He commissioned His disciples to cast out demons, a commission upon which they acted.

Early Church Fathers testify to the casting out of demons in their day, and the Reformation Fathers do the same. It exists now as seen in our missionary annals, especially that recent volume, *Demons and Demon Possession*, by Dr. Nevius, and in current discussions on Theosophy and Spiritism and the subject of speaking with tongues.

Finally, demoniacal possession will constitute one of the awful features of the judgments of the tribulation at the end of this age, as is clearly indicated in the book of Revelation in more than one instance. The battle of Armageddon is to be brought about by the spirits of demons working miracles (Rev. 16:14).

2. The other way in which Satan is manifesting himself and is likely to do so until the end of the age is in Spiritism. The dictionary defines it as the belief that the spirits of the dead communicate with and manifest their presence to men. It is supposed that they usually do this through the agency of a human person called a medium. As was stated before, we deny that the spirits of the dead do this, but we affirm that there is a counterfeit materialization of the dead by demons. That is, demons assume a material and bodily form to deceive the living into the belief that they are communicating with the dead.

In other words, we believe that certain facts of Spiritism are true. There are some things which pass for facts that are not facts, for Satan has no desire that his work should become too apparent, but nevertheless there is a basis of fact underlying the pretensions of Spiritism, which we must not only admit, but insist upon as a testimony against it.

The scientists bear witness that while there is a large element of fraud in Spiritism, there is still a residuum of facts demanding explanation. They would refer some of these to the powers of the human mind, the "subliminal consciousness" just below the level of the normal waking life, but there are still other manifestations for which that explanation will not suffice, and to which such men testify as Alfred Russel Wallace, Sir William Crookes, Sir Oliver Lodge and the late Professor William James of Harvard. It is Sir William Crookes who in his *Evidences of Spiritualism*, said that "certain phenomena occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

Coming to the Bible however, and it is upon that we stand, we find God legislating for Israel, and saying, "A man also, or woman, that hath a familiar spirit, or one that is a wizard, shall surely be put to death" (Lev. 20:27). This means those who are instructed in the art of intercourse with demons, and the warning it expresses is repeated in one form or another in the Old Testament very frequently. Moreover, take such illustrations as the story of Saul and the witch of Endor, or that of Paul and the Philippian damsel. The latter was what is now called a medium, and according to the Greek was possessed by the spirit Pytho, the same that guided the Delphic oracle. Her testimony to Paul and his companions proves that the messengers of Satan sometimes speak truth, when it is to their advantage to do so.

Now the Bible asserts the continuance of such satanic agency throughout this dispensation (Gal. 5:20, 21; Rev. 9:21; 16:14; 18:23; 21:8). Whether it shall continue in the form and under the name of Spiritism or not, it is impossible to say, but nevertheless as the end of the age approaches Satan's emissaries will act more and more without disguise, and "show great signs and wonders insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

VI

In summing up this distinctive branch of our subject, therefore, it is needful to keep in mind that first, Spiritism is *deceitful* both in its denials and in its claims. It is deceitful in its denials, for it negates the existence of Satan, the evil character of its unseen agents, and the sinfulness of communicating with them. It is deceitful in its claims, affirming that its manifestations are identical with the miracles of the Old and New Testaments. As examples of this, it classifies its phenomenon of "spirit hands" with such passages as Ezekiel 8:3 and Daniel 5:5, the latter the handwriting on the wall. A house vibrates in connection with a spiritualistic seance and it is paralleled with Acts 4:31, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost."

Secondly, it is *seductive*. People are led into it by curiosity, and the desire for amusement with such things as "table turning," and "Planchette" and "Ouija." They are led into it by the hope of physical healing; by the professed love of science; by covetousness or the desire to increase their income through the exercise of superhuman knowledge and power, as in the case of Simon Magus (Acts 8). Some are driven into it by bereavement as we have seen, or even by distress and despair, a consciousness of being abandoned by God, as it was with Saul in the case of the witch of Endor and as it will be at the close of this age (Isa. 8:19, 20).

Thirdly, it is *tenacious*. To follow Satan into its snare is easy, but deliverance is difficult.

Outside of God such deliverance is impossible, and is to be found only by those who repent and forsake their sin and cast themselves on His mercy through Christ.

Hearken, therefore, to these warnings. Beware of persons who profess to have experienced sudden vivid impressions which they make the basis of subsequent action, as well as those who claim to have received peculiar endowments from God accompanied by physical manifestations of power. The higher the claim they make the more rigorously should it be tested, the test being always the Word of God. Demand that they conform thereto both in doctrine and practice, and where this is not done resist their claims.

Beware, in the second place, of all mesmeric, hypnotic and spiritistic developments which require the surrender of the will to become a passive instrument of the will of another. God has given us powers of reflection and judgment for which we are held individually responsible, and He never guides us without calling these powers into action. To forego their exercise is sin, and the temptation in that direction is now increasingly prevalent and strong. "I speak as to wise men, judge ye what I say" (1 Cor. 10: 15).

Our next contribution on this theme will deal with angels and demons, or Spiritism's personnel.

Jesus Christ, My Saviour-King

By Andrew Sherwood

A hymn in memory of D. B. Towner, one of the world's greatest gospel singers and composers.

NOTE:—When a lad of ten years my father took me to "An Evening of Song" given by John G. Towner and P. P. Bliss, who had come over to our town from an adjoining county in Pennsylvania, not many miles away, under the name of "The Yankee Boys." They were fine looking men and fine singers, whose songs I have never forgotten.

"The jolly, jolly Yankee boys are we,
And the Keystone state's our home,"

(their opening song) is still ringing in my ears after the lapse of considerably more than half a century.

John G. was the father of Daniel B. Towner, with whom I came in contact and learned to love many years later during Mr. Moody's World's Fair campaign in Chicago, when he so often sang "Christ Returneth," which I think was his favorite hymn in those days. Recalling how some song about Jesus was always his choice, I am dedicating these lines to his memory.—A. S.

On a sun-kist, sun-lit shore,
Where the shadows fall no more,
Reigneth One whom I adore—
  Jesus Christ, my Saviour.
He's the light of all that land;
Worlds were made at His command;
He is mighty, He is grand—
  Jesus Christ, my Saviour.

He it is my soul doth love,
All things else, all friends above;
Oh, how faithful I would prove—
  Jesus Christ, my Saviour.
All my hopes on Him depend;
I can trust Him to the end;
Sing, my soul, for such a friend—
  Jesus Christ, my Saviour.

Though misfortunes should befall,
Fears oppress, and woes appall,
He'll forsake me not at all—
  Jesus Christ, my Saviour.
He who gave His life for me
Said that I with Him should be,
Through the long eternity—
  Jesus Christ, my Saviour.

Lost, undone, unreconciled;
I repented—Lo! He smiled;
Born again, I am His child—
  Jesus Christ, my Saviour.
Touched with pity for my woe,
'Twas His blood, shed long ago,
Washed me whiter than the snow—
  Jesus Christ, my Saviour.

Of all faces most benign,
Of all beings most divine,
How His grace and glory shine—
  Jesus Christ, my Saviour.
He's my fortress and my tow'r,
He's of all our race the flow'r,
Lord of lords and God of power—
  Jesus Christ, my Saviour.

He is coming by and by,
From His morning-lands on high,
We'll be with Him, you and I—
  Jesus Christ, my Saviour.
As He went, so He will come,
Down the blue, ethereal dome,
Taking all the ransomed home—
  Jesus Christ, my Saviour.

Refrain:
Jesus Christ, my Saviour-King,
Loyally to Thee I cling;
Thou to me art ev'rything—
  Jesus Christ, my Saviour.

The Kingdom in Mystery

Or, the Parable of the Tares Amidst Wheat

By Rev. J. J. Ross, D. D., Pastor, Second Baptist Church, Chicago, Ill., and Lecturer on Homiletics and the New Testament in the Northern Baptist Theological Seminary

In accordance with our announcement last month, we herewith publish the first of a series of four articles on the general subject of "The Kingdom in Mystery" by Dr. Ross. It was our hope to be able to cover not only his treatment of the parable of the Wheat and Tares but also the Mustard Seed, the Leaven and the Pearl. The contributions are longer than was anticipated however, and we fear that the four articles will be necessarily limited to two of the parables only. It is a matter of regret that our space will not enable us to do more, but obligations to other contributors prevent. —Editors.

"ANOTHER parable put he forth unto them saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—Matthew 13:24-30.

Rev. J. J. Ross, D. D.

This parable opens with the phrase "The kingdom of heaven," used thirty-two times in the Gospel by Matthew, and eight times in the chapter before us. Five times in this book we have "The kingdom of God." This teaches us at the outset that the phrase is important, and of the greatest significance. In fact, it contains one of the most remarkable ideas of all time. The use of it by the Lord is most interesting because it was His watchword, or comprehensive term, for all of his teaching and ministry.

The Meaning of "Heaven"

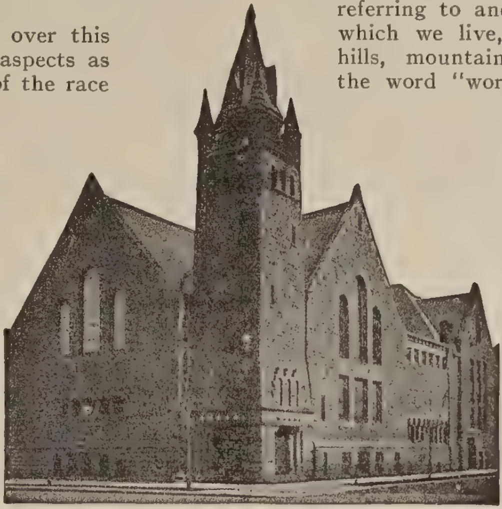
Manifestly, there are four "heavens" distinguished in the Bible. First, the lower, or aerial heaven, or the region of the clouds (Gen. 1:6-8). This heaven is spoken of as a "firmament," or expanse, between the waters above and the waters beneath. There is also the stellar, or planetary heaven (Ps. 19:1). This heaven shows forth not the mercy, love and grace of God, but His glory, which is His wisdom, power and divinity. There is the heaven of the heavens, the abode of God, of the glorified Christ, of holy angels, and of the departed, saved dead (Luke 24:53). There is that heaven which is another name for God. This is the heaven referred to by the prodigal (Luke 14:21), when he confessed, "Father, I have sinned against heaven and before thee." The heaven here is not a sphere, a state, or a condition, or even a place, but a person, and that person is God, the One against whom all have sinned.

In this phrase, then, as thus used in these parables, heaven is a name for God. That this is clear, we will observe when we notice that the phrases "The kingdom of heaven," and "The kingdom of God," are used interchangeably in the Gospels. The "kingdom of heaven" in Matthew is the "kingdom of God" in Mark 4:30. "The mysteries of the kingdom of heaven" in Matthew 13:11 is the "mystery of the kingdom of God" in Mark 4:11. So that the Kingdom of Heaven means the Kingdom of God.

The Meaning of "Kingdom"

The word "kingdom" is used one hundred and eighteen times in the four Gospels, and has a variety of meanings. According to one, it signifies the territory, or country, subject to a king. In this sense we speak of the kingdom of Belgium, Holland, Italy, and Great Britain. The word is used also to describe one of the extensive divisions into which natural objects are classified the animal, vegetable, and mineral kingdoms. Then, the word "kingdom" has the meaning of dominion, rule, reign, sovereignty, or government. This is its significance as employed in this remarkable phrase: "The kingdom of heaven," meaning the rule, reign, dominion, or government of God, in and over this earth.

But the reign of God over this earth has at least three aspects as it relates to the history of the race and of the world. There is its past aspect, dating from the commencement of time up to the first advent of Christ. That was the reign of Jehovah, as God, on the earth. There is that aspect of the rule of God as it relates to the period of time between the first and second advents of Christ, a period of about two-thousand years. This is the reign or rule, of the Son, and may be described as the "Kingdom of heaven in mystery." Further, there is the government of God which will be established on the earth sometime in the future when Christ comes a second time. It will extend on into eternity, and is spoken of as "The kingdom of the Father." This is the Kingdom of God referred to by Christ (Matt. 24:34), when he said to those on the right hand, "Come ye blessed of the Father, inherit the kingdom prepared for you from before the foundation of the world." This is also "The kingdom of the Father," mentioned in Matthew 13:43.


Second Baptist Church, Chicago.

The Meaning of "Field"

There was a field mentioned in the previous parable. In the chapter this word is used seven times, verses 24, 27, 31, 36, 38, 44. Three times it is spoken of as "the field," twice "his field," once, "thy field," and once, "that field." In the original, the definite article "the" is always used before this word, referring to it as "the field," signifying that it is a particular field, and the only field. The field in these parables is the property of the "man," to which he holds the title, having made it his own at a great price (v. 44).

Now what did the Lord mean by "the field?" There are those who think that the field means the individual human heart. Others have taken the field to be the community of genuine Christians. Others have made the field to include both true and false Christians. But the Saviour fully explained what He meant by the field when He said, "The field is the world" (v. 38).

The Meaning of "World"

There are several words for world in the New Testament. The first of these words (Rev. 13:3), means "earth" or "land," referring to and describing the globe on which we live, with its plains, valleys, hills, mountains and rivers. There is the word "world" (Matt. 24:14), which is used fourteen times, and means the habitable earth. Further, there is the world (Matt. 12:41), which describes an indefinite time, age, epoch, or dispensation.

This word is used at least thirty-one times in the New Testament, and of that number it is employed four times in this series of parables, verses 22, 39, 40, 49. When we read about "the end of the world," here, it does not mean the end of the material earth, nor the beings that inhabit the earth, but rather the close of a certain epoch, era, or dispensation. The first of these words describes the earth in relation to the creation of God; the second is the word used to describe the earth in relation to the animal kingdom; and the third is the term used to set forth the earth and its inhabitants in relation to time.

Furthermore, there is the word world (Matt. 4:8), which literally means beauty, order, arrangement, symmetry, law. This word is employed over two hundred times in the New Testament, and refers to the social order as organized, federated, and estranged from God and His Christ. This is the world of mankind, in tribes, families, unions, clubs, nations. This is the term used in the phrase, "The field is the world." It is used twice in this chapter, verses 35, 38.

Then the field, or the world, is that great evil system, or order, in the earth, made up exclusively of unregenerate humanity, and organized under the authority of Satan. It includes all unsaved men and women who have lived since the first advent, are now living, and will yet live, before the second advent of Christ, with their evil undertakings, plans, ideals, and federations. It includes in its sweep the whole mass of unsaved, fallen humanity.

Of this system Satan is represented as the dominating head. Though there is much religion, culture, intelligence, or social order in the world, yet this satanic system, of itself, and apart from God, has never improved its own moral condition, but has rather grown worse and worse, until it is now said to be under condemnation (John 3:18). Though the world of the unsaved may be moral, educated, refined, and even religious, not a member of that system is righteous in God's sight, for we read: "There is none righteous, no not one," and, "All have sinned and come short of the glory of God" (Rom. 3:10,23). This world hated Jesus Christ and crucified Him, and in like manner it hates the one in whom Christ dwells (1 John 3:13). The world does not understand the Christian, because it does not understand Jesus Christ, the Saviour of the Christian (1 John 3:1).

The "field" in our parable then, is the world, and the world is all of that social order, organized and federated, under the inspiration and domination of Apollyon, to which the Church is giving her testimony concerning Christ and His power to save.

We are now prepared to study this parable in particular, to see its meaning, and how it is related to the history of the Kingdom of Heaven on earth in this dispensation. It is important that we should understand every symbol in it, so we will separate four different things, and notice them carefully.

I

In the first place, this parable mentions *two sowers*. It reads: "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept his enemy came, and sowed tares among the wheat, and went his way." We are not left in doubt as to who these sowers are, for in explaining this part of the symbolism, the Master said: "He that soweth the good seed is the Son of Man," and "The enemy that sowed them is the devil." Nothing could be plainer than this explanation of the two sowers.

The Meaning of "Son of Man"

The first sower, then, is the "Son of Man." This title was a self-designation of Jesus. In the Gospel by Matthew alone it occurs thirty-one times; in Mark, fifteen times; in Luke, twenty-five times; and in John, twelve times. It was always on the lips of Jesus Himself, except once, when the by-standers asked what He meant by the title (John 12:34). Outside of the Gospels, it occurs only once (Acts 7:56), and twice in the Revelation. At first, it seems like a very apt title for the human element in our Lord's person, the divine element being denoted by the phrase, "Son of God."

That this was supposed to be its meaning by many, is clear from many statements we read upon the meaning, or significance, of this title. There were those, and there are those, who think that the title sets forth the loftier conception of Christ's nature and person on His human side. They claim that the title placed Christ before us as the head, the type, the ideal, of the race. There are those who claim that by this title the Saviour set Himself forth in a humbler fashion, not having a place in this earth to lay His head, as the "Son of man" (Matt. 8:20).

An Old Testament Title

But Jesus did not invent this phrase, because it is frequently found in the Old Testament. In the prophecy by Ezekiel, it is used ninety different times. It is frequently found in the Psalms. In the book of Ezekiel, it is always applied to the prophet himself, and designates him only when fulfilling his prophetic mission.

There was one other before Christ who bore this title, at least, in certain moments of his life. He was addressed from the same high source, in the same terms as was Ezekiel (Dan. 8:17). Daniel said: "So he came near where I stood; and when he came I was affrighted and fell upon my face; but he said unto me, Understand, O son of man."

Some think that Jesus borrowed this title from Ezekiel and Daniel, to express His consciousness that He belonged to the same prophetic line.

However, there is, in the same book of Daniel, another occurrence of the phrase in a totally different sense, to which attention is called (Dan. 7:7-14). In this chapter there is one of the apocalyptic visions common to the prophet. In this vision, four beasts are seen coming up out of the rolling, tossing sea—the first, a lion with eagle's wings; the second, a bear; the third, a four-headed leopard; and the fourth, a terrible monster with ten heads. These beasts, standing for four successive world empires, bear rule over the earth; but at last the kingdom, or world government, is taken away from them and given to a fifth ruler, called "The Son of man," to whom is given dominion and glory and a kingdom that all people, nations, languages, should serve and obey him: his dominion to be an everlasting dominion, which shall not pass away, and his kingdom, that kind of a kingdom which shall never be destroyed.

Jesus as Coming Judge

When we compare these words with the words of Jesus during the trial (Matt. 26:64), we hear the echo of the Old Testament words, which cannot be mistaken. (See also Matt. 24:30).

(*Continued on page 642.*)

Evolution and Agnosticism

A Business Man's Viewpoint

By Eugene Charles Callaway, Atlanta, Ga.

SOME years ago while visiting the Broken Arrow coal fields of Alabama, a friend presented me with a small stone worn smooth, evidently by the action of water. It seems they were prospecting for coal, and first cut down the original forest that had been growing on this spot from time immemorial. Then the solid earth was removed for a depth of about eighteen feet, and a bed of coal was found. In cutting through the seam, an additional distance of about five feet was excavated.

Under this coal was found a bed of sand filled with pebbles, one of which was given me, and which I in turn presented to a college where it is now on exhibition in the museum.

It is an interesting speculation as to how long ago a stream of water flowed over this little sand bed, and then how many ages the water flowed over these rugged stones, and finally imparted to them the smoothness they finally acquired.

Continuing our speculations, we are carried back to the time when there was some internal convulsion of the earth which rent the stones into fragments. This was undreamed of ages ago when the water first began its operations on these rugged bits of stone, until they were finally polished by succeeding ages of flowing water.

Then followed the carboniferous age when the coal beds were formed above this stream, evidently diverting it from its course. Succeeding ages followed, when the coal was covered to the depth already mentioned, with solid earth, and on top of that the growth of the forest, with all the time required for its maturity.

Such, indeed, would be a reasonable hypothesis to account for these stones being imbedded at that particular spot. Or were they placed there by a special divine creation, with the strata of coal and earth, crowned with the forest, all placed in the exact location as described when the excavation was made?

Is it incompatible with a sincere belief in the inspiration of the Bible and in evangelical religion, to believe the first hypothesis given above as to the physical changes that took place in this stratum of the earth? Or is it agnosticism not to believe that all these strata were originally created and placed there in the beginning?

I had another friend to present me with a piece of hardened clay on which was the imprint of the foot of a fowl, resembling that of a turkey. This piece of earth was found in the excavation of a well, about thirty feet beneath solid clay. If we believe in cause and effect, there must have been an animal at that time to make such an impression in the plastic clay.

Miraculous Creation vs. Agnosticism

Surely no one, even those claiming the earth was made perfect in the beginning, would deny the subsequent physical changes that took place. When this is admitted, however, the way is opened for indefinite changes since that perfect creation, and evolution of some kind is admitted. If constant change is denied, then how account for the impress of the foot of the fowl in the heart of the earth? If, on the other hand, constant physical changes are admitted, where shall the line be drawn when such changes began, and from what stage of perfect creation?

Evolution is such a comprehensive term that whenever the word is employed in a critical sense its complexion of meaning should be clearly set forth in the criticism. The evolution subscribed to by Henry Hudson and Henry Drummond would be a different evolution from that expounded by Haeckle. The evolution of agnosticism could find no sympathy and no support in the scientific deduction of the former, although there are similar terms employed by both.

The papers recently carried the announcement of the passing away of Rev. James W. Lee, D. D., of St. Louis, a writer of considerable note. I recall that on one occasion some years ago he informed me that he had in the press an exegesis of the Bible, which he wanted me to read. When I replied that I did not care to read his interpretation of the Bible because I had read about all the criticisms on that book that I cared for, and had long ago made up my opinion which could never be changed by further readings, he was greatly surprised that I thought he was critical.

In that conversation we passed on to the subject of evolution, and had several subsequent conversations relative thereto. These talks convinced me that he was sound in the faith, which I had greatly doubted at first, and I suggested his making himself clear on the subject of evolution. He submitted to me his next manuscript for criticism.

The position he took was that while all creation was in fact a miracle, nevertheless it was brought about by the process of evolution, which was preceded in several instances by a special divine creation.

Among these special miraculous creations was first that of the nebulae; which in turn was developed by evolution under the direct superintendence of the Creator. Then later there was the special miraculous creation of life; the miraculous birth of the Saviour, and His miraculous resurrection; and still further the miracle of the new birth that we call conversion, or the beginning of spiritual life. From this statement it can be seen that there are opinions of evolution, and opinions of evolution.

I believe the opinion of a great agnostic on this question is well worthy of the most thoughtful consideration:

"Little as it seems to do so, fearless inquiry tends continually to give a firmer basis to all true religion. The timid sectarian, alarmed at the progress of knowledge, obliged to abandon one by one the superstitions of his ancestors, and daily finding his cherished beliefs more and more shaken, secretly fears that all things may some day be explained, and has a corresponding dread of science: thus evincing the profoundest of all infidelity—the fear lest the truth be bad."

The agnosticism of Mr. Spencer; his sin of pride, conceit, and arrogance, as well as his religious philosophy, should not so militate against whatever truth he might present, that we cannot select the pearls. Even the threshing machine separates the wheat from the chaff. Why, then, cannot a man, stayed on the divine principle of evangelical and eternal truth— be able to reject the chaff while accepting the truth?

The logic of John Stuart Mill might not appeal to the heart and mind of the evangelical believer, and his free trade propaganda may not appeal to the intellect of the majority of us; and yet shall we not read John Stuart Mill? For how else can we refute his logic, or learn to discern between the chaff and the wheat that is so prolific in his writings?

Given an analytical mind such as Herbert Spencer's, who could present so clearly his viewpoint of the law of evolution from the homogeneous to the heterogeneous, it is indeed strange how he could "slowly and insensibly" form a false perception of any radical incongruity between the Bible and the order of nature—when in fact there was no incongruity, and such conviction on his part was the conviction of an untruth.

Did the attitude of the church to Galileo prejudice other scientists coming after him? And did they have good reason when a great truth appealed to them, which truth was denied by the church, to be prejudiced against those other truths which they had not investigated and which the church held so dear?

We have the spectacle of a man of genius discovering a great truth which is rejected by the church which holds another great truth—and both perceiving the infidelity of the other, neither perceiving the truth which was in the other.

There have been exceptions. Perhaps Henry Hudson was a man of far less genius than Spencer or Wallace, and yet his scientific presentation of the divine origin of life is unassailable; and his logic presenting the evolution of life—bears the stamp of eternal truth.

When pussy cat was asked in *Mother Goose Rhymes* where she had been, she replied that she had been to London town and to Westminster Abbey; but pussy cat did not see the wonderful architecture of Westminister Abbey, nor all the marvelous beauty of the throne, nor the great queen who sat thereon; but pussy cat, like so many intellects of a higher order, saw only what she was looking for.

Undoubtedly, the reason that a man like Spencer could not find God as the mighty Creator, whether by the nebular process or otherwise, was simply because he was not looking for Him. Henry Hudson, on the other hand, found God as the scientific divine origin of life because his heart was open for all truth, and he accepted evolution as truth, and he accepted God working through evolution, as truth.

Notwithstanding the fact, however, that Herbert Spencer failed to find God, it does not preclude the fact that he did realize other truths. It may be that the nebular hypothesis cannot be demonstrated or established by mathematical calculations, but many of the great truths which he presented in support of that hypothesis were self-evident, and so strongly supported the nebular hypothesis that in reading the Bible account of the creation in a parallel column, it might surprise even some of the critics of Herbert Spencer.

The Agnosticism of Charles Darwin

Believing as I do that the Bible can never be successfully assaulted, it would therefore be an axiom in my mind that the Bible and science absolutely correlate. It is therefore the more strange that Darwin should assault the Bible because he conceives a disparity between the account in Genesis of the creation, and the hypothesis that he accepts, and which he endeavors to substantiate. A simple faith in God should never be staggered by the thought that the creation might have been planned and executed through the use of nebulae—by the Logos proclaimed in the first chapter of John; nor that such a manner of creation should in the least antagonize the account in Genesis that "in the beginning God created the heaven and the earth."

And right at this point I conceive to be the real divergence. One denies the plausibility of nebulous matter, and can conceive only of an earth created, as it is pleased to be called, "perfect." Another one wonders that the mind of finite man should confine the great Creator within the limits of any single plan of creation.

If the church made a mistake with Galileo, could she not make a similar mistake in regard to this cosmogony? And why at every step of the investigating mind of man has the church been appalled with the fear that he might discover some truth that has not already been embraced by the church? Surely this is not the faith of Abraham and the patriarchs! There certainly can be no antithesis between the spoken and written Word of the Creator and His work. I must confess that although I have read many sketches of Darwin's life, which had assailed his peculiar religious philosophy, my impressions nevertheless from reading his works, have always been that he was profoundly impressed with the immanence of God. I have always been under the impression that he was less dogmatic than some of his critics; and that he ascribed to God the creation, though in the plan of that creation he might have been thought an agnostic.

As stated previously, I am also sincerely of the opinion that some of those dear men who preach to us against evolution, have really lost sight of the real presentation of the nebular hypothesis by its advocates.

The Deadly Parallel Column

To discover the real difference of opinion, or the real analogy between two or more schools of thought, the recourse to parallel columns is the most effective way to demonstrate that which each one believes, and to determine the divergence of opinion between them. With this in view I am presenting herewith in the first column the Bible version; parallel, in the second column the nebular hypothesis in the exact words of Herbert Spencer himself: in the third column the dogmatic position held by our ministry (shall I say the church?) as expressed in a recent article in the *Christian Workers Magazine* on the "Passing of the Nebular Hypothesis."

In presenting these parallel columns, the first will be headed simply "The Bible Statement"; the second column will be headed "The Nebular Hypothesis"; the third column will be headed "The Dogmatic View."

THE BIBLE STATEMENT	THE NEBULAR HYPOTHESIS (SPENCER)	THE DOGMATIC VIEW
(Gen. 1:1,2). "In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters."	"It is settled beyond dispute that organic progress consists in a change from the homogeneous to the heterogeneous. With a view of showing that if the nebular hypothesis be true, and that the genesis of the solar system supplies one illustration of this law, let us assume that the matter of which the sun and planets consist was in a diffused form; and that from the gravitation of its atoms there resulted a gradual concentration. "It is now generally agreed among geologists that the earth was a mass of molten matter; and that it is still fluid, and still incandescent at the distance of a few miles beneath its surface. Originally then, it was homogeneous, and in virtue of the circulation that takes place in heated fluids, must have been comparatively homogeneous in temperature; and it must have been surrounded by an atmosphere consisting partly of the elements of air and water, and partly of those various other elements which assume a gaseous form at high temperatures."	" 'In the beginning God created the earth.' Why should not a perfect God create a perfect earth in the beginning? The earth was created perfect, La Place and Darwin notwithstanding, and that it became void and a waste by a great catastrophe, which is suggested by Scripture. 'It cannot be demonstrated by observations or established by mathematical calculations. It has never been altogether satisfactorily agreed to as a hypothesis, and the advance of the years has accumulated against, rather than in its favor.' "
(Gen. 1:3). "And God said let there be light: and there was light."	"It follows as a correlary from the nebular hypothesis that the earth must at first have been incandescent; and whether the nebular hypothesis be true or not, this original incandescence of the earth is now inductively established, or rendered so highly probable that it is a generally admitted geological doctrine."	"The planetissimal hypothesis recognizes the original existence of solid as well as gaseous matter. In the beginning God created a perfect earth. The ruinous conditions mentioned in the second verse of the Bible could well have been brought about by the passing of an ancestral sun through the confines of the solar system. The passing solar movement to

		which the most of the system is obedient, was probably introduced by the visit of an ancestral sun. The Holy Spirit has not seen fit to reveal the method by which the earth became 'without form and void.'"
(Gen. 1:9,10). "And God said let the waters under the heavens be gathered together unto one place, and let the dry land appear; and it was so. God called the dry land earth, and the gathering together of the waters called he seas: and God saw that it was good."	"The intermediate surface must have followed the contracting nucleus with less uniformity; and there must have resulted large areas of land and water. A surface varied by table-lands and intersected by mountain chains, must when raised out of the ocean have an outline extremely irregular, both in its leading features and in its details. Thus endless is the accumulation of geological and geographical results slowly brought about by this one cause—the contraction of the earth."	"By mathematical investigation it has been shown that there are great mechanical differences in the contraction of a ring into a spheroid as simply and as promptly as supposed by La Place. On the other hand from our present knowledge of gases, we know that the tendency would be to disintegrate rather than to condense."
(Gen. 1:11,12). "And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself upon the earth; and it was so. And the earth brought forth grass and herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed was in itself upon the earth: and God saw that it was good."	"Omitting detailed explanations, and allowing for the qualifications which cannot here be specified, it is clear that geological annotations have all along tended to complicate the formation of life. Whether regarded separately or collectively, the same causes which have led to the evolution of the earth's crust from the simple into the complex, have simultaneously led to a parallel evolution of the life upon its surface."	(We do not have the exact quotation convenient, but it is well known that dogmatism imputes a perfect creation in the beginning of animal life just as it claims a perfect physical earth creation.)
(Gen. 1:14-16). "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, for seasons, for days and years: and let them be for lights in the firmament of heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day and the lesser light to rule the night; He made the stars also."	"Without committing ourselves to it as more than a speculation, though a highly probable one, let us again commence with the evolution of the solar system out of the nebulous medium. From the mutual attraction of the atoms of a diffused mass, whose form is unsymmetrical, there results not only condensation, but rotation: gravitation similarly generates both the centripetal and centrifugal forces. While the condensation and the rate of rotation are progressively increasing the approach of the atoms necessarily generates a progressively increasing temperature. As this temperature rises, light begins to be evolved; and ultimately there results a revolving sphere of fluid matter radiating intense heat and light—a sun."	"Putting together our recently acquired knowledge, the presence of numerous dark suns, and the observation of new stars and their nebulae, Chamberlain and Moulton have worked out the arrangement of systems by the collision or near approach of two dark suns—the reaction of which is the spiral nebulae with which the heavens are covered."
(Gen. 1:26,27). "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing	"The smallest known remains of mammals are those of small marsupials, which are the lowest of the mammalian type; while conversely the highest of the mammalian type—man—is the most recent."	

that creepth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

Conclusion

After presenting the above quoted parallel views, there is very little more that could be said in the space available for this article. The three statements are presented, and one can take his choice. So far as I can see, the nebular hypothesis coincides remarkably with the statement in Genesis; nor can I see any disparity between them. The second verse of Genesis where the statement is made that "the Spirit of God moved" would account for all the phenomena that has happened in the universe since time began. The nebular hypothesis as presented in the exact words of

(*Continued on page 633.*)

Easter in Armenia

Or, Where Our Customs Found Their Origin

Furnished by the Near East Relief Committee, 1 Madison Ave., New York

EASTER in America has become in so many places a fashion-opening, the time for new bonnets and straw hats, that some of us have perhaps forgotten the days, so long ago, when these customs first found light. In the days before the war, according to one of the young refugees who found her way to America through the Near East Relief, Easter and its preceding days of fasting and repentance, was a series of ceremonials of great interest and beautiful memory.

(Copyright International)

Easter time in Palestine—Inside of Jaffa Gate, Jerusalem's Principal Business Section Leading into David Street

Even the bright colored eggs left by agile bunny rabbits in grassy nests in the garden or queer corners about the house, have in the far-away land by the Mediterranean, a meaning very much more serious and sacred than the mere pleasure of children.

In Armenia, where for the last five years there has been no Easter morning, this year will prove of new significance, a light after darkness indeed.

And it is strange, and yet not so, since Armenia is the oldest Christian nation, to realize how close our own customs follow those of the Near East; to know that as our children are "cracking eggs" on Easter morning, so over there little children are playing the same quaint game.

The Origin of the Easter Egg

Before the days of fasting, which corresponds to Lent, there are two weeks of carnival. During the first week everyone abstains from meat, and during the second only dairy products are allowed. This is known as "Cheese Week," when milk, butter, cheese, and eggs may be eaten, for after this period of feasting all animal products are prohibited. The truly pious Armenian will not touch meat, fish, or even milk and eggs, or any animal fats, during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before Lent begins; and the brightly colored Easter eggs are the first food of this kind tasted after the Lenten season.

In the Greek and Armenian churches during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies, as for example, Christ's entrance into the city amid the enthusiastic demonstrations of the people.

The pageant of the ten virgins also is a feature, where, with appropriate services ten maidens enter the church, and march toward an inner door. Five enter this door and then it is closed, while those without wail, and sing a chant of mourning.

The Thursday before Easter, in both the Greek and Armenian churches, the ceremony of feet-washing is performed in memory of the Master, who, at the last supper, washed the feet of His disciples. The bishop of the church, after the communion, washes the feet of twelve priests, while twelve passages are read from the Scriptures on the sufferings of Jesus.

On this day also, the eggs which have been stained with henna and other native vegetable dyes in beautiful shades, especially the brilliant purple and deep red, are taken to the church, where they remain throughout Passion Week, to be taken home on Easter morning, for the breaking of Lent.

Good Friday, the day of Christ's crucifixion, is commemorated by a procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

"Crying Night" and "Joyful Morn"

At midnight between Friday and Saturday there is the "crying night" celebrated with hymns and Scripture reading on the sufferings and burial of Jesus.

(Copyright International)

Eastertime in Palestine—A Typical Coffee Scene Outside Damascus Gate, Jerusalem

The real Easter service takes place early Sunday morning when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out, "He is not here." This is the dramatic climax, when the attitude of the congregation changes to rejoicing, the singing takes on a new glad note, and as the cry is heard, "He is risen," the people in one voice acclaim, "Blessed be the resurrection."

For three days following Easter morn, this is the greeting of friend to friend.

"Christos hareav!" "Christ is Risen!" And the salutation in return:

"Orhneal eh harootune Krisdosee," "He is risen indeed!"

From the candle on the altar, all light their little tapers, signifying that Christ is the light of the world, shedding hope on a world of darkness.

To Jerusalem, at the Holy Sepulcher, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning, light their tapers from the candle of the prelate as he returns from the altar. If it is possible to reach home with the flame still burning, the light is regarded as sacred and guarded carefully.

Now follows rejoicing and merry making, and friendly greetings. One is very impolite in Armenia if he does not pay respectful calls on all his friends, sometimes with little gifts, sometimes with a word of greeting, when he is always served with sweetmeats or other delicacies.

On Good Friday the church is draped in mourning, the people wear black, and business houses close. On Easter, the house of worship is decked in its finest hangings, flowers strew the aisles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for as there can be no marriages during Lent, the week after Easter proves a time of nuptials.

So the Armenians in their way celebrate this greatest day in the history of all the world. Happily they are again able to turn to their friends with the glad greeting "Christ is Risen!" and receive the reply, "Blessed Be the Resurrection!"

Some Interesting Things About Jews

I

IS THE NAME "SHEENY" A REPROACH?

By Ex-Rabbi Henry Bregman, of New York.

IF A HEBREW Christian speaks to a Jew on Christianity, the latter sometimes says to the former, "Do not Christians call the Hebrews 'Sheeny,' an epithet of contempt?"

But is the name "Sheeny" a reproach? On the contrary, the word "Sheeny" is an appellation of honor and respect, as I shall go on to show.

The original of the word was due to the rare and beautiful method of recognizing a Jewish house, or a Jew in olden times by the letter "Shin" which stood for Shaddai, or God Almighty, and "Sheeny" is but a corruption of this name.

If the reader will open his Bible to Psalm 119, between verses 160 and 161 he will find the

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Eastertime in Palestine—Mount Zion from the West, on the Road to Bethlehem word "Shin" or "Schin." In some Bibles after this word there is a peculiar mark.

This Psalm is divided into twenty-two parts or stanzas in the original Hebrew Bible, and is known in the synagogue as "Eight Alphabets," because each stanza contains eight verses.

The first letter of each verse is that which gives the name to the stanza. For example, the first eight verses begin with "Aleph," the second eight verses begin with "Beth" and so on. The twenty-first division begins with the letter "Shin."

Now, as soon as we are familiar with the letter "Shin," let us examine its value in the Jewish religion.

This letter is more frequently used in Jewish daily life than any other of the twenty-two letters of the Hebrew alphabet.

On each Jewish house there is a small scroll of parchment with the inscription of fifteen passages of Scripture (Deut. 6: 4-9; 11: 13-21), in obedience to the commandment, "And thou shalt write them upon the door posts of thy house, and on thy gates" (Deut. 6: 9; 11: 20, R. V.).

In order that the scroll should not be exposed to danger or decay, it is put into a case made of glass, wood or tin. Outside the case a big "Shin" is engraved, and each time upon entering or leaving the house, the "Shin" is kissed as a token of love for God, because it stands for Shaddai, God Almighty.

The whole thing, the scroll and the case, is called "Mezuzah."

(Copyright International)

Inhabitants of Chicago Ghetto

Also on the phylacteries, or "tefillin," which are scrolls of parchment inscribed with passages of Scripture (Ex. 13: 1-10; 11-16; Deut. 6: 4-9; 11: 13-21), enclosed in a black calfskin case, and worn on the left arm. On the forehead of every religious Jew, there is a large "Shin" on the one worn on the forehead, on both right and left sides, in conspicuous places.

It is clear that the origin of the term "Sheeny" is this well-known "Shin" on the "Mezuzah," and on the phylacteries or "tefillin" and indicates a Jewish house in the one case and a Jew in the other.

The modern word "Sheeny" is used in a degrading sense, as also is occasionally the name "Jew" itself. Alas, it is thought by some to convey a suspicion of reproach!

Many Jews are ashamed to be called by this honorable name, which is derived from "Judah," "This time will I praise Jehovah." (Gen. 29: 35, R. V.)

Every true Hebrew Christian ought to be proud of being a Jew for his Master's sake, who, according to the flesh, was also a Jew, and he may also be proud of being called "Sheeny," for the latter term is, as we have shown above, no less honorable than the former.

II

HOW TO DEAL WITH A JEWISH INQUIRER

By Rev. William Wallace Ketchum

SOME time ago there came to The Moody Bible Institute from a young settlement worker a request for advice as to how best to deal with a young Jewish girl who had been reached with the gospel, but who said, "I cannot tell mother."

In making the request the worker wrote: "The question in my mind has been, should I tell her to take an open stand with the likelihood that she would be sent out from home when I have no place to which she could go?

"I have visited the mother, who was cordial, though I feel reasonably sure she does not know we are teaching her daughter the gospel.

"To show how Satan works, in our last conversation with the girl, she had just reached the point where she was about to surrender, and we were beginning to tell God about it, when another child cried out that her mother was down stairs and was angry because she was alone with one of the teachers. This was untrue, but it frightened her dreadfully and she ran downstairs, and I have not had an opportunity of talking with her since, but I hope to soon.

"What should I advise her to do?"

This inquiry was sent by the Institute to a Christian worker among the Jews who has had years of experience, and upon whose labors the blessing of God unmistakably rests. The reply sent by her is filled with such good, wholesome, Christian advice that others who are interested in work among God's chosen people Israel, should have the benefit of it. She wrote:

"I have found that it is always best to let the parents know just what we are teaching, and to gain their consent to let the children come rather than to urge them to come without the knowledge of their superiors. At first it was not easy, but as we have gained the confidence of the people of our community we have little trouble from parents whose children come to us. It is known all around here that this is a 'Jesus House,' as the children call it. A number of our children have taken a stand for Christ and some of them are truly saved, we know.

"The children are taught about Jesus in the classes and they learn verses from the Bible so that all who come in here may know what they must do to be saved. It becomes a blessed privilege and a great responsibility when we realize that they are God's own chosen people and that they need the gospel as well as the Gentiles.

(Copyright International)

Playing Games in Streets. Chicago Ghetto

"Some of our children have been forbidden to come here to the religious services. In such instances we have made it a point to see the parents, and invite them to come and see for themselves what we are teaching.

"As to the young girl in question, you must remember that as yet she is not established, and if you have no home to offer her in case she is put out of her own home when making open confession of her faith, I would suggest that you be cautious in this matter. You might by having her come out, gain her but lose your influence over hundreds of others who in future will look upon you as one who proselytes.

"In our years of labor among these people we have found that it always pays to be above board. When a new child has come to our Sunday-school and we have found that the parents object, we have gone to them and talked with them, and often we have heard them say that they were surprised to find the missionaries so honest.

"I believe that the Master will give you grace to be 'as wise as serpents and as harmless as doves' in this matter so vital to the young girl, to you and the community you work in."

III

THE CALL FOR A PROPHETIC CONFERENCE ON BEHALF OF ISRAEL IN JUNE

WE ARE nearer the end of the present age, nearer the time of "Jacob's trouble" and the great tribulation, nearer the restoration of Palestine to the Jews as a nation, and nearer the coming Kingdom of our God and His Christ, than we were one year ago when we sent forth the last "Call" for a Jewish Prophetic Conference.

The strife and strain among the nations still continue in spite of the cry of "Peace." But according to the Scriptures there can be no permanent peace and no outpouring of millennial blessings upon the nations, apart from Israel.

It is highly important, therefore, at this time of the world's greatest need, that God's people should meet to consider the "sure word of prophecy," and pray for the peace of Jerusalem, the city of the great King, for her peace involves the peace of the whole world. God has declared: "I the Lord will hasten it in its time." Is it not a time for God to work speedily, according to His promises?

We therefore call upon all Christians who love our Lord Jesus Christ, the King of the Jews, to gather in a conference on behalf of Israel, to be held, God willing, in the Auditorium of The Moody Bible Institute, North LaSalle St. and West Chicago Ave., Chicago, June 7-10, 1920, with three sessions daily.

The Chicago Hebrew Mission.

Charles A. Blanchard, D.D., President
William E. Blackstone, Vice-President
Wm. R. McCarrell
Mrs. T. C. Rounds
B. B. Sutcliffe
Norman H. Camp

For information regarding speakers, entertainment, etc., write Norman H. Camp, Superintendent, 1311 S. Kedzie Ave., Chicago.

A Day of Sunshine and Shadow

By J. Allen Spidell

IT WAS such a day in the natural world, but I refer not to that at this time. There was a strange, surprising blending of sunshine and shadow in the mental and moral concept of things. The writer had a day which gave him relief from constant strain, and he made use of it in such a way that it resulted in a varied religious experience.

(Copyright International)

Scenes in Chicago Ghetto

I

The New Thought exponent was visited first. What a misnomer is found in this religious cult! This new thought is as old as pagan philosophical guessing and much more dangerous.

The New Thought man began by pulling God from His throne and ruling all true religious principles out of order. "I want to talk about you," he began. "I want to show you how great you really are." Right through his little program he glorified the deity of man.

This cult is sometimes called the Church of Silent Demand. Here again the majesty of misnomer is clearly seen. I would call it the Church of Boisterous Demand. In its relations to God's moral movements in His world, it is absolutely ridiculous if not immoral. It lays down before God a self-made program and then says to Him, "This is what you must do, and you must do it for we can do it for you." Thus God, the infinite object of worship, is over-ruled and the New Thought man exalts himself to God's place. Alas! where is the beginning, and what shall the ending be? This certainly is shadow. For if anything makes the heart of God weep, it is such folly which gambles with eternal truth.

II

The next speaker who was heard on this day of varying hue was the dean of a well-known school of religion connected with one of our largest universities.

There were glintings of sunshine in the spiritual horizon once in a while, but the atmosphere in general was hazy.

The speaker played the part of a skillful moral athlete. He began by knocking down the fundamental under-pinning of the Word of God, and then tried to straighten out this under-pinning by a method of his own. He first denounced the stately and serious things of the Bible, and then spent the rest of his thirty minutes in apologizing for what he formerly said.

Like a child, playing with his baby-blocks, first building his imaginary house and then knocking it down, repeating the trick until the little fellow is tired of the game, so the learned theologian, by the coverings of rhetorical phrases, and the charm of ethical epigrams, made his toy house look pretty to the initiated, but he knocked down a half dozen times what presumably he sought to build up. God, prayer, the Bible and Christian life, are all things to be ingeniously repaired by man's suggestions to his Maker.

There was through all this man's address a studied effort to eliminate the things above natural reasonings, as stated in the Bible, and substituting for them the beliefs, habits, reasons and aims of the natural man.

It was certainly a very skillful moral game played by a well-trained religious athlete, but how has the mighty Master impaired the game? Ah! that is the question. Does He not veil His face when He is so shamefully disowned? Yes, there were some glintings of moral sunshine in this part of the day, but much of it was cloud, hence God's face frowns with sorrow.

III

The latter part of the day was all sunshine, for Dr. I. M. Haldeman was at his best, rolling out from well-filled brain and heart the wonderful things of God concerning the things that shall come on the earth in the last days. There were no moral guesses or empty nostrums with him. But in the confidence of God's assured truth, he spoke like a prophet to appreciative men and women. The hearer could imagine seeing the beaming face of the Heavenly Father looking down upon the people, and His ear attentive to the Word honestly and fearlessly declared.

EVOLUTION AND AGNOSTICISM

(*Continued from page 627.*)

Spencer above, does not deny the statement just mentioned in the second verse of Genesis. However much of a disparity of opinion there might be in other things, there is certainly no agnosticism in his interpretation of the nebular hypothesis. Surely the dogmatic view of our sectarians, in spite of the love we have for them, is the farthest removed from the statement in Genesis.

Doubtless when the church loses her fear of science, and welcomes all investigation—which in the end can only confirm the Genesis account—that will be the longest step taken in the removal of that unbelief or agnosticism by many types of mind that fail to respond to the teaching of evangelical truth, because they see its votaries have made a vital blunder in their rejection of the hypothesis of evolution, that appears to so many of us as the absolute truth, and the correct interpretation of the Genesis account.

EXPECTANCY

Catfish in de river,
  An' de blossom on de tree—
We's got some time to shiver
  Before dem friends we see.
But in spite of all de blowin',
An' de freezin' an' de snowin'
  De April day
  Is on her way
Same as she used to be.

Bullfrog gineter holler
  An' de robin gineter sing;
An' den what's gineter foller
  Is de lovliness of spring.
Oh, de climate's hesitatin'
'Bout de day foh celebratin',
  But we don't care,
  'Cause April fair
Her gifts mus' surely bring.

—Philander Johnson in *The Washington Evening Star.*

Some are inquiring, "What is this Near East Relief?" The American Committee answers in this way: "The Near East Relief is a body incorporated by act of Congress, the object of which is 'to provide relief and to assist in the repatriation, rehabilitation, and reestablishment of suffering and dependent people of the Near East and adjacent areas; to provide for the care of orphans and widows and to promote the social, economic, and industrial welfare of those who have been rendered destitute, or dependent directly or indirectly, by the vicissitudes of war, the cruelties of men, or other causes beyond their control."

How the Apostasy Grows

The following letter is not published because it contains anything particularly new, but because it comes from a New England reader who does not very often address us, but whose testimony is always true. Incidentally it furnishes another reason why the truth for which this magazine stands needs to be pressed continually on the attention of Christian laymen of this country who are being misled so disastrously by the false shepherds coming in among them.—Editors.

TO THE Editors of the *Christian Workers Magazine:*

Dear Brethren: I am writing to thank you for the invitation to attend the Mid-Week Winter Conference at The Moody Bible Institute of Chicago, to be held February 2-6, 1920.

I am thankful that Bible conferences are being conducted throughout the country, as they are greatly needed to offset the growing unbelief in the pulpits in many churches.

Thank God for the faithful ministers of the Cross who preach the gospel of the grace of God; but O, how many of our ministers are shunning the Cross and preaching on all kinds of themes which have no relation to Christ's message!

Many pastors have been moved away from the hope of the gospel to moving pictures. Three churches here have the stereopticon or movies Sunday evenings, and I learn that other ministers are to join the "moving" procession. When a minister gets where he has so little spiritual life—or, in some instances, no life—that he cannot move the hearts of his congregation to Christ, he substitutes moving pictures.

An Examining Council

I wish to give you a brief account of the examination of a minister who has been recently installed as pastor of one of the old churches of our city.

The council met at 2:30, and after preliminaries the minister read a paper setting forth certain events in his experience, which was so nicely worded as not to bring out his views of Christian doctrine.

At its conclusion it was voted to ask questions as to his beliefs, which showed that he disbelieved the great fundamentals of the faith.

Asked as to Christ's pre-existence, he said he did not believe Jesus lived before he was born into this world. He did not believe in the Virgin birth, but held that Joseph was the father of Jesus and that He came into the world by ordinary generation. He never spoke of Christ's deity, but only of His divinity, which he said all men possess. He did not believe in the bodily resurrection of Jesus, and when questioned as to what became of Christ's body said he did not know. When asked if he believed in unity or trinity, he said trinity—no doubt forced to say so, as the church of which he is now pastor of is named "The Trinitarian Church."

After the examination, the council retired and voted to install, and the printed program was carried out at the evening service.

His salary is $3,000 and six weeks vacation. He is running a moving picture show Sunday evenings.

Sturdy Americanism

Editorial in the *Washington Post*

I

EVERY political platform adopted in this year's campaign should contain a plank of sturdy Americanism, and upon it all candidates for all offices, from township supervision to President of the United States, should be required to take their stand.

Not only would this assure the country of the election of local and national officials of stanch patriotism, but it would inculcate a lesson that is much needed and would impress upon the youth of the land the fact that love of country is the real basis for good citizenship. Any candidate who attempts to qualify, or evade, or equivocate with respect to this foundation plank in an attempt to cater to the so-called "liberal" element, should be marked for slaughter at the polls, whatever his party affiliations.

II

The Americanism plank might well be identical.

In fact, it would be an impressive testimonial to the unity of purpose and the patriotic impulses of the American people if the two great opposing political organizations should build their declarations of principles upon an identical cornerstone of loyalty to their country.

To that end the executive heads of the Republican and Democratic organizations could act jointly in the selection of a cornerstone to draft the resolution committees of their respective conventions.

III

It should be a confession of faith, simple in phraseology, easily understood and vitally strong in its meaning. It should pledge all who accept it to unwavering loyalty to the American government; a willingness and purpose to support and defend the Constitution of the United States and to faithfully observe its laws; and relentless warfare upon bolshevism, anarchism, socialism, communism and all other forms of radicalism which aim at the overthrow by force of the American government.

IV

Such a declaration could be made to serve a much wider and greater purpose than a mere plank in political platforms. It should be taught in the public schools, printed in the copy books of the rising generation and inscribed upon the walls of every place of assemblage throughout the country, until every citizen has been brought to a realization that here is the acid test of his worthiness to enjoy the privileges of citizenship.

Buy War Savings Stamps

A National Day of Prayer for Russia

Sunday, April 11, 1920

This prayer call is sent out by Russian Bible and Evangelization Society, New York City

NO COUNTRY needs more prayer and spiritual help at this time than Russia. Her agony is untold. She is prostrate, crying for help.

Therefore, we earnestly ask all God's people everywhere to set aside Sunday, April 11, 1920, as a day of special prayer for suffering Russia, both in private and in public gatherings.

In New York City, a special Prayer Service will be held in the Marble Collegiate Church, Fifth Avenue and 29th Street, April 11, at 3:30 P. M., led by Col. E. N. Sanctuary and Mr. G. P. Raud. Brief messages on prayer and Russia will be given by two speakers.

We ask all in and around New York, who are able, to make a special effort to come to this prayer service.

May this day of prayer be the beginning to many of daily intercession for Russia.

Let us all gather around the throne of grace and earnestly cry unto God to have mercy and give peace to Russia, and send the message of salvation and the Scriptures without delay to Russia's millions.

The object of this Society is to evangelize and to supply with Holy Scriptures without delay over 240,000,000 Russians and other related Slavonic people, including 9,000,000 Jews.

Russian Bible and Evangelization Society is entirely supported by the free will offering of Christian people.

Literature on Russia may be secured in quantities, for distribution, free of charge.

Address all communications to the Secretary-Director of the Society: G. Pertelevitch Raud, 156 Fifth Ave., Room 403, New York City, N. Y.

TRUE BROTHERHOOD

"The true brotherhood of men will be found in the supremacy of the spiritual. No other force is sufficiently and permanently cohesive. Pleasure is frequently divisive, splitting society up into its cliques and sets. Commerce with the jealous protection of interests often keeps the nations asunder. We have proof enough before our eyes that union is not secured by force of arms. It is even possible that a false spirituality will divide men and women who name the name of Christ. But the spiritual dominance that Christ will bring will draw us all closer together in an unbroken brotherhood. And if we are to be accounted as the true followers of Christ there must be an end of all our exclusiveness towards those who name the name of Christ, whatever tongue they speak and in whatsoever clime they live. We must learn to look on men through His eyes; to love those whom He loves, whether they be black or red or white or yellow; to obliterate national prejudices by the power of His divine love; to kill all hatred in our hearts, and to think of those sheep which are not of this fold, that bringing them to our hearts there may be one fold as there is one shepherd."—Rev. John MacNeill.

TYRANNY OF OPINION

It should be noted with concern that there has been for some time a growing tendency toward tyranny of opinion. It shows in sumptuary laws by which the habits and standards of one man are imposed by law upon another. It shows in the increasing disposition to legislate conceptions of morality, in the extension of censorship, and in a growing tendency to enforce by law standardized habits and invade the freedom of the individual's choice farther and farther beyond the point at which his action directly affects others.—Chicago *Tribune*.

Interchurch Conference for Illinois Pastors

By J. H. Ralston, D. D.

THIS Conference was held in Chicago March 8-10. In the call for it each pastor was assured of his railroad expenses, including Pullman. It was considered a success from the standpoint of attendance and the program rendered, and was but one of many similar conferences held throughout the country about the same time, the leaders of the national movement being distributed as convenience suggested. The women of Illinois held a conference at the same time which was well attended and considerable interest manifested.

The calendar of the Interchurch Movement, about which people have little knowledge, indicates that in December, 1918, in New York City there was a conference of 135 men called at the suggestion of the Foreign Missions Board of the Presbyterian Church, U. S. (South), and a smaller conference held in Atlantic City in the same month. Regional conferences were held in different parts of the country in January, February, and March, 1919. In December, 1919, sixty-seven training conferences were held in forty-eight states and a spectacular exhibition was given in Madison Square Garden, New York, which had a run of five weeks. In January, 1920, a World Survey conference was held at Atlantic City where more than 1,700 leaders from boards, societies, and evangelical churches prepared a program and budget for the Movement. February 29 was set apart as Life Enlistment Day and a day of prayer for students. April 4 (Easter) has been designated as "Join-the-Church Day." As set forth by the Movement itself its object is "To undertake a scientific survey of the world's needs from the standpoint of the responsibility of evangelical Christianity—united survey. To project a co-operative community and world program to meet the needs shown by the survey—united promotion. To discover and develop the resources of life, money and prayer required by the program fixed —united ingathering of life and money."

It is claimed that the denominations co-operating with the Movement enrolled 71.6 per cent of the total Protestant membership of the United States. Thirty-four denominations are included in the total budget statement, comprising some of the largest denominational agencies, the majority of the working missionary forces and the bulk of the total askings of all the denominations. One hundred and forty boards, representing thirty-four denominations, are already enlisted in surveying fields and determining what can be done by co-operative effort. The tentative figure of $1,320,214,551 for five years' work for the world is subject to revision by the denominational boards which officially co-operate in the Movement. A great simultaneous financial campaign is to be put on throughout the country April 25-May 2.

"The basis of the Interchurch Movement organization is the constituency of co-operating denominations and denominational boards that forms the groundwork of the entire plan. Their representative controlling body is the General Committee, of which Hon. Robert Lansing is chairman and the members of which are nominated by the various communions. This committee outlines the policies, while the Executive Committee, headed by Dr. John R. Mott, works out the policies in more detail. The direction of the execution of policies is in the hands of Dr. S. Earl Taylor, general secretary, and a Cabinet of nine associate general secretaries who are chosen for their executive ability, their experience in similar organizations and their relationships to their denominations."

The Movement is criticized very severely on the part of a number of religious newspapers of the country, including several influential denominational periodicals. Several religious bodies have failed to endorse the Movement, and some have disapproved of it officially. Many individual Christians of influence believe that the Movement presents evidence of the final Laodicean or apostate state of the church. The gist of the opposition to the Movement is that there is evidence of trusting to material strength now belonging to the church to accomplish spiritual results, "might" and "power" being depended upon, rather than the Spirit of God. The Movement is so comprehensive that it embraces most of the modernists in the church with many of its most conservative and evangelical members. The Movement is being watched by many godly men and women with great concern, and prayers are ascending that very soon they may be able to see whether the Movement is of God or not.

WONDERFUL LOVE

What wonderful love—this love of Christ. Many waters cannot quench it. Time cannot impair it. Eternity will be too short to measure it. Happy they who have come under its constraining power; who have heard, with the ear of faith, these blessed words, "I have loved thee with an everlasting love."—*The Believer's Pathway.*

"This is our calling, not only to be nothing in the world, but to be willing to be nothing even among our brethren; to take the nearest place to Him who has indeed taken the lowest."

Young People's Society Topics

April 4

The Power of an Endless Life

Hebrews 7: 15, 16; 1 John 3: 1-3

"There ariseth another priest . . . after the power of an endless life. Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Such is the plain declaration of Scripture, and what a wonderful declaration it is! Man must have a priest of some kind. If he fails to find the God-appointed Priest, even Jesus, he will turn to a man-appointed priest. This man-appointed priest must himself have a priest, for he too is compassed with infirmity, and so the whole priestly hierarchy is built up. Why not go directly to the only Priest who is "able to save to the uttermost all who come unto God by him, seeing he ever liveth to make intercession for them?"

Protestant Christianity is established on the priesthood of Jesus Christ. This matter of His priesthood is fully presented in the Epistle to the Hebrews. In 2: 17 He is seen as the "merciful and faithful high priest," merciful to man in his need and faithful to God in making propitiation for the sins of the people. Propitiation is that offering for sin which righteousness requires. Every righteous requirement was met in the offering of Christ at Calvary. As another has well said, "The eternal issue of sin was called into question at Calvary's cross and a sufficient substitute stood in the sinner's place until all grounds of condemnation were forever passed and every righteous judgment of God was fully met." He was delivered over to death for our offenses and raised again for our justification. Those who put faith in His blood may now rejoice and sing:

"He ever lives above, for me to intercede,
His all-redeeming love, His precious blood to plead;
His blood atones for all our race
And sprinkles now the throne of grace."

He is a perfect Priest who has offered a perfect sacrifice, entered a perfect sanctuary to perform for his people a perfect service in "the power of an endless life." "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4: 16).

In reading Hebrews 4: 14 and 8: 1, emphasize the two words "*we have.*" "We have a great high priest, Jesus, the Son of God," who appeared to put away sin by the sacrifice of Himself (9: 26), who now appears in the presence of God for us (9: 24), and who shall appear the second time without sin unto salvation, that is, He shall return to consummate His priestly work and with judgment and justice establish the Kingdom of God.

Whoever and whatever is united to Christ shares the power of His endless life. "Because I live, ye shall live also." It is this that constitutes the real joy of the Eastertime. Through faith we are the recipients of His resurrection, life, partakers of the divine nature, members of the body of which He is the risen head. Having died with Him by union with Him in His death, we are also one with Him in His resurrection.

"One when He died, one when He arose,
One when He triumphed o'er His foes,
One when in heaven He took His seat,
And heaven rejoices o'er hell's defeat."

The remaining part of our Scripture lesson fits in at this point—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him as he is." Conversion to Christ is followed by a growing conformity to Christ. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8: 29). This process continues until completion at the time of the return of our Lord when we shall be like Him for we shall see Him as He is. According to Philippians 3: 21, He shall then fashion anew the body of our humuliation that it may be conformed to the body of His glory. Glorious, indeed, is the prospect of the Christian believer and this prospect is guaranteed by the resurrection of Him who now lives in the power of an endless life. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

April 11

What Shall We Do with Our Sundays?

Nehemiah 13: 15-22

Sunday, the first day of the week, is the resurrection day. It is the day on which our Lord was raised from the dead and became the first fruits of them that slept. The resurrection marks the beginning of God's new creation. It is the pivotal point in the history of redemption, when old things passed away and all things became new (2 Cor. 5: 17). To this new creation the Christian believer belongs. He observes not the old Jewish Sabbath, but the new resurrection day. He is not under Moses but "in Christ."

Although the day is naturally and necessarily changed from the seventh to the first, yet the spirit and purpose of the day is to be preserved. Like Nehemiah we must stand against the encroachment of selfish pleasure and worldly gain on the Lord's day. Nehemiah had the good of his people at heart. He realized that the Sabbath had been made for man and that failure in body and soul was the inescapable consequence of toil seven days a week.

The divine purpose in the institution of the Sabbath was our rest and renewing. Even iron constantly used will break at last under the strain. How then can we stand the tests of life without rest and renewing?

Sabbath rest can never be obtained apart from Sabbath worship. More than mere cessation from toil is necessary, for man is more than body. There is a spirit in man (Job 32:8), "and spirit with spirit may meet," the human and the divine, so that the whole being is quickened and strengthened in every part. It is written, "They that wait upon the Lord shall renew their strength."

What then shall we do with our Sundays? First, wait and worship. Go to church, the church where you can get spiritual renewing. "Not forsaking the assembling of yourselves together," is a piece of advice we do well to heed. The place of Christian fellowship is the place of blessing. Beware of the false talk of worshiping God in nature, which is repeated parrot-like by "joy-riders" and those who seek to hide from God by a "refuge of lies." Seek rather the joy of heaven, the fellowship of the people of God, and spiritual culture. Where these are disregarded, life becomes like a piece of waste land rather than a cultivated garden.

Public worship should be supplemented by private worship and the reading of good books, especially the Bible. Call this puritanical if you will, but better call it purifying. The news sheet and the week's gossip will bid for a place in your reading, but wisdom will not accept the price offered. Home life, Sabbath joys, talks with the children, together with worship and good works, will exclude from the mind the transaction of every-day affairs of the business world.

"To teach the soul its noble worth
This rest from mortal toil is given;
Go, snatch the brief reprieve from earth,
And pass, a guest, to heaven."

April 18
When Is Courage Needed?
Luke 12:4; Deuteronomy 20:1-4; Esther 4:13-17

When our Lord spoke the words of Luke 12:4 He was but a few weeks removed from the cross. This gives added significance and weight to the words, "Be not afraid of them that kill the body." It takes courage to face death. Not only the act of death but all that is involved in it.

Courage is especially needed in the great crises of life. Every enlisted man is a soldier until the hour of battle, then he becomes a hero or a coward. Courage is the stuff out of which heroes are made. Concerning our heroic Redeemer, it is written, "He steadfastly set his face to go to Jerusalem" (Luke 9:51). This involved conflict, agony, and death, but the courage born of eternal love upheld Him until the sacrifice was complete, the battle won, and the words of triumph, "It is finished," were uttered. In His substitutionary and atoning work we have no share, save that of beneficiaries. Through faith the value and virtue of His atoning work become ours. We rejoice in God through our Lord Jesus Christ through whom we have received the reconciliation (Rom. 5:11). We are the recipients of all the reconciling work of God in Christ, with all of its blessed results. But the courage and love of Christ are imitable qualities which have in greater or less degree been manifested in human hearts and lives.

In 1872 seven boys in a small fishing boat, off the coast of Scotland, were upset. Alexander Sutherland, a lad not quite thirteen years old, was the only one who could swim. One after another, he saved five, and in saving the sixth was drowned. Of him these words were written by a neighboring pastor:

"He dares, and sinks, and dies alone
With all the saved in view,
A Christ among the fisher lads,
The ransom of the crew.
Oh! great young heart, all goodness fence
Thy grave by yon rough sea,
Who says the race is dwindling down
That owns a lad like thee!"

Courage is needed in these days. Politically, the world is unsteady; economically and industrially, it is greatly disturbed; religiously, the world is all at sea. Great movements, imposing drives, and vast campaigns are either in motion or about to be launched. The steady insistent demand for "repentance towards God and faith in our Lord Jesus Christ" is lacking, and the world is now to be saved by men's wisdom and human engineering. Courage is needed at such a time. The courage of convictions founded on the truth of God. "Not by might nor by power but my Spirit saith the Lord." Idealism is not regeneration and will not produce "The fruit of the Spirit."

Courage is needed all over our country in the fight for law and order. The liquor traffic, for example, though out-lawed, is gathering its lawless forces together in order to remove or overcome the restraints of the law that prohibit its activities. Editors and publishers of some of our leading dailies are ready to give the greatest publicity to the "wet" element and scant notice to the "dry" forces. Christian young people will have to fight this foe persistently in faith and with courage.

Again courage is needed in the lesser things

(*Continued on page 651*).

Practical and Perplexing Questions

Answered by the Editors

IS HELL-FIRE LITERAL?

S. F., Stottville, N. Y. Opposite views are held as to whether or not the fires of future punishment are literal. The language portraying them is realistic. If this fire is only symbolical, bear in mind—"The thing symbolized is always greater than the symbol." This is to say, they who deny the literalness of the fires of the future and the place of the after-death punishment of the wicked, do not thereby eliminate future punishment. This is the essential thing to believe, though it would be well also to remember that spiritual bodies are not immaterial, though not of the same substance as our present bodies. The story of Dives in Hades (Luke 16), is the story of a lost soul in conscious torment. We shall be wise not to endeavor to explain away the literalness, although the flames may not be material.

COLLEGES AND THE BIBLE

A. B. C., Chicago. In reply to your inquiry as to the attitude towards the Bible of our larger colleges and universities, we quote a paragraph from a circular letter put out by President Charles A. Blanchard, D. D. of Wheaton College, in which he alludes to a statement of the *Sunday School Times* that our colleges and universities are largely pagan, and adds:

"I mean that the religious position of the schools is like that of the schools in Greece, or Rome, or India, or Egypt when Christian faith was unknown.

"One of the most powerful factors in the case is that now the Bible has become popular and to discredit it has become unpopular. Many of our schools are putting in Bible courses which are more distinctly atheistic than they would be if they were simply treatises on some secular subject. That is to say, they profess to be teaching the Bible, and the sum of the teaching is that the Bible is not true; that it is human, imperfect, unreliable, unauthoritative. Such Bible teaching as that is far and away worse than none."

THE GENEALOGIES OF MATTHEW AND LUKE

D. J. G., Ashland, Ore. The differences between the genealogies present difficulties, but they are not inexplicable, and both are necessary in order to trace on the one hand the royal and legal descent, and on the other hand the natural and literal. Matthew's genealogy is that of Joseph, the reputed father of Jesus in the eyes of the law. The genealogy of Luke is that of Mary and is the actual or natural genealogy of Jesus.

Joseph's line is the strictly royal line from David to Joseph, while Luke gives the descent through Nathan, a descendant of David, but not of the royal line. Joseph, although of the royal line, was not the father of Jesus according to the flesh, but only in the eyes of the law.

According to Luke, Joseph was the son of Heli. This is because Mary, who was the daughter of Heli, being a woman is not mentioned in this list of genealogy of sons, but her husband's name is introduced instead, and so Joseph is called the son of Heli, while in reality he was only a son-in-law, and in actual fact the son of Jacob.

Another fact is interesting. Joseph was a descendant of Jeconiah and according to Jeremiah 22:30, Joseph's son could not occupy the throne of David. Hence, if Jesus had been the son of Joseph in reality, he could not have come to the throne; but He is Mary's Son through Nathan, and can come to the throne legally by her marrying Joseph and so clearing His way to it. Thus these two genealogies instead of affording ground for doubt, confirm the accuracy of the Bible. (See *Difficulties of the Bible,* by R. A. Torrey).

SHOULD A CHRISTIAN TITHE? IS TITHING ALWAYS PRACTICABLE?

O. A. B., Winthrop, Minn. These are questions which are troubling many in this day of the H. C. L. Tithing is not compulsory for the Christian. In the Old Testament it was a Jewish law. The first mention is in connection with Abraham. Jacob also voluntarily assumed the obligation when he had his first real vision of the living God. Tithing seems to have been a patriarchal practice and later Moses introduced it at God's command in the laws of the nation. Other nations besides the Israelites practiced tithing. The custom was not abolished by Christ. Indeed He commended it.

The Christian is not under law, but under grace. Tithing was compulsory in Old Testament times, but in New Testament times it is a privilege. The Christian owes not his tenth to the Lord, but His all. The New Testament rule is to give statedly, proportionately, and cheerfully. But what "proportion"? The answer is, "according as the Lord has prospered." Again, the query arises, "But what better proportion than the tenth?" Can we start upon a lower basis under grace than under law?

The practicability of tithing is often perplexing. Unexpected expenses occur. Debt comes. What then? No law can be laid down. Each must determine his course through prayer for the revelation of God's will and the guidance of His Spirit.

Voluntary tithing tends to keep us close to God, is frequently a means of strengthening faith, and is the most satisfactory plan of giving that has been devised. Even its difficulties may be transformed into blessings for the soul. The pastor who does not tithe cannot preach tithing to others. The whole matter is however, a personal one; but if one has known the joy of tithing, he would not be content to give it up.

CHRISTIAN SCIENCE

E. L. Marion, Wis. As to the address on Christian Science which you sent, it is a good sample of the things taught by "readers" or lecturers of this apostasy. It mingles much error with little truth. Some fallacies in the article are the following:

(1) That omnipotent mind expresses itself only mentally, i. e., the product of mind is only thoughts.

According to this everything is mental and nothing material. When an architect plans a palace, he thinks some thoughts, but he does not stop there. He transforms the thoughts into the material palace. Shall we not grant that God has the same power?

(2) That fear is the arch-enemy of humanity.

We had supposed the arch-enemy of humanity, subjectively speaking, was sin. But sin, and salvation from sin, are not tenets of Christian Science. After discoursing about fear and its effect upon the body in producing sickness and trouble, which is generally admitted, the lecturer performs a mental contortion by saying that "fear is without hope and without God, and anything without God has no real existence." If fear has no real existence, is not the lecturer wasting time in discussing it?

(3) That Christ was not God, and that He did not possess deity, "teaching as He did that He was not God." And yet the lecturer claims that Christian Scientists are students of the Bible! Christ certainly made himself equal with God. When under oath He affirmed that He was the Son of God, He was charged with blasphemy and sentenced to death by the Sanhedrin. This claim made even His enemies testify to His deity.

(4) That Christ did not teach His followers to pray to Him, nor instruct them to pray to any other personality.

The prayer the Lord taught His disciples refutes this. His own example is also a denial. But well-informed Christian Scientists do not pray, they merely "demonstrate." Having denied the personality of God, to whom can they pray?

(5) That by constantly thinking the truth, we fulfil Jesus' command to pray constantly.

Is thinking the truth about a toothache or a vacuum a prayer? Is it praying to think the truth about a hog or a hole in the ground?

Strange as it may seem, notwithstanding the delusions, absurdities, and falsities of Christian Science, people who do not know their Bibles continue to believe it. Is not the explanation found in 2 Corinthians 4:4—"In whom the god of this world hath blinded the minds of the unbeliever that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them"? (R. V.)

PREDICTIVE PROPHECY

N. W., Oliphant, Pa. The newspaper account of Dr. Eckman's third lecture on "Prophecy" is a mixture of truth and error. It is true that the prophet's chief message was moral, and that also it took its form from the social, political, and spiritual conditions of his age and nation. But when the lecturer implies that the modern preacher is as much a prophet when he foretells what will happen to men and nations if they follow certain policies, he fails to grasp the entire message and power of the prophet. Again, when he belittles the prophet's predictions by claiming that they were untrue, he assumes too much, for many Old Testament prophecies still await the time of their fulfilment. He makes one admission which, if he believes, nullifies his disbelief in so-called "predictive prophecy," namely, "He [the prophet] did not base his predictions, however, on his own cleverness, but upon the inspiration of God." If he believes that the prophet was inspired of god, he should have no difficulty in believing that the prophet could predict specific events which belong to the distant future.

The main issues between those who believe the prophets and those who disbelieve them is contained in the closing words of the article you sent—"The prophet's predictions of historical events, aside from the coming of the Messiah to save the world, had nothing to do with modern times. As to the second coming of Christ, no old prophet ever dreamed of such an event."

To which we reply, if the prophets could predict historical events which were fulfilled by the coming of the Messiah to save the world, why could they not predict historical events in connection with the coming of the Messiah to judge the world?

There is, however, some truth in the statement that the Old Testament prophets never dreamed of a second coming of Christ. They saw the future in a plane and not in perspective. To them two or more events were not always separated as to succession or time. For example, their prophecies concerning Christ were twofold. They predicted a suffering Messiah and also a reigning Messiah. They foresaw the same person, but were unable to perceive that the predicted events belonged, not to a single period of His life, but to two periods. That is, they foresaw a single coming instead of two comings. In this they were confused, as Peter has informed us (1 Pet. 1:10,11). But Peter declares that what the Old Testament prophets prophesied was what was revealed to them by the "Spirit of Christ which was in them." There was no vague guessing upon their part, and no failure of prediction. They indeed "testified beforehand the suffering of Christ," but also, and chiefly, "the glories that should follow." The Old Testament predictions concerning the glorious reign of Christ far outnumber those in connection with the period of His suffering. Christ Himself, towards the close of His life, took up and passed on to the future those Old Testament predictions concerning His coming in glory to reign over all peoples, and tongues and nations.

BRIEF MENTION

Is It Necessary To Be Baptized?

Salvation is not secured by baptism, but if a person is saved he will want to be baptized. We are saved by grace through faith in Jesus Christ. Obedience to Christ is proof of our salvation, and since He commanded baptism we naturally will want to comply with His wishes.

A Spirit Story

E. L., Marion, Wis.

With reference to the woman who clasped the spirit of a girl who had just died and escorted the spirit to heaven, and floated back into the room where the dead body lay, we have nothing to say except that it is too absurd even for spiritists to believe.

Evolution or Creation?

Just why many ministers teach evolution and say that the first chapter in Genesis is only a story, is difficult to account for, except upon the supposition that they do not believe the Bible. Creation is not dependent upon Genesis, but creation is taught in all the Bible. If ministers would study their Bibles, and so-called scientists less, they would not throw aside the Bible for the unsubstantiated, but generally accepted, theory of evolution.

"Present Truth" and "Signs of the Times"

L. R. H., Oconto, Wis.

These are two propagandist publications being scattered over the country, but which conceal their sectarian origin. They are organs of "The Seventh Day Adventists." Well edited and containing articles of present-day interest, they put forth much Bible truth, but along side of it are serious errors. Soul-sleeping after death and the final annihilation of the wicked are cardinal points in their beliefs.

Did God Create Satan?

Yes; all inferior beings are created. But God did not create Satan the being he now is, or as the character we know him to be. He was created perfect (Ezek. 28:12-15). For Satan's fall and its cause, see Isaiah 14:12-14.

To think of Satan or the Devil as only a general term for sin is to misunderstand the language of the Bible which deals with him. All through the Bible, from Genesis 3 to Revelation 20 he is referred to as a personality.

Worldly Amusements

Mrs. F. N. S., Malden, Mass.:

You are clearly right in your view as to Christians and worldly amusements; and Christians who do not sense the inconsistency of them are lacking in appreciation of what really is the new life in Christ. We would not scold or berate them, but simply and graciously testify against them by word and deed, and at the same time continue teaching the Bible to them as opportunity offers, because it is the means through the Holy Spirit by which they will come to a better mind.

Unclean Spirits

S. G. R., Milford, Ill.

According to "*The Standard Bible Class*" *Quarterly* of February 1, 1920, the unclean spirits (Acts 8:7) are "the spirits of dead men come back to take possession of weak living characters." There is nothing in the Bible to support such teaching and we marvel that any Christian publication should make so unfounded an assertion. The unclean spirits of the New Testament are evil spirits, or demons. Christ was accustomed to cast them out of people and He gave the same power to His disciples. (See Mark 5:2; 6:7).

Are the Wicked Annihilated?

W. F. M., Houston, Tex.

Matthew 10:28 says that God is able to destroy both soul and body in hell. The word "destroy" however, does not mean annihilation. Peter uses the same Greek word when, referring to the judgment of the flood, he says the world "perished"; but it was not blotted out of existence. It still remains. In like manner we believe that they who trample under foot the Son of God shall suffer conscious and eternal punishment. The rich man in Hades suffered conscious torment (Luke 12:19-31; Mark 9: 43-48: Matthew 25:41, 46).

Prince of the Kingdom of Persia

S. H. B., Griggsville, Ill.

In Daniel 10:13, we have a glimpse of the spirit-world concerning which we know so little. Satan is called in the New Testament the prince of the powers of the air and also the prince of this world. Upon this basis we would naturally infer that this "prince of the Kingdom of Persia," who resisted the angel sent to Daniel, was one of Satan's subordinates. In the twentieth verse "the prince of Greece" also is mentioned; while Michael, who came to the assistance of God's messenger is called in the last clause of the twenty-first verse, the guardian prince of the Jewish nation. In the final world struggle against Satan and his angels, Michael will head the hosts of good angels (Revelation 12:7).

THE KINGDOM IN MYSTERY

(*Continued from page 622.*)

The use of this title, or self-designation, of Jesus, is especially frequent and striking in passages referring to His future coming and judgment. In this there is a resemblance to the use of the title in the prophecy by Ezekiel, and to the apocalyptic scene as presented to us in Daniel. In such utterances, the Messianic consciousness of Jesus is most emphatically expressed. There is no doubt but that the title includes the ideas of His sufferings and death, but it is certain that the primary, and full idea, is that of His Messianic office and work.

The first sower in this parable, then, is none other than Christ, the anointed of the Father. He entered the field of the world to sow the gospel, when he took upon Himself human nature. He has been sowing the seeds of the gospel now for two thousand years, either Himself, personally, or by His Church instrumentally.

Satan a Person

But there is another sower mentioned here. He is the one who sowed the bad seed, the tares. In the explanation of him, the Saviour said: "The enemy that sowed them" (the tares) "is the devil."

As to the reality and personality of the Devil in the earth, the Scriptures bear ample testimony. Here he is spoken of as the Devil, which means slanderer, accuser, calumniator, a malignant liar. This has been one of the chief characteristics of the Devil from the very beginning. He is called the "dragon." This is his designation with particular reference to his connection with earthly governments and political powers. Further, he is known as the "old serpent," this being an allusion to the fact that he has been in existence since the beginning of human history. This title of the Devil refers to his subtlety, his crooked and deceiving ways, his subtle poisons, and his deadly malignity.

Further, he is called Satan, which means an adversary. This title is used of him about forty times in the New Testament. It denotes one who lies in wait to entrap, to oppose, to disable, to bring under condemnation, or into disaster, and such, the evil one has ever shown himself, for he so accused and opposed God at the very beginning. He so accused Job, and sought to destroy his peace. He so assailed Christ in the wilderness, questioning his divine sonship and power, if not proven as he chose to dictate. And so he is the adversary of all the children of God, and still stands as their accuser before God.

Satan's History

He is the second sower in this parable. His history is briefly, but clearly, outlined in the Scriptures. Apparently he was created one of the cherubim, designated and appointed to a position of great authority. He fell from his high position by reason of his pride, rebelling against the Lord of heaven, and that rebellion marks the introduction of sin into the universe. After the creation of man, he entered into the serpent, and, deceiving Eve by his subtlety, secured the downfall of Adam, and through him, of the race. Then began his long warfare against the work of God in behalf of humanity, which still continues, and will continue until the end.

The world of which we have spoken, organized upon the principles of force, greed, selfishness, ambition and sinful pleasure, is his work, and was that by which he tempted Christ in the wilderness. Of that world system, he is the chief executive head, spoken of as the prince, or the god (John 14:30; 16:11; 2 Cor. 4:4).

He is also the head of a vast host of demons. To him, under God, was committed the power of death (Heb. 2:14). He can, and does, by the permission of God, administer death to human beings. He is also the author of all disease, to which the human race is heir. He is permitted to sift, or to test, the self-confident and carnal among believers (Job 1:6-11; Luke 22:31,32; 1 Cor. 5:5; 1 Tim. 1:20).

This power, of course, given to him by God, is limited, and the believing one is made safe through the advocacy of Christ.

Satan's Doom

At the present time, and now for two thousand years, he has been going about like a roaring lion, seeking whom he may devour. At the return of Christ in glory, Satan will be bound for one thousand years (Rev. 20:2), after which he will be loosed for a little season (Rev. 20:3, 7, 8), and will become the head of the last attempt to overthrow the kingdom of God. Defeated in this, he will be finally cast into the lake of fire, which will be his eternal doom. He is the second sower brought before us in this wonderful kingdom picture.

The World Potentially Redeemed

It will now be of interest to notice the workings of these two sowers, as presented to us here. The first one is the rightful sower. The field in which the grain is sown rightfully belongs to Him. He bought it, and holds the title deed

(*Continued on page 662.*)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

April 11

Deborah and Barak Deliver Israel

Judges 4:4-5:31

Golden Text:—"God is our refuge and strength, a very present help in trouble."—Psalm 46:1.

The book of Judges covers the period from the conquest of Canaan and death of Joshua to the judgeship of Samuel. While Joshua and the elders of his generation lived the people in some measure remained faithful to God in obedience to His Word, but the very next generation went into apostasy. Their declension may be accounted for as follows:

1. Failure to Drive out the Canaanites from Their Midst. They had gained the Victory over them, but failing to exterminate them, their presence became a constant source of temptation. Their mistaken tolerance became their undoing. Compromise with the enemy will always result in ruin of the child of God.

2. Their Amalgamation with the Canaanites. Their close proximity to the people had its leavening effect, for they soon intermarried with the heathen. Tolerance with the enemy is closely followed by union therewith, and quick disaster comes in the wake of such union.

3. Idolatry. Intermarriage with the heathen was soon followed by the worship of the heathen gods. Thus their power was gradually weakened, so that instead of being conquerors they became the conquered. God's people lose power over the world as soon as they make alliance with it. God's call is to separation.

In chapter 2:6-9 is given a synopsis of the book of Judges.

1. The sin of the people (vv. 6-13).
2. God's judgment for their sin (vv. 14,15).
3. Repentance of the people (3:9).
4. God's deliverance at the hands of the judges (vv. 16-19).

A repetition of sin, oppression by the enemy, repentance on the part of the people, and God's deliverance, are the story of the book of Judges.

I. The Judgeship of Deborah (4:4,5).

Her name means "Bee," suggesting orderly instincts. As suggested by another, "She answered her name by her industry, sagacity, and great use to the public." The period was marked by awful oppression. The Israelites were helpless, for the enemy had 900 chariots of iron. The appearance of a woman at such a time is most remarkable. Deborah was an unique character. God raised her up for such a time as this. Under a palm tree she held an open-air court for the administration of justice.

II. Deborah Summons Barak (4:6-10).

Barak means "lightning." Deborah, being a prophetess, was able to select the man whose gifts would enable him to rally the forces needed to gain the victory over the formidable foe. Judging from his accomplishments, Barak was true to his name, for with lightning dispatch he wrought deliverance.

1. Deborah's Call (vv. 6, 7). It was God's call through her. She gave definite instruction as to the number of men and the strategy to be employed, assuring Barak that God would deliver Sisera, the captain of Jabin's army, into his hand. She made it clear unto him that her summons was the command of God.

2. Barak's Reply (v. 8). Expression of unwillingness to go unless Deborah would go with him should hardly be considered as cowardice or weakness, as it is a well recognized fact that the presence of a woman, especially the prophetess, would inspire courage on the part of warriors. However, he should have believed God's ability to give the victory without the aid of a woman.

3. Barak's Rebuke (vv. 9, 10). Deborah yielded to his request, but made it plain to him that it would detract from his honor as a conqueror, "For the Lord shall sell Sisera into the hand of a woman."

III. The Defeat of Jabin's Army (vv. 11-16).

Sisera, the captain, gathered a mighty army and went forth with a full assurance of victory over the handful of the ill-equipped and undisciplined army of Barak, but he made one sad mistake, he did not consider that it was the Lord's battle (v. 15). All who disregard Him shall surely go down in defeat and shameful ruin. At the psychological moment Deborah gave the signal to charge, assuring Barak that the Lord had gone before and would give the victory (v. 14). Perhaps Deborah was viewing the movements of the enemy and gave the command when she saw them taking the position indicated unto her by the Lord. Through supernatural interposition the enemy became panic stricken. (See 5:20).

IV. Sisera Killed by a Woman (vv. 17-24).

In his flight he took refuge in Jael's tent. Under the guise of friendship she committed the most heinous murder after having invited him into her dwelling. She fastened his head to the ground by means of a tent pin. This action was most reprehensible.

V. Deborah and Barak's Song of Victory (Chap. 5).

This was composed and sung in celebration of the marvelous victory which God had wrought. The spirit of enthusiasm manifested is characteristic of Deborah. She sets forth in the most definite way that the secret of the victory was the help of God. Praise is given to those who responded to the cry and contemptible scorn is heaped upon those who remained behind. She had absolutely no regard for the neutral and the pacifist. So complete was the victory that Israel had rest forty years.

April 18
The Victory of Gideon's Band
Judges 7

Golden Text:—There is no restraint to the Lord to save by many or by few."—1 Samuel 14:6.

After forty years of freedom Israel again passes under the cruel yoke of bondage at the hands of the Midianites. This affliction was permitted because of their sins. So grievous was it that they hid in dens, caves, and strongholds (Judg. 6:2). It is a sad picture, indeed, of God's people thus being obliged to hide. In their distress they cried unto the Lord, and again He heard them and sent deliverance. This deliverance was effected through Gideon. The angel of the Lord appeared to him while at the post of duty. God always calls men who are doing something; the unemployed never hear the call to higher and more important duty. Gideon's hesitancy when called was not due to unbelief, but to modesty and cautiousness. He came from an obscure and uninfluential family (Judg. 6:15). Before going forward he wished to be doubly sure (Judg. 6:36-40). When once he was convinced of duty he was courageous and enthusiastic. This is characteristic of all truly great men, outstanding examples of which are Luther, Knox and Calvin. When they were convinced that God had called them, they, with unflinching courage, went forward. Gideon began his reformatory work at once (Judg. 6:25-27). Those who would accomplish any great work must begin at home, or in the place where they serve when receiving the call.

1. The Opposing Army (v. 1).

Gideon and his army arose early on that eventful day and encamped by the spring of Harod. Over against them was the host of the Midianites in battle array. His army was insignificant in comparison with the Midianites.

II. The Depleting of Gideon's Army (vv. 2-8).

At Gideon's call 32,000 men responded, ready for the struggle. This seemed a small army to go against the Midianite army, 135,000 strong, but God said this was too many lest they be led to boasting and self-confidence. Their real danger was not in their small army, but in their pride. All that were faint-hearted were allowed to go back, leaving only 10,000. There were 22,000 cowards in that group of men, and worst of all, they were not ashamed to confess it. Still this was too many. When God was through with His sifting process only 3 0 remained. The 10,000 were brave men, but not of proper quality and fitness. Those who lapped the water showed alertness and watchfulness. If the same test were made today in our churches and Sunday-schools, would the percentage stand any higher? This depleting process, no doubt, was trying to Gideon's faith, but he needed to be taught that success in the Lord's work does not depend so much upon numbers as upon quality.

III. God Gives Encouragement to Gideon (vv. 9-15).

God bade Gideon go down to the Midianite camp where he would hear something which would cheer his heart and strengthen his hands. God always comes to cheer us when our hearts are faint. When he came near he heard a man tell a dream, which was that of a barley cake tumbling into the camp and smiting it. He also heard the interpretation given to that dream, which made Gideon to be that cake. This greatly cheered his heart and strengthened him for his work, and caused his heart to burst forth in praise to God. A barley cake is a very insignificant thing, a very cheap affair in itself, but with the hand of God upon it, it would be sufficient to spread consternation upon the Midianites and bring destruction upon their armies. No matter how weak and insignificant a man may be, if God is with him he shall not fail.

IV. God Gives to Gideon Victory (vv. 16-23).

His army was very insignificant and his weapons most worthless. His attack was unique. The whole matter was of faith (Heb. 11: 32). The ground of his faith was God's Word and the token which He had given him. God does not ask us to go forward without good ground upon which to rest our faith. Gideon with his 300 men formed into three companies, each man being provided with a trumpet and with a lamp concealed within a pitcher; thus armed they surrounded the camps of the Midianites. They were all instructed to keep their eyes upon their leader and imitate him. We, too, are to keep our eyes on our leader, Christ, and to ever do as He does. At the proper moment they blew their trumpets and broke their pitchers, giving opportunity for their lights to shine out. This awful crash of breaking pitchers, following the sound of trumpets, accompanied by the shout, "The sword of the Lord and of Gideon," threw the Midianites into a panic, causing them to fight among themselves. One hundred twenty thousand were thus slain, leaving but 15,000 of that mighty army (Judg. 8: 10).

In making the application to ourselves in this age, we can think of the sounding of the trumpets as representing prayer, or calling to God; the torches, as the light of the gospel; the pitchers, our human nature; and the whole, as this treasure in earthen vessels. Only as the pitchers were broken to allow the light to shine forth, and as we sound loud and long the trumpet of prayer can we expect victory.

April 25

Ruth's Wise Choice

Ruth 1

Golden Text:—"Thy people shall be my people and thy God my God."—Ruth 1: 16.

The teacher who would successfully impress this lesson of Ruth's choice must grasp the entire story from its inception to its issue, as contained in the entire book of Ruth.

I. The Occasion of Ruth's Choice (1: 1-15).

On account of famine in Bethlehem-Judea, Naomi with her husband and two sons sojourned in the land of Moab. After the death of her husband, her two sons married Moabitish women. After a time her sons died also. This is a dreary picture—three widows in the same family. After the death of her sons she resolved to return to her homeland, having heard that the Lord had visited His people in giving them bread. They went to Moab to escape trouble, but they only got into more trouble. This is always the case; when God's people go into the world to escape apparent difficulty, they are sure to suffer in consequence. It was not till Naomi was thus chastised that she resolved to return. One purpose of God's chastisements is to cause His children to return. Namoi had the good sense to recognize that the hand of the Lord was upon her for good. Happy is the one who profits by correction! She saw that her affliction was for good, therefore was not bitter against the Lord. When the time came for her to go, Ruth and Orpah accompanied her. This she permitted, but determined to place before them frankly the difficulties which would necessarily confront them. Having laid the matter squarely before them she urged them repeatedly to turn back. It was this frank presentation of the difficulties and her repeated urging them to go back that furnished the occasion for Ruth's wise choice.

II. The Trials of Ruth's Choice (vv. 16-18).

Much as Naomi loved her daughters-in-law, she would not have them go into this matter blindly. She wished them to know the cost of their undertaking. She told them the worst that could come upon them; then if hardships came they could only blame themselves. This principle ought to be carried out by us in all our relations in life. In business the spirit of frankness should be manifest; at home we should deal with each other in the most straightforward way; the same should characterize our behavior in the church and in society. In this respect our supreme example is Jesus Christ; He held before the people the great good of casting their lot with Him, but always frankly told them what it would cost: "If any man will come after me, let him deny himself and take up his cross and follow me." "No man having put his hand to the plow and looking back, is fit for the kingdom of God."

Note the difficulties which confronted Ruth:

1. No Chance to Marry Again. Naomi told her that she had no more sons for which she could wait. In that day to be unmarried was the greatest disgrace. Society differed then from now. No avenues were left open by which a woman could earn her living and be independent. Furthermore, it was against God's law for the Jews to marry outside of their own people.

2. She Must Renounce her Gods. Her idolatrous worship could not be carried on in the land where God's people dwelt. This was delicately touched upon when Orpah went back (v. 15). Orpah went back when it was plain that there was no chance to get a husband. Now Naomi puts an additional test upon Ruth, that of giving up her religion. Ruth was equal to the occasion; her mind was fully made up. No doubt she had seen in Naomi's life during the years that they had lived together, something more than was seen in the lives of the Moabites. She no doubt ascribed her bearings in all circumstances in life to her religion. The testimony of our lives for Christ is most important. She was willing to accept as her God the one who was able to produce in his subjects such nobility of character. Naomi's very frankness in dealing with her caused Ruth to be more and more determined to cast her lot with her. No doubt she learned to love the true God through the life of this true woman. Ruth's decision was so definite and unfaltering that her very expressions have come down to us in words which, "No poetry has outrivaled and no pathos has exceeded, and which have gone down through centuries with a music that will not let them be forgotten." She was determined to share Naomi's journey, her home, her lodging, her lot in life and her grave in death, whatever that would be. To crown it all she would renounce her heathen gods and worship Jehovah. When Naomi saw that Ruth's mind was fully made up she quit urging her. This shows us the value of decision. When people see that our minds are fully made up they will no longer urge us to do that which is wrong.

III. The Glorious Issue of Ruth's Choice.

Ruth was never sorry of her choice, for:

1. She Found the True God (v. 16). Instead

of her heathen god who was unable to help her, she now had the living God, the God of Israel, as her God.

2. She Found Human Friends (chap. 2). As she went to glean in the field she was led to the field of Boaz—a man of wealth and grace. The servants of Boaz treated her with consideration; even Boaz gave instruction for special consideration to be given her.

3. A Good Husband and a Happy Home (chaps. 3 and 4). She not only secured a husband, but a man of God who had abundance of this world's goods.

4. An Honored Place in the Israelitish Nation (4: 13-17). Though she had to forsake her own people, she became one of a nobler people.

5. She Became a Link in the Chain of Christ's Ancestry (4: 18-22; cf. Matt. 1: 5). The one who fully decides for Christ and gives up all for Him shall get a hundred fold in this life and in the world to come eternal life.

This story is a fine exhibition of dispensational truth:

(1) The famine in the land indicates the testing of the Jews; (2) the going into Moab indicates the sojourn of the Israelites among the nations; (3) the sickness and death in Moab indicate the chastisement of the Jews in this present age; (4) the return to the land indicates the gathering of Israel to their own land; (5) Ruth following indicates the gathering of the Gentiles through the influence of the Jews; (6) the marriage between Boaz and Ruth indicates the union of the Church with Christ.

May 2

The Boy Samuel

1 Samuel 1: 24-28; 3: 1-21.

Golden Text:—"My son, give me thine heart, and let thine eyes observe my ways."—Proverbs 23: 26.

I. Samuel Given to the Lord (1: 24-28).

Samuel was given to Hannah in answer to prayer. His name means "asked of God." For a time he was cared for by his mother in the home. The best nurse and teacher for a child is its mother. In asking God for a son she vowed to dedicate him to the Lord. Accordingly at an early age she took him to the sanctuary and gave him over to the charge of Eli. Thus in his tender years he ministered to the Lord. Samuel is a beautiful picture of a life engaged in the service of the Lord.

II. Features of Israel's History in This Period.

1. A Demoralized Priesthood. (1) The priests were actuated by greed (2: 12-17). It was God's will that those who ministered at the altar should live of the things of the altar, but they broke through the divine regulations touching this matter and were securing their selfish ends by force; (2) the priests polluted the courts of God's house with the grossest immorality (2: 22). We thus see that the condition of the nation was appalling. When God's ministers are actuated by greed and practice uncleanness we see that degradation and ruin follow rapidly. The people will be like their leader, and leader and people shall be judged together.

2. An Alienated People. The only thing which separates people from God is sin. There is an active principle in God's holiness which will not allow fellowship with sin. The people who choose sin are alienated from God.

3. A Cessation of Divine Revelation (3: 1). God was silent, "The word of God was precious in those days; there was no open vision." The message from the Lord was more a matter of memory than an active experience. The same thing and principle is true of the individual life today; some who once enjoyed fellowship with God no longer hear His voice speaking to them; they remember once having experienced the blessed experience, but it is no longer an actuality with them.

III. God Calls Samuel (3: 2-10).

In striking contrast with the degeneracy of the nation we have brought before us the beautiful life of Samuel. On the one hand we witness the degeneration of the nation, while on the other we see God getting ready for its regeneration. Dwelling within the sacred courts and ministering before the Lord with Eli is the innocent Samuel, who is to become the saviour of his people. In Samuel we have a striking pattern of child religion. The Lord gave him in answer to Hannah's prayer. From his birth he was dedicated to the Lord. While quite young his mother took him to the sanctuary of the Lord where he served and slept. In the Scriptures we have set forth two types of experience; the one who experiences the saving grace of God after having lived in sin; the other of one brought up in the nurture and admonition of the Lord from his infancy. It is a good thing to have much sin forgiven, but it is better far to grow up without sin. Two traits in Samuel's character stand out in this call, namely, his cheerful obedience to the Lord's call and his surrendered will. It was no easy thing to cheerfully respond to the thrice repeated call. It may have seemed to him to be unreasonable, but each time he obeyed in simplicity. He expressed his willingness before he knew what was required; he did not inquire what was wanted and then let his obedience depend upon its suiting him. We should believe that the Lord knows what is best, and be willing to yield glad obedience to His commands.

IV. Samuel's First Prophetic Message (3: 11-18).

Up to this time Samuel obeyed the one who was over him, but the time had now come when he must directly hear and obey the Lord. The first message entrusted to him is a most terrible one. To deliver it is a most trying task. He hesitated to tell it to Eli, but when pressed by him he manifested the true courage which was lying back of his fear. It must have been a bitter sting to Eli to see Samuel recognized and himself passed by, but he was submissive. He knew that the slight was just; he could not fail to interpret it thus in view of the appearance of the man of God to him (2: 27-36). This fearful visitation upon Eli's house was due to the sins of his sons. He was held accountable for not restraining them. Eli was no doubt a good man, but was lax in the discipline of his children. Parental laxity is most cruel. There is an age in which children may be restrained, but when passed over the power to restrain goes with it. Furthermore, to tolerate evil when one has power to restrain it is to become an accomplice in it.

V. Samuel Established in the Prophetic Office (3: 19-21).

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." This is a verification of the saying, "Him that honours me I will honour." Little did Hannah know that the boy who had been given in answer to her prayer would one day become the head of the nation. This new position brought great danger to the boy, but the God who raised him up was able to sustain him.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

INVESTMENTS IN HUMAN LIFE

In these days when opportunities for investments with large dividends promised are on every hand, those having means to invest are sometimes bewildered. This world and all it contains except human life will come to an end and all its investments collapse. But to live our lives over again in the lives of others in this world and the next, and see them multiply time and again, makes life worth living.

An old history of Northampton, Mass., published over thirty years ago, contains these facts recorded before 1885. Two hundred and forty years before Northampton was considered "away out west," it was settled by a people who considered their children their most priceless possession. Their first concern was their relation to God, and so the church was erected, which stamped a religious impress upon the community it could never shake off. Then next to the church they built their school to train their children aright. This all cost sacrificing effort, as well as money. But look at the dividends declared on that investment up to that date!

Northampton had given to the state and nation, up to 1885, as the returns from this investment, 354 college graduates, besides 56 graduates of other institutions; 114 ministers; 84 ministers' wives; 10 foreign missionaries; 25 judges; 102 lawyers; 95 physicians; 101 educators, including 7 college presidents and 30 professors; 24 writers, among whom are George Bancroft, John Lathrop Motley, Professor W. D. Whitney, J. G. Holland; 38 officers of the state, among them 2 governors, 2 secretaries of the commonwealth, 7 senators, 18 representatives; 21 army officers, including 2 generals and 6 colonels; 28 officers of the Unites States, among them a secretary of the navy, 2 foreign ministers, a treasurer of the United States, 5 senators, 8 members of Congress and 1 president.

Another community, not so far away, was purposely established as an irreligious place. Little attention was given to education in general, and none to Christian education. Although within a few miles of one of the best colleges in the state, yet the record is that not one young man has taken a college course, and none of those who entered the business world has gained distinction.

"JESUS, LOVER OF MY SOUL"

The author of this hymn was Charles Wesley, one of the famous brothers who founded Methodism. It is said that one day he was standing at his window, when a terrible storm was approaching. He noticed a bird being driven helplessly by the wind. As it came against his window-pane, he lifted the window-sash and rescued it from its impending danger. As he held the frightened bird to his bosom, the inspiration which prompted this great hymn came to him and he sat down and wrote,

"Jesus lover of my soul,
Let me to thy bosom fly."

At a Christian workers' convention, held a few years ago, the value of church hymns was being discussed. A Civil War veteran from the North arose and told of a night in the "60's" down on a southern battlefield, when he was on picket duty. He knew from the occasional shots being fired the enemy was not far away. A lonely feeling crept over him which compelled him "to look unto the hills from whence cometh our help." To give him more courage in this hour of danger he said, "I began to sing softly, 'Jesus, Lover of My Soul,' and all fear and loneliness left me." As he sat down a Southern delegate arose and said "I, too, was on picket duty on that same night on that same battlefield, but in the opposing army. I saw this northern soldier pacing his beat, part of which was across an open space where the moon revealed his full figure. I had determined to kill him the next time he crossed this open space, and with my gun raised, the trigger cocked and the aim sighted, he entered the open, singing softly, but, oh! how sweetly and clearly with his tenor voice,

'Other refuge have I none,
Hangs my helpless soul on thee.'

"I lowered my gun and softly joined him as he sang on,

'Plenteous grace with Thee is found,
Grace to cover all my sin,'

and thanked God for the power, even in war, for the old church hymns."

"ABIDE WITH ME"

This favorite hymn, especially with older people, was written by Rev. Henry Frances Lyte, an Episcopal rector in the town of Brixham, England, situated on the English Channel. It was in this town where William of Orange first set foot on English soil in 1688. One hundred fifty years later, in 1842, William IV also landed here, and was welcomed by Rev. Mr. Lyte with his church choir. For this special courtesy, William IV presented the rector with a beautiful home which became very dear to him. After twenty-five years of very happy service in this parish, that dread disease, tuberculosis, attacked him and it was soon evident that he was not to be in this world long. His physician ordered him to take a trip on the continent, but he felt he must preach to his people once more. This last sermon was delivered through tears. That afternoon, after a few hours rest, he mustered every bit of strength he had and took an hour's walk down by the sea, alone, where he so loved to go. It was then and there this great prayer hymn was born as his spirit yearned,

"The darkness deepens,
Lord, with me abide."

Out of the pain of body and the anguish of soul, he exclaims,

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

If any of our friends are planning to attend the World's Sunday-school Convention at Tokio, Japan, next October, please communicate with this office. Maybe we can be of assistance to you, and you to us.

It may be of interest for our readers to know that more than five hundred of the Institute students are now taking the Sunday-school studies of Sunday-school organization and management, child study and pedagogy. We are using as the basis of these studies three teacher-training books published by the Methodist Book Concern—*The Organization and Administration of the Sunday-school*, *Life in the Making*, and *Learning and Teaching*.

Besides nearly one hundred fifty students who are doing regular house-to-house visitation in the territory surrounding the Institute, we have six hundred seventeen students who teach Sunday-school classes in the Sunday-schools of Chicago and vicinity. These come from the day students only.

The Institute's Missionary Director, Rev. E. J. Pace, is the religious cartoonist of the *Sunday School Times*, Philadelphia. His weekly cartoon in the *Times* has become a very helpful feature of its lesson exposition. Sunday-school readers will be glad to learn that Mr. Pace has put all his cartoons on lantern slides, some of them in colors, and they can now be rented in sets from George W. Bond & Co., 14 West Washington Street, Chicago. Ill.

We now have nearly ninety former soldiers and sailors enrolled as students at the Institute. So many of our men wanted to organize a post of the American Legion that permission was voted by the Faculty. It is a non-secret, non-military, and non-political organization. Its purpose is stated in its preamble as follows:

"For God and Country, we associate ourselves together for the following purposes:

"To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness."

ORIGIN AND STORIES OF CHURCH HYMNS

Since we have told the stories of a few church hymns requests have come in for information as to where these stories are found. We give below what are probably the best authorities.

Story of the Hymns and Tunes, by Brown and Butterworth.
564 pages. 8½x5½ inches. American Tract Society, New York.

Some Hymns and Hymn Writers, by William Budd Bodine, D. D.
458 pages. 9½x6 inches. John C. Winston Company, Philadelphia.

The Story of the Gospel Hymns, by Ira D. Sankey.
410 pages. 8x5½ inches. Sunday School Times Company, Philadelphia.
Studies in Familiar Hymns, by Louis F. Benson.
285 pages. 7½x5 inches. Presbyterian Board of Publication, Philadelphia.
A Treasury of Hymns, by Amos R. Wells.
120 *Hymns and Writers*, 392 pages. 8x5½ inches. United Society of Christian Endeavor, Boston.
Annotations on Popular Hymns, compiled by F. M. Barton, Cleveland.

Any of these can be secured through the Bible Institute Colportage Association, 822 N. LaSalle Street, Chicago, Ill.

CHILDREN READING THE BIBLE IN CAIRO STREETS

Dr. S. M. Zwemer in returning from his office was passing the Bank of Rome in the modern business section of Cairo. He noticed a group of ragged boys, including several gamins, with newspapers for sale under their arms. They were crouched on the side-walk, and one was reading while the rest listened attentively. Dr. Zwemer stepped up to them to learn what they might be reading. To his surprise it was the Bible. The one boy in the group who knew how to read, gathered the others every morning to listen to stories from the book of Genesis. All these lads were Mohammedans. Rev. Stephen Trowbridge, field secretary of the World's Sunday-school Association for Egypt, in commenting on the incident said, "There is certainly an open door before us to the hearts of these boys of the streets." All the Sunday-school superintendents throughout Egypt have just been written to, encouraging them to bring in children from the streets to Sunday-school.

ON TO TOKYO—OCTOBER, 1920

The "Monteagle," "Siberia Maru" and "Suwa Maru" are the three ships that have been engaged for the exclusive use of delegates who will attend the Convention of the World's Sunday-school Association which meets in Tokyo, Japan, next October. Then there are a goodly number of reservations on at least nine other great trans-Pacific steamers. A revised edition of the tour bulletin has just been issued. This was necessary because the dates of the steamer sailings indicated in "Bulletin 1" which was issued by the World's Association have been changed. The "Monteagle" will take the place of the "Empress of Japan." At least half of the reservations have been taken by those who have applied for credentials, and other applications are arriving daily at the office of the World's Association, 216 Metropolitan Tower, New York City. There are still good reservations on each of the twelve ships but applications should be made soon. Full information will be found in the "Revised Bulletin," which will be sent to any one upon request. Information concerning the Around the World tour in connection with the Sunday-school convention will be ready early in March.

Pennsylvania has the largest number of registered delegates. Through the special activity of their State Secretary, William G. Landes, over one hundred have asked for credentials from the Keystone State. These have paid their initial deposit of $25 and will make the second payment of $50 on April 1. The first convention sailing will be on the "Fushima Maru," from Seattle, July 30. The last ship to leave will be the "Empress of Russia," from Vancouver, September 23. This boat will reach Yokohama October 4. The Convention will convene on the evening of October 5. Frequent bulletins of information will be issued from the office of the World's Association, and will be sent to all who have applied for a delegate's credential.

"SIDE-LIGHT" SUGGESTIONS

Teachers of the International (Uniform) lessons for May, 1920, will appreciate the aid given by the following named books on the dates stated:

May 2. "Samuel," in *Children of the Bible* (for children) (20 cents). "Thy Servant," in *Sunday Talks to the Young*, by Mee (20 cents).

May 9. *Sowing and Reaping*, by D. L. Moody. 20 cents.

May 16. *Prevailing Prayer*, by D. L. Moody (20 cents); *How to Pray*, by R. A. Torrey (20 cents); *"I Cried, He Answered"* (testimonies to answered prayer), 20 cents.

May 30. *Life, Warfare and Victory*, by D. W. Whittle (20 cents); *The Overcoming Life*, by D. L. Moody (20 cents).

As a general help on First Samuel, consult *First Samuel*, by W. G. Blaikie ($1.00, plus 10 cents postage).

The publications listed above may be obtained of The Bible Institute Colportage Assn., 822 No. La Salle St., Chicago.

LORD ROBERTS ON FAMILY PRAYER

A noteworthy movement is on foot in England to restore family prayers in the homes of the people. This is in a way to be a memorial to the late Lord Roberts. A letter of his to Lord Curzon, former Viceroy of India, was read in the House of Lords when the great warrior died. It is to be made the starting point and inspiration of this new movement. The distinguished soldier wrote as follows: "We have had family prayers for fifty-five years. Our chief reason is that they bring the household together in a way that nothing else can. Then it insures the servants and others who may be in the house joining in prayers which for one reason or another they may have omitted saying by themselves. Since the war began we usually read prayers, and when anything important has occurred, I tell those present about it. In this way I have found that the servants are taking a great interest in what is going on in France. We have never given an order about prayers; attendance is quite optional, but as a rule all the servants, men and women, come regularly on hearing the bell ring." The veneration in which Lord Roberts was held as a man of action gives peculiar weight to this utterance.

Missionary Department

BIBLE STUDY BY CORRESPONDENCE IN GUATEMALA

"Wherever the mission Spanish paper and tracts go the people are asking for some systematic Bible study. These publications go all over Central America and on down into South America. In many districts the people are without any instruction except that of an occasional itinerating missionary. A Bible correspondence course has been in the hearts and prayers of the missionaries for a long time. After translating a few lessons of a simple little Bible course, we gave them to the native Bible women to prove their clearness to the Latin American mind. We confided in them our hopes and plan for these notes as soon as the language is not such a problem and more translations are ready. They were to pray about this and not to mention it until we should be able to begin. In less than a week fourteen papers were brought me to correct on the first lesson. One of the Bible women had told! There was no turning back, so go ahead we must in some way.

"No further announcement has been given but each week new papers are sent in and the original ones are faithful and show marked improvement. Often the work is on any paper that can be picked up. One lesson was on a theatrical handbill that had evidently done some traveling in the streets before it served this purpose. A little servant girl in the home of a brewer in this city is sending in her lessons, and her Spanish is such that my poor overworked dictionary can scarcely decipher it; there are some clean, beautifully written papers, and several send in typewritten lessons which are a joy to receive. I discovered a "Nicodemus" writing out these lessons and later correcting his work by others that had been graded. He is a scholar and has studied various branches of the arts and sciences as well as many languages. He was being educated for a priest but became thoroughly disgusted and left the church many years ago.

"One of the most recent to begin the work is a man who was once a native pastor but fell into terrible sin and since has not been identified with anything good. When his first lesson came in it was a surprise and caused much joy and thanksgiving. His work is painstaking, neat and thorough. God is drawing him back and will make him a clean channel of blessing by the "washing of the Word." These are a few of those who are so faithfully taking up the study to show themselves approved unto God. With only one to handle the papers and no help except the translator one hour each day it looks hopeless, but our expectation is from the God of the impossible. We are suffering from the tower of Babel until at times we are tempted to forget the stronger tower—the name of the Lord. The work is His and 'He knoweth how.'"—Madeleine Bushman in *The Guatemala News.*

RACE DIMINUTION IN THE NEW HEBRIDES

The hope of the New Hebrides lies largely with the children of native Christian parents. All kinds of reasons have been adduced for the decline of population in the group. Camouflage is the proper description for most of them—for they are intended to deceive. Mr. Fred Paton is perhaps as well entitled as anyone to express an opinion on the matter, in view of his long residence in the group and his intimate knowledge of native life. Briefly his opinion is set forth as follows:

1. Epidemics which have swept through the Pacific and wiped out two-thirds of the population, leaving the rest weak.
2. The Kanaka Labour Traffic, including the present inter-island system. Family ties broken; immorality condoned; and a lower standard helped.
3. Disease, drink, and firearms introduced by whites—drink especially.
4. Want of stamina due to the above causes, and now the smaller population causing more inbreeding.
5. Deaths of mothers in childbirth, and also great mortality of infants due to malaria, and white men's epidemics and diseases. No one realizes how many young mothers die.

The greater proportion of men to women is startling.

The remedy—if not too late—is Christianity. Healthy children born of Christian parents may even yet re-people the group.

The old pagan beliefs of the native race die hard. These beliefs belong to the animistic type of religion, and it is rather bewildering to find that many of the beliefs and practices of the New Hebrides natives are virtually identical with the pagan races of Africa. The South Sea Islander has a vague idea of a supreme God who made all things, but they do not worship Him. He is an absentee Creator, and He is too far away to concern Himself about them or take any interest in the world He has made. The spirits take the place of God and they become objects of worship. Every calamity and every misfortune is due to the malign intervention of the spirits. One can readily conceive what terrible power must have been wielded by the old witch doctors, who interpreted the mind of the spirits and explained the cause of their wrath. The people have reason to thank God for the disappearance of these witch doctors.

CONDITIONS IN BIBLE LANDS TODAY

Hundreds of thousands of Christians are still in exile. The war is not yet over in the Near East. Peace is not concluded with Turkey.

Armenian loyalty to Christ is the marvel of the centuries. They have been offered every inducement of favor and preferment to forsake their faith. They have been oppressed by harsh restrictions and unjust discriminations. They have been tortured and murdered—not by hundreds, but by hundreds of thousands—in the ever recurrent orgies of religious and racial hatred. The wonder is not that a few have become Moslem but that any have remained Christian. The loyalty of the Armenians to the faith of their fathers is a modern miracle of the power of God.

"The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago; while the converts and their families do not amount to 3,000,000. The increase of the heathen is, numerically, more than seventy times greater than that of the converts during the century of Christian missions."

—James Johnston.

The one thing Christians have most to dread, and against which we must jealously guard, is any mass movement toward Christianity on the part of either pagan or heathen people. Christendom is not Christianity! The so-called Christian nations of the earth are poor exponents of the Christianity of God. Hence we should pray for the conversion of individuals rather than the reformation of nations.—Selected.

YOUNG PEOPLE'S SOCIETY TOPICS

(*Continued from page 638.*)

of the daily life, courage to confess our faults, to admit our mistakes, to ask the pardon of those we have hurt or wronged by neglect and thoughtlessness.

"Be strong and of a good courage." Why? See the remaining Scripture references in Deuteronomy 20:1-4 and Esther 4:13-17. Notice the three elements in Esther's courage—dependence on God, devotion to duty, determination to suffer if necessary. Cultivate this attitude of mind and heart and you, too, will live courageously.

April 25

Christian Principles in Personal and Public Health

1 Corinthians 6:19, 20

The two verses of our Scripture lesson are so rich in spiritual truth that it is difficult to confine them to the topic of personal and public health. Our topic has in view the health of the body, while the Scripture reference applies to the health of the whole man, spirit, soul and body. Health is wholeness; it is akin to holiness. It is the result of the harmonious working of each separate part with every other part. This produces wholeness, holiness, health. A physical giant with a dwarfed soul and a deadened spirit is no true picture of health. The all-round man is the healthful man.

Calvary and Pentecost stand out conspicuously in the Scripture lesson. "Ye are bought with a price." Where and when? At the place called Calvary where Christ died for our sins. The price having been paid, it follows that "Ye are not your own." This must be recognized and realized by faith. Not till then does the Holy Spirit dwell within, making the body His temple, "for if any man have not the spirit of Christ, he is none of his" (Rom. 8:9). The indwelling of the Holy Spirit is the greatest factor in the preservation of bodily health. The constructive forces of the body are quickened and strengthened by the divine indwelling.

From this center, the essential center of Christian faith, we may move out in ever-widening circles to the blessings and benefits of sanitary science, and all the activities of a Christian civilization for the furtherance of personal and public health. Christian principles call for an aggressive and progressive campaign for the preservation of health and life. On the principle of love and sympathy, we have hospitals and homes for the needy. On the principle of wisdom and for the general good, we demand supervision of the milk supply in order that the lives of the little ones shall not be endangered. Legislation against child labor and the enforcement of the weekly rest day, all proceed on the plane of Christian principles. The prevention of disease rather than the application of cures for disease is an outgrowth of Christian education. Millions of dollars are being spent by our cities in the creation of play-grounds and the provision of parks, all of which is an indirect result of a civilization built on Christian principles.

THE DEATH PENALTY

The death penalty has been abused in almost all the countries of the world; but this does not justify its abolition in cases of premeditated homicide; and neglect to apply to the criminal the pain of death, ordained by God Himself, always tends to the increase of crime, and gives loose rein to personal vengeance. The lauded "inviolability of human life" means that the life of a human being is so sacred that he who takes it without just cause, must pay for it with his own, in amends to justice, both human and divine.—Pratt, *Studies in Genesis.*

For Sermon and Scrap Book

SOUL PROSPERITY

Delighting in the Lord,—Ps. 34: 2.
Thirsting for God,—Ps. 42: 2.
Trusting in God,—Ps. 57: 1.
Waiting upon God,—Ps. 57: 1.
Satisfied and following closely,—Ps. 58: 5-8.
Praising the Lord,—Ps. 103: 1.
Keeping low, adhering to the Word, and loving it exceedingly,—Ps. 119: 25, 167.
Waiting for the Lord,—Ps. 130: 5, 6.

—W. J. M.

A TRINITY OF TRUTH

2 Samuel 22: 31

1. *A Perfect Path.* "His way is perfect." Amid the confusion and contradiction in the world there is "one sure way." "I am the way, etc." (John 14: 6).

2. *A Tested Truth.* "The Word of the Lord is tried." His promises are not untried bridges on which no foot has trod, but arches that have borne thousands on their way to heaven.

3. *A Present Protection.* "He is a shield," e. g., Abraham, Job, etc.

—W. R.

FUTURE GLORY

1. *The Intermediate or Disembodied State.*
    1. Is one of conscious existence (2 Cor. 5: 6-8; Phil. 1: 21-24).
    2. A blessed one (2 Cor. 5: 8; Phil. 1: 21; Rev. 7: 15).
    3. One of expectation (2 Cor. 5: 1-4; Acts 2: 34).
    4. Is where Christ is (2 Cor. 5: 8; Phil. 1: 23).
2. *The Resurrection of the Body.*
    1. Not a creation (1 Cor. 15: 42-54; 35-38).
    2. A thorough change (1 Cor. 15: 37; Matt. 22: 30).
    3. Like Christ's glorified body (1 Cor. 15: 49; 1 John 3: 2).
    4. Effected by the power of the Lord (John 5: 25; Phil. 3: 21; Col. 3: 4).
3. *The Final State.*
    1. A glorious home (2 Pet. 2: 13; John 14: 2).
    2. Full communion with God (John 17: 24; 1 Cor. 13: 12).
    3. Happy employment (Rev. 22: 3; 4: 8; 7: 15).
    4. Increased knowledge (1 Cor. 13: 9-12).
    5. Exalted companionships (Matt. 8: 11; Heb. 12: 22).
    6. Eternal glory and bliss (1 John 2: 17, 25; 2 Cor. 4: 17).

—*The Reaper.*

THE IMPORTANT QUESTION

"Dost thou believe on the Son of God?"—John 9: 35.

Introduction. Miraculous cure of man born blind. Chief priests and rulers envious. Parents fear and duplicity. The man's honesty. His expulsion from the synagogue, found of Christ and question proposed.

I. The Question Urged.

1. Its reference to Christ as Son of God. Appellation to both angels and men in Scripture. To angels, by creation; to believers, by adoption. To Christ, in sense alone applicable to Himself, as possessing God's nature, equal with God, having His names and perfections.

2. Its reference to Faith in Son of God. "Dost thou believe?" Faith apprehends Christ as He is revealed in the Word. It is the act by which we welcome Him into our souls; of our will, whereby we cordially submit to Him. It is beholding, looking to, fleeing unto, walking in, laying hold of, receiving and resting on Christ.

3. It relates to Personal Faith. "Thou." Not pertaining to mere information or opinion, but to faith. No relation to past or future, but to the present.

II. A Scriptural Solution. If we truly believe on Him we shall:

1. Remember the means bringing us to this state.

2. Experience the influence of His Spirit on our souls, (Rom. 8: 9, 16).

3. Highly esteem and value Christ, (1 Pet. 2: 7; Song of Sol. 5: 10; 1: 3).

4. Enjoy peace and comfort of mind. He is the Author; His gospel the message; His gift the enjoyment of peace.

5. Have souls aflame with love to God and man, (John 3: 14, 24; 7: 11, 19).

6. Be subject to His authority, (Matt. 16: 24; 2 Cor. 6: 17; Heb. 13: 13; John 15: 14).

Application.

1. To those in Christian country; without living faith in God's Son,—this of no avail. To professors and those zealous of gospel doctrines without personal faith,—zeal nothing.

2. Christian to keep signs of faith bright before his eyes.

3. To growing in faith, and prayer for increase.

4. He that will not believe will perish (John 3: 18).

5. Christ offered to all. Invite, exhort all to come unto Him and have life.

—J. Burns.

SEVEN CONTRASTS

Between the Believer and the Unbeliever

BELIEVER	UNBELIEVER
Is Saved Eph. 2: 8, 9; 2 Tim. 1: 9.	Is Lost John 3: 18; 2 Cor. 4: 3.
Dead Unto Sin Rom. 6: 11; 1 Peter 2: 24.	Dead in Sin Eph. 2: 1; Col. 2: 13.
Child of God John 1: 12, 13; Gal. 3: 26.	Child of Satan John 8: 44; Matt. 13: 38.
Nigh to God Eph. 2: 13; Heb. 10: 19.	Far from God Eph. 2: 12; Isa. 59: 2.
Sure of Heaven 1 Pet. 1: 4; 2 Tim. 4: 18.	Sure of Hell Rev. 21: 8; Matt. 13: 49, 50.
Waits for Christ and Glory Phil. 3: 20, 21; Heb. 9: 28.	Waits for Death and Judgment Heb. 9: 27; Luke 16: 22, 23.
Under God's Favor Rom. 5: 2; Eph. 1: 2.	Under God's Wrath John 3: 36; Rom. 1: 18.

—Jas. E. Rogers.

KINGS AND PRIESTS

A Sermonette

"He hath made us kings and priests unto God."—Rev. 1: 6.

He makes kings out of slaves; He transforms outcasts into priests. He takes life in which there is no noble sovereignty and control, and He gives the soul a scepter and a throne. He takes a soul which has lived in the streets, in the mere passages and outer things of life, and He leads it into the holy of holies, and gives it a place in the sanctuary of the innermost, and a ministry at the divine altar of sacrifice. It is the most marvelous change in a world which is full of changes. He gives the imperial purple to the beggar, the miter to him who has gone far astray. Yes, the God of grace takes His kings from servitude and His priests from the mire.

How, then, shall His kings be known? What shall be the sign of their sovereignty? They shall be known by the royalty of their bearing, by the loftiness of their carriage, by their royal way of doing ordinary things, by the manner in which they crown the commonplace with distinction. They perform unattractive duties with grace, thus converting dull opportunities into state occasions. They stamp the kingly superscription upon the meanest coin. They prove their kingliness by an elevation which touches everything into dignity. They live "in the heavenlies in Christ Jesus." They sit with Him on His throne.

And how shall the priests be known? By their power of intercession, and therefore by their self-forgetfulness and self-sacrifice. They minister at the altar in no selfish quest, but in the service of their brethren. They may therefore be known by the keenness of their sympathies, by their wide-open hearts, by their wakeful readiness to take another's need to the mercy-seat, and to bring to him the rich bounties of grace. A priest is one who has a well-trodden way to God, and who treads it in the interest of his brother.—J. H. Jowett, in *British Weekly.*

I THESSALONIANS

Five-fold division, corresponding to the five chapters.

Key: The Second Coming of our Lord.

1. Chap. 1. The Second Coming and the Believer's Attitude. vv. 9-10.
2. Chap. 2. The Second Coming and the Believer's Reward. v. 19.
3. Chap. 3. The Second Coming and the Believer's Sanctification, v. 13.
4. Chap. 4. The Second Coming and the Believer's Hope. vv. 14-18.
5. Chap. 5. The Second Coming and the Unbelieving World. vv. 1-4.

—C. I. Scofield.

OUR PART—GOD'S PART

"My God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4: 19.

Now here is God's remedy to meet the need within. You may pray about it, you may make earnest resolutions, you may try to bring in some improvement of your own, you may struggle, you may strive, and you may put forth earnest efforts, but it is of no use. There is only one answer to that need, and that is the Lord Himself. He comes seeking faith. He says: "I cannot work, if you have not simple, childlike faith towards me." You receive Him. We talk here about definite blessing. That is the definite blessing, or the secret of it. You let the Lord have His right place in you and His own way with you, and He will put all things right within.—Evan H. Hopkins.

SPIRITUAL BLINDNESS

The great difficulty in preaching the gospel to the world is convincing men of their lost estate. "The Son of Man is come to seek and to save that which is lost"; unless a man believes he is lost, there is little chance of his accepting a Saviour. It is a well known fact that an Indian prides himself on his being able to find his way and never being lost. On one occasion, however, an Indian lost the trail and wandered for days without finding his "wigwam." At last some white men met him and asked him if he was lost. "No," he replied, "*Indian* not lost. *Wigwam* lost." This is just the attitude of many a man who believes that "luck is against him," "society is all to blame," "the church is a failure," etc. Everything is wrong; but of course *he* is right. —*Record of Christian Work.*

NOT ALWAYS VISIBLE TO HUMAN EYES

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall, near the bush, and, running through the crevice, was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty.

Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are truly serving Jesus Christ. —Selected.

THE GREATEST OF ALL

My greatest loss—To lose my soul.
My greatest gain—Christ my Saviour.
My greatest object—To glorify God.
My greatest pride—A crown of glory.
My greatest work—To win souls for Christ.
My greatest joy—The joy of God's salvation.
My greatest inheritance—Heaven and its glories.
My greatest victory—Over death through Christ.
My greatest neglect—To neglect so great salvation.
My greatest crime—To reject Christ, the only Saviour.
My greatest privilege—Power to become a Son of God.
My greatest bargain—The loss of all things to win Christ.
My greatest profit—Godliness in this life and that to come.
My greatest peace—That peace that passeth understanding.
My greatest knowledge—To know God and Jesus Christ whom He hath sent.—Selected.

THE PASTOR AS A LABORER

"We then as workers together with God" (2 Cor. 5:1). "In all things approving ourselves as the ministers of God; in patience, in necessities * * * in labors * * * by honor and dishonor, * * * by evil report and good report; as deceivers and yet true." (2 Cor. 6:1-10).

"The laborer is worthy of his reward" (1 Tim. 5:18).

A non-church-going gentleman (?) recently remarked that the average pastor belongs to a class of "respectable idlers, who have nothing to do but to stand up and talk for thirty minutes twice on Sabbaths." He certainly did not know the pastor's burden, nor does he understand that it is not necessary to carry a lunch pail and daily go to a place of manual work to become a laborer.

1. *As to Talking.* Consider that the pastor has to prepare, by diligent study and thought, and deliver, say, from 100 to 150 sermons and addresses every year to the same audiences and on the same subject, and yet keep them fresh and interesting. This does not take account of many outside addresses. Do you know any class of public speakers who have to do *that*?

2. *As to Administration.* Every church is an institution that has to be managed as carefully as any business concern; and the pastor is the manager.

3. *As to Finance.* The pastor is the chief financier of the church, and has to raise from $5,000 to $50,000 every year for current expenses and benevolent enterprises. As this money has to be raised by voluntary offerings, it requires a good deal of education, training and tact to accomplish the "painless extraction" of this money from a congregation, a large part of whom does not know the joy (only the pain) of giving.

4. *As to Visitation and Pastoral Work.* In a church where there are many families, scattered all over the city, to visit all these homes, made up of all sorts and conditions of people; and do it so as to make them "glad to see the pastor," means untold labor. This means about thirty pastoral visits every week during the year; besides special visits to the sick and those in trouble, not to speak of several visits to the hospitals during the week, and hardly a week without a funeral.

5. *As to Correspondence.* The pastor's desk is loaded every morning with from five to twenty letters from individuals, societies, board secretaries, college presidents, etc., all to be answered. Not to speak of letters to absent members and "wandering sheep."

I would willingly give the gentleman who thinks the average pastor is a "genteel idler" an opportunity to do my work for just one year, and then hear what he would have to say.

Pray for and help your pastor, for he needs both your prayers and your help.—George F. Pentecost, D. D., in *The Presbyterian.*

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Joliet (Ill.) *Sunday Herald-News* published a commendatory editorial concerning the Morning Star Mission and its founder, Peter McCarthy.

Charles H. Gray has again entered the evangelistic field, holding a meeting at Elvaston, Ill., during February, and at Hemingford, Neb., during March.

Rev. S. D. Goodale reports a splendid meeting at Protection, Kan. He has been given a call to return there in October with the hope that it may be to a union meeting.

S. E. Lewis reports a successful meeting held at Otego, N. Y., despite heavy snowstorms and blocked roads. From there he and his party went to Oneonta, and then to Scio, N. Y.

J. Roy Weakland writes: "All my work this season has been in New York state, Elmira, Marathon, Carthage, Black River, Brocton and Forestville. My March campaign will be at Dunkirk, N. J."

Dr. H. Wyse Jones and Ralph E. Stewart closed a successful campaign in Poughkeepsie, N. Y., February 18. Seventy-five accepted Jesus Christ as their Saviour, and 250 signified their desire to serve their Master.

John L. McKinsey of Joplin, Mo., held a campaign at Monett, Mo., in the Presbyterian church during February. At the time the meeting was reported, thirty had united with the church. During the meeting the pastor, L. C. Stumpf, was installed.

Evangelist Paris E. Wells and C. B. Brooks conducted a union meeting at Kenmore, N. Dak. with 120 reconsecrations and 231 converts. One party of twenty business men travelled 126 miles and remained up all night to attend one service.

The Minges Evangelistic Company closed a very successful meeting at the South Side Church of Christ of Lima, O., February 16, where 350 confessed Christ and over 200 reconsecrated their lives. Their next meeting was held at Danbury, Conn.

Mr. and Mrs. Ray G. Swartzbaugh write that their meeting with the East-Minster Presbyterian Church of Kansas City, Mo. closed with many blessings. There were numerous reconsecrations and seventy-three additions to the membership of the church.

H. P. Dunlop and wife report successful meetings at Upper Sandusky, O., Detroit, Mich. and Nevada, Mo. The second named meeting was a union campaign held in the Olivet Presbyterian Church, and in the last named they report ninety-eight professions of faith.

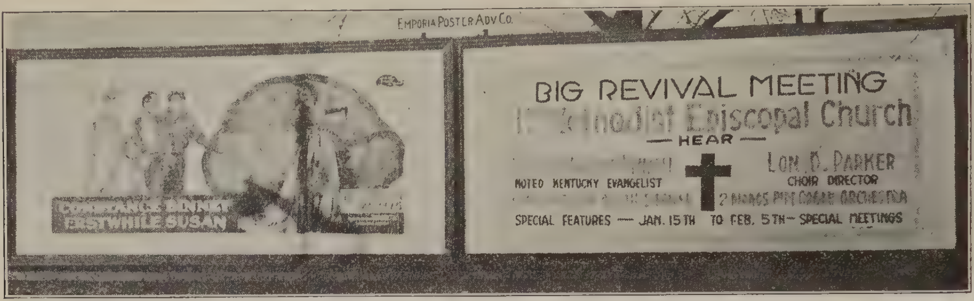
McMinn and Wieand report a most satisfactory meeting at the Butler Memorial Reformed Church of Indianapolis, Ind. They state that one of the most gratifying features of the meeting was the interest in Bible study. Their next meeting was held at Farmington, Minn.

Fife Brothers conducted a union campaign in Hooversville, Pa., during February. Clyde Lee Fife is the evangelist and his brother Robert S. Fife has charge of the music. During the first few days of invitation 268 people responded, signing cards for the churches of their choice.

John W. Erskine writes "I am now in Rome, N. Y. conducting meetings with the Salvation Army. We began Sunday, February 29, and will close March 14. There is a great work to be done here and the Army is in the forefront of the battle. When I gave the invitation Sunday night four came forward."

The Vom Bruch Party closed a two weeks meeting in the Siloam M. E. Church, Philadelphia, Pa., with good results. They then went to Knoxville and Burkettsville, Md., holding meetings for a week in each place. Their next meeting was held at Sunbury, Pa., in the First Baptist Church.

Rev. Joseph W. F. Hakes writes as follows: "I am very happy to report that I have just closed another campaign at Maybrook, N. Y. The Lord saved about fifty, established a dozen family altars, and enabled us, on the last day,


EMPORIA POSTER ADV CO.
ERSTWHILE SUSAN
BIG REVIVAL MEETING
Methodist Episcopal Church
— HEAR —
NOTED KENTUCKY EVANGELIST
LON D. PARKER
CHOIR DIRECTOR
ORCHESTRA
SPECIAL FEATURES — JAN. 15TH TO FEB. 5TH — SPECIAL MEETINGS

to raise enough money to pay off the mortgage on the church and leave a nice balance on hand."

J. B. Kendall and Lon D. Parker are using a unique advertising poster to advertise the meetings held at Emporia, Kan. This advertising drew large crowds every night. A reproduction of the poster is shown above in which the revival meetings are competing with the movies for patronage.

Frank E. Lindgren writes: "Mrs. Horace F. Erwin, wife of my associate, passed away after a week's illness, Friday morning, February 27. Just nine hours before that their little daughter, aged four, died of the same malady (pneumonia). Their bodies were taken to Marceline, Mo., where the burial took place, Monday, March 1."

A very interesting series of meetings was recently held at Beacon, Ia., F. A. Geisenheiner, of Chicago, doing the preaching. From Beacon Mr. Geisenheiner went to Darlington, Mo., to assist the pastor of the Methodist church, Rev. J. F. Clark. The power of God was manifest from the beginning as people came to the altar the second night of the services.

The Oliver E. Williams Party conducted a successful campaign at Frederick, Md. the first part of February. From there the party went to Johnstown, Pa., and then to Newark, O., where fifty came to the altar at the first call; and sixty at the second call when the evangelist preached on the second coming of our Lord. On March 14 the evangelist began a meeting at his home, Warren, Pa.

Richard Low writes: "Our four weeks meeting at Webster, Kan. closed March 5, with eighty-one converts, thirty-one accessions to the church, twenty-one baptisms and thirty-one consecrations for life service. The pastor Rev. Mr. Arend, did his own preaching. My next meeting was at Prairie View, Kan., assisting Dr. Harmon, and from there I go to Mentor, Kan. to assist Rev. Verne Daniels."

The Franklin Evangelistic Party closed a very successful meeting at Herrick, S. Dak., on February 29, which resulted in more than doubling the membership of the Methodist church, in which the meeting was held, as well as in greatly reviving, strengthening, and building-up God's people.

The party began a meeting in their home town, Eldora, Ia., on March 14.

L. J. Miller of Nashville, Tenn., reports a successful meeting in the Methodist church at Lisbon, N. Dak. There were about 200 definite seekers for reclamation and on the last night 41 responded to the invitation, and 15 young people dedicated their lives for special service. The next meeting was held at Valley City and from there the evangelist went to Jamestown and Bismarck, N. Dak

Mr. and Mrs. John Imrie report a successful meeting at Advance, Mo., with sixty-two conversions in ten days. The preaching was done by Evangelist Rayburn of Ellington, Mo. From Advance Mr. and Mrs. Imrie went to Trent S. Dak., where the meeting will be held in the First Baptist Church. From there they will go to Pierre, S. Dak., where the preaching will be done by Evangelist Morris, state evangelist for South Dakota.

The Steve Burke Party held a union campaign at Breckenridge, Mo., five churches co-operating. The services were held in a commodious new garage. Steve Burke, the evangelist, was prevented from preaching by serious illness, and Evangelist Carl E. Kircher of Emporia, Kan., was engaged to fill the vacancy. Mrs. Kircher also came to take charge of the women's work and the prayer meetings. The personnel of the party is as follows: Rev. Steve Burke, evangelist; Rev. N. M. Tatum, Manager; Harry Dixon Loes, director of music; Miss Birdie C. Loes, pianist.

The following report is taken from a local paper: "On February 11 there closed in Maxville, Ont., one of the most successful series of special meetings that this community has ever gone through. The week of prayer, the first week in January, was of a union nature, with the Baptist, Congregational and Presbyterian churches. A fine interest was shown in these services, and God's presence was much felt. The services were held in the Presbyterian church. On January 18, Rev. Frank McKeegan and Mrs. McKeegan came to assist us for three weeks. From the outset the weather was very severe, but, despite this, the attendance was good. Brother McKeegan preached soul-stirring gospel sermons, and Mrs. McKeegan both spoke and sang the eternal truths of Scripture. For some two weeks not a move was made by any one toward yielding to the pleadings of the Holy Spirit. Extra prayer meetings were arranged, and God's people seemed to be much concerned over the condition of the unsaved, and of some of the church members. Finally the change came, and many professed in tears to long for a heart washed in the blood of the Lamb. Several adults came out solidly for Christ, and a great many young people—some seventy in all. So intense was the interest that the meetings were prolonged three nights and some twenty took their stand the last night."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

J. F. Bailey Party—Apr. 14, Weatherford, Okla.; May 5, Chapman, Kan.; June-August, Chautauqua work.

Harry Beckman—Until Apr. 4, Wahpeton, N. Dak.; Apr. 6-25, Jellico, Tenn.

Chester Birch—Until Apr. 4, Roxbury, Mass.

W. A. Bodell—Until June, South Dakota.

Paul W. Boyer—Apr., Santa Ana, Calif.

C. B. Brooks—Until Apr. 11, Maxton, N. C.; Apr. 25-Aug. 8, North Dakota.

W. E. Bu'gin—Y. M. C. A., Fort Sill, Ok'a.

Earl W. Clark and wife—Apr. 1-May 6, Vinton, Ia.

The Connors—Until Apr. 11, Tecumseh, Neb.; Apr. 12-May 2, La Prairie, Ill.; May 3-23, Metropolis, Ill.; May 23, Union Mills, Ind.

O. L. Cotterell and Paul Taylor—Apr., Casey, Ill.; May, Randolph, Wis.

H. T. Crossley and J. H. Leonard—Apr., Bothwell, Ont.

H. P. Dunlop and wife—Until Apr. 11, Moberly, Mo.

John W. Erskine—Until Apr. 4, Morley, Mich.; Apr. 8-25, Clare, Mich.; May 4-8, Edgetts, Mich.; May 9-23, Leland, Mich.

Franklin Evangelistic Party—Apr., Eldora, Ia., or Cherokee, Ia.

A. C. V. Gilmore—Until Apr. 16, Park Rapids, Minn.

Roy Gourley—Y. M. C. A., Erie, Pa.

Joseph W. F. Hakes—Until Apr. 18, Paterson, N. J.; until May 16, East Branch, N. Y.

O. E. Hamilton Party—Mar.-Apr., Murray, Ia.

Walt Holcomb and C. P. Curry—Apr. 4, Georgetown, S. C.; Apr. 25, Orangeburg, S. C.; May 23, Johnsonville, S. C.; June 13, Calhoun, Ga.; June 30, McColl, S. C.

I. E. Honeywell Party—June, Maquoketa, Ia.

Robert E. Johnson—Until Apr. 26, Rochester, N. Y., Niagara Falls, N. Y., North Dakota.

E. DeWitt Johnston Party—Mar.-Apr., Brantford, Ont.

Wyse Jones and Ralph E. Stewart—Apr., Penn Yan, N. Y.

G. A. Lamphear and Carolyn A. Hosford—Apr., Oregon; May, Washington.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Lindgren and Erwin—Apr., Algona, Ia.; May, Garner, Ia.; June, Sioux Rapids, Ia.

E. P. Loose Party—Apr., Boyne City, Mich.

H. J. Magonigal—Until Apr. 10, Moriches, N. Y.; Apr. 12-30, Baldwins, N. Y.; May 24-June 11, Andover, O.

J. W. Mahood Party—Until June, Oregon.

Harry Maxwell—Mar.-Apr., Shelby, O.

Frank McKeegan—Until Apr. 15, East Troy, Wis.; May 2-30, Klemme, Ia.; June 6-27, Garner, Ia.

L. J. Miller and C. E. Edwards—Until Apr. 18, Jamestown, N. Dak.; Apr. 18-May 9, Bismarck, N. Dak.

Arthur Moore—Apr., Fort Valley, Ga.; May, Princeton, W. Va.

G. Campbell Morgan—Until Apr. 4, Brooklyn, N. Y.; Apr. 5-10, Lynchburg, Va.; Apr. 11-23, New York; Apr. 24-May 8, Washington, D. C.; May 9-21, Wilkes-Barre, Pa.; June 5-7, East Northfield, Mass.; June 9-10, Indianapolis, Ind.; June 11-Aug. 31, Winona Lake, Ind.

William P. Nicholson—Apr., Sonora, Calif.

David F. Nygren Party—Until Apr. 4, Kerkhoven, Minn.; Apr. 6-25, Menominee, Mich.; June, Kiron, Ia; Aug., Meade, Neb.; Sept., Oakland, Neb.

Sara C. Palmer Party—Until Apr. 4, Duluth, Minn.; May, Belfast, Ireland; June, July and Aug., Great Britain.

George D. Reep—Until Apr. 5, Buffalo, N. Y.; June 20-July 11, Marion, N. Dak.

Harold F. Sayles—Until Apr. 4, Mattawan, Mich.; Apr. 11-27, Cheboygan, Mich.; Apr. 28-May 16, Onway, Mich.; May 25-June 6, Otsego, Mich.; June 13-27, Mendon, Mich.

Miss Annie Agnes Smith—Apr., May, California Conference of Methodist Episcopal Church.

Chas. Cullen Smith Party—Apr., Mason City, Ia.; Apr. 11-May 2, Iroquois, S. Dak.; May and June, South Dakota.

William A. Sunday Party—Mar. 18-Apr., Bristol, Tenn.; Apr. 27-June 13, Oklahoma City, Okla.

The Taylor-Fleming Party—Until Apr. 4, Ladysmith, Wis.; Apr. 11-May 9, Spooner, Wis.; May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.

Thacker-Armstrong Party—Apr.-June, Jacksonville, Fla.; Tallahassee, Fla., Columbus, Ga., Springfield, Ky., Eminence, Ky.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

A. G. Voight—Until Apr. 11, Hartman, Colo.; Apr. 4-May 1, Randolph, Kan.; May 8-29, Winona, Mo.; May 31-June 19, Fremont, Mo.

Vom Bruch Evangelistic Party—Apr., Chicago-Cleveland.

Chas. F. Weigle—Apr. 4, Farmville, Va.; May 2, Milledgeville, Ga.

Owen O. Wiard—Until Apr. 11, Larned, Kan.; Apr. 20-22, Convention National Intercollegiate Anti-Tobacco Association, McPherson, Kan.; Apr. 24-30, Belleville, Kan.; May 1-15, Colorado Springs, Colo.; May 16-20, Denver, Colo.; May 31-June 12, Pueblo, Colo.; June 13-16, Sedalia, Mo.; July 11-25, Troutville, Va.; Aug. 7-15, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-16, Waterloo, Ia.; Oct. World's Sunday School Convention, Tokyo, Japan; Jan. 2, Louisville, Ky.

Willet S. Colegrove—Apr., Santa Rosa, Calif.; until June, California.

E. L. Wolslagel—Apr. 4-16, Louisburg, N. C.; May 2-15, Nashville, Tenn.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.

Northfield (Mass.) Summer Gatherings for 1920:
  Young Women's Conference, June 27-July 6.
  Summer School for Women's Foreign Missionary Societies, July 8-15.
  Women's Summer School of Home Missions of the East, July 16-23.
  Summer School of Religious Education, July 17-26.
  General Conference for Christian Workers, July 30-Aug. 15.

Missionary Education conferences, season of 1920:
  Blue Ridge, N. C., July 25-Aug. 5.
  Silver Bay, N. Y., July 9-19.
  Estes Park, Colo., July 9-Aug. 19.
  Asilomar, Calif., July 13-23.
  Ocean Park, Me., July 20-30.
  Lake Geneva, Wis., July 23-Aug. 2.
  Seabeck, Wash., July 28-Aug. 7.

Winona Lake (Ind.) activities for 1920 (Partial list):
  Summer Normal School, May 3-Aug. 20.
  Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
  Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
  Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
  Evangelistic Week, Aug. 13-20.
  Song Leaders' Conference, Homer Rodeheaver, director, Aug. 13-29.
  Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.

Northern Baptist Convention, Buffalo, N. Y., June 23-30, 1920.

National Congregational Council, Boston, Mass., June 29-July 6, 1920.

Keswick (Eng.) Conference, July 16-26, 1920.

International B. Y. P. U. Convention, Toronto, Ont., July 1-4, 1920.

Erieside (O.) Bible Conference, July 16-25, 1920.

Gideon State Convention, Bloomington, Ill., Apr. 24, 25, 1920.

International Y. W. C. A. Convention, Cleveland, O., Apr. 13-20, 1920.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Ephesians, the Three-fold Epistle, by Rev. Wm. B. Riley, D. D.

In this book the writer claims to have discovered the three-fold nature of Paul's Epistle to the Ephesians. He claims to have arrived at this conclusion after careful study, and that viewed in this light its interest and value are greatly increased. Regardless as to whether all will agree with him he furnishes us with seven interesting studies in this treasure-house of spiritual truth.

154 pages. 8 x 5½ inches. The Book Stall, 113 Fulton St., New York. 75 cents, net.
P. B. F.

The Drama of the Face, by Rev. Elwin Lincoln House, D. D.

In some respects this series of studies in applied psychology is unique, as there is unquestionably a story in every face. To those who possess the discernment, the face of the young is a prophecy and the face of the old is a history. It is most important that parents and teachers should recognize this in their dealing with the young. While not every statement in the book can be unqualifiedly endorsed, yet it is a book of vital interest and should have a wide circulation.

258 pages. 8 x 5½ inches. Fleming H. Revell Company, New York and Chicago. $1.75, net.
P. B. F.

The Starting Place of Bible Study, by Rev. James Dinwoodie.

This is No. 3 of "The Starting Place Series." Like the others, it is a sample of condensation and comprehensiveness. The author argues well for starting our Bible study with Christ, which would necessitate an introductory study of the Gospels. The Old Testament should be studied in the light of the New Testament. "The Primary Lesson" is to learn Christ, and to learn of Christ. But the book is more than a defense of an opinion. It is full of practical suggestions about getting started in the study of the Bible, and how to carry the study forward intelligently and helpfully. All of the book is extremely good. The chapter on "Prophecy" clearly defines the meaning of the term, the varied work of the prophet, and the different kinds and forms of the prophetic message.

96 pages. 7 x 4¾ inches. Marshall Brothers, London.
G. S.

A Working Plan for the Church School, by Rev. A. E. Henry.

Around the four-fold objective of an efficient Sunday-school to reach, teach, win for Christ and train for service, the author, out of years of experience, has outlined "a working plan" which is workable in a small or large Sunday-school, where the leadership has an ordinary amount of initiative, coupled with a willingness to work and a passion for souls, without which no person should be asked to direct. This book is intended to keep Sunday-schools in the four-fold path of efficiency, rather than help to show them how to organize the details of their movements. It is intended as a steering guide and can be used to advantage with books on detailed organization. It pays much attention to evangelism and training for Christian service and will be found of great help.

208 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.25, net.
H. C.

The Humanity of the Christ, by Rev. Gerritt Huyser.

Written by a man "eighty years young," who draws upon his wide experience, broad reading, and thorough study. In a time when so many books are written which deal with trivial topics or deal trivially with profound topics, it is refreshing to read a book that is thorough in its treatment of serious subjects which are of present-day interest.

The book contains twelve expository sermons, the first of which appears as the title of the book. All are interestingly and forcefully presented and written in popular style. Among them are several unusual ones, such as, "Was There Only One Ascension?," "Satan's Masterpiece," "The Approaching Day," "The Fall of Man; or Paradise Bestowed, Lost, and Regained." We can heartily recommend all of them.

295 pages. 7¼ x 5 inches. The Gorman Press, Boston. $1.25, net.
G. S.

God's First Words, by Rev. George D. Watson, D. D.

The first chapter of the book is selected for the title. The book is really a study of the first things of creation and history as recorded in the book of Genesis. The treatment is very suggestive and scriptural, full of practical and spiritual teachings. The reader who has not thoroughly studied Genesis will be surprised how much the remainder of the Bible is indebted to Genesis and dependent upon Genesis. With such a book for a guide, the remainder of the Bible unfolds God's purposes for man in a wonderful way. Genesis truly in a large way is the keynote to what follows. The author's expositions are sound, but one must be on his guard against accepting what sometimes may seem to be fanciful applications of the truth. It is possible to over-interpret as well as misinterpret the Scripture.

228 pages. 7¼ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.25, net. G. S.

The Gospel and the New World, by Mr. Robert E. Speer, D. D.

Here is a book whose author recognizes that the world war has brought new problems to the world and accentuated the old ones, but with an intelligent and sympathetic grasp of these problems shows that they only can be solved by an unflinching loyalty to the spiritual ideals as expressed in the Christian missionary propaganda. The political, economical, and racial problems, he shows, can only be settled by making Jesus Christ the head of mankind. He does well in insisting that there is need of a constructive interpretation of Christian principles, but the missing note in the book is the failure to show that the world should hear the gospel because it is lost. There is danger at this critical moment of making utilitarianism the obligation of the missionary enterprise instead of the passion for lost souls. The love of God for the world as expressed in the sacrificial work of Christ should be the dynamic of all missionary effort.

313 pages. 8 x 5½ inches. Fleming H. Revell Company, New York and Chicago. $2, net. P. B. F.

I Cried, He Answered, compiled and edited by Henry W. Adams, Norman H. Camp, William Norton, F. A. Stevens. Introduction by Charles G. Trumbull.

This inspiring volume is a recent collection of authentic testimonies to answered prayer, granted under many and widely varied conditions. We have here no "rehash" of old anecdotes. It strengthens our faith to know that the prayers of fellow-Christians in our own day are being answered. Nothing is more greatly needed just now than a firm reliance upon prayer to accomplish things. The call to service is louder than ever before, but preceding and accompanying service must be prayer. Unless God works, our own poor efforts will not avail for much. Any book that will help to stir up the Church to lay hold upon the omnipotence of God is a book highly to be commended.

Mr. Trumbull's introduction is a practical and helpful study of the real meaning of prayer. This book is properly classified and carefully indexed.

125 pages. 7½ x 5 inches. The Bible Institute Colportage Association, Chicago. Paper covers, 20 cents, 6 for $1.00. Cloth, 75 cents. G. S.

Studies in the Epistle to the Romans, by Rev. John C. Page.

Several small books have recently appeared upon the Epistle to the Romans. Is there any special significance in this? Are people demanding the "meat" of the gospel? Are they getting weary of so much topical preaching upon superficial themes? Certain it is that when thoroughly prepared Bible teachers and preachers give a course of studies upon Romans a deep interest is awakened.

These studies by Mr. Page were recently given in many cities where community Bible classes have been established by the Extension Department of The Moody Bible Institute of Chicago. They were admirably adapted to such classes. Any pastor who wants something concise, accurate and presentable to use in his prayermeeting or with a special class, will find in this volume something that will exactly meet his need. The Epistle is thoroughly analyzed, and the comments, though brief, are to the point. The treatment is most comprehensive and satisfactory.

72 pages. 7½ x 5 inches. For sale by the author, 153 Institute Place, Chicago. 25 cents. G. S.

Songs of the Kingdom, by Arthur W. Spaulding.

Here we have something new. The singers of Israel loved to sing songs of the Kingdom, but few other poets have been granted either vision or song. This southern author employs the term "Kingdom" in a broad sense, referring both to the present and the future. Originality of theme, striking treatment, and poetical insight delight the reader as he turns from page to page. The book in the main is a message of faith and cheer. The first two poems are among the best: "Almost Home," and "A Song of the Setting Sun," which ends with these lines:

"And, when the lowlands fail you,
  Look where the headland leaps;
For the sunlight touches the hilltops,
  Though lost in night are the deeps."

Other themes are "The Furnace," "A Vision of the Day," "God's Warriors," "A Song of the King's Highway," "The Hills of God," "Land of My Love." All are poems with a strong Christian message.

96 pages. 6½ x 4½ inches. Southern Publishing Association, Nashville, Tenn. G. S.

Plans for Sunday-school Evangelism, by Frank L. Brown.

While from eighty to ninety per cent of those who are brought into the church on confesions of faith come from the Sunday-school it is also a fact that more than seventy-five per cent of the Sunday-school never unite with the church, and it takes four teachers and officers a whole year to win each one of those who are won to church membership. Since there are four classes of people—pastors, superintendents, teachers, and parents—upon whom falls the responsibility of soul winning in the Sunday-school, help for them is greatly needed. Among those who might render this help there is no one better qualified than Frank L. Brown, general secretary of the World's Sunday-school Association and for thirty-four years superintendent of a Sunday-school which has added over five thousand scholars to church membership. Parents, as well as Sunday-school workers will find much in this book that will help them lead their children to the Lamb of God which taketh away the sin of the world.

223 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.50, net. H. C.

Christ and Woman's Power, by Edith Picton-Turbervill, O. B. E.

This is a very interesting book, and viewed from the standpoint of a review of the history of woman's emancipation is very profitable. The severe criticism which is to be made of it is the wrong interpretation placed upon Scripture in making application of divine truth to the problem. This is due to the lack of a comprehensive grasp of Scripture truth. If the author had been as conversant with Scripture as with the development of the woman's movement, and made use accordingly, it would be a book one could unqualifiedly recommend. Then, too, her censures upon the organized church in its relationship to reformatory movements are unfortunate. No one for a moment would try to justify the actions and attitude of the organized church, but the author should have made it clear that this was the degenerate church and not the Church as set forth in the New Testament, for to the true Church woman is indebted for all her freedom.

The author commits a colossal blunder in pitting Christ against Paul, for the teachings of Christ and Paul most perfectly harmonize.

158 pages. 8 x 7½ inches. Morgan & Scott, Ltd., London. $1.25, net.

P. B. F.

Does God Care? by Bishop Edwin D. Mouzon, D. D.

Probably at no other period in the world's history have so many sad hearts needed a reassuring message about God. Does God care? Is He genuinely concerned about men and women and little children? Does He really love them? But even more vital is the question, Does God take care of them? One may care and yet be powerless to help. Does God sympathize with us, and can God really do for us? Such are some of the practical questions with which the author most satisfactorily deals in Part I, under the general question, "Is there a personal providence superintending human lives?"

Part II deals with the subject, "Modern Doubt and Christian Belief Concerning Prayer." This topic also is most admirably handled. The chapter upon "Erroneous Views of Prayer" is particularly good, as is also the one upon "A More Positive and Constructive Statement of the Christian Doctrine Concerning Prayer."

The volume as a whole is most opportune and helpful, written in a style that is concise, yet not so condensed as to lack clarity.

88 pages. 7⅛ x 5 inches. Fleming H. Revell Company, New York and Chicago. 75 cents, net. G. S.

The Meaning of the War for Religious Education, by Rev. Robert Wells Veach, D. D.

Lloyd George recently said, "The most formidable foe we had to fight in Germany was not the arsenals of Krupp or the submarine yards, but the schools of Germany. They were our most formidable competitors in business and our most terrible opponents in war." Dr. Veach in this most interestingly written volume, born out of many months of experience on the battlefields of France, at the front and behind the lines, presents very clearly the problems which this world war has forced upon the church for solution, and then after picturing "the Christ which men need and want," with biblical foundations, outlines a system of religious education with fourteen educational laws to govern its teaching to the 25,000,000 boys and girls of the United States between nine and eighteen years of age who in fifteen years will be the real world conquerors.

It is refreshing to find a book like this giving the Word of God, the crucified Christ, and the fundamentals of the church their proper place. It reads like a story-book, as it outlines the moral equivalent of war to be taught the rising generation.

254 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.50 net.

H. C.

The Unwelcome Angel and Other Sermons, by Rev. Charles F. Wishart, D. D., LL. D.

This is a collection of most charming sermons preached while the author was pastor of the Second Presbyterian Church of Chicago, within the last four years. Rev. Frank W. Gunsaulus, D. D., writes an unusual foreword especially complimentary to the author's gift as a great poet-preacher.

Although the author was a professor of systematic theology before going to the Chicago church, the sermons do not carry the aroma of the proverbial dry-as-dust theology of the schools, and yet the sermons are not untheological. Theology runs strongly through all of them, and the aptitude and poetic style of the preacher hold the interest of the reader. The topical method obsesses the preacher and the expositional method suffers on that account.

The homiletic value of the collection is very great, the unhackneyed illustrations being most skillfully used, and pertinent quotation of poetry is copious and is always apropos.

The appearance of the book is much against it, being decidedly cheap, both as to the quality of the paper and the binding. The proof reading is not good, and altogether it is a pity that subject matter of such high quality should not have a more becoming dress.

234 pages. 5½x7½ inches. Westminster Press, Philadelphia. $1.50, net. J. H. R.

Tracts for New Times.

These are six in number. Tracts have come to have a religious sound, and as such have widely spread their silent but pervasive influence for good. In "Tracts for New Times" we have a new departure. They were written not by theologians, but by British scientists. Originally read before the Victoria Institute, they appear here in abbreviated form. Needless to say, they are the latest word of Christian men who are true scientists, and who can speak with authority upon the subjects with which they deal. These subjects are both scientific and biblical. They are not technical in their treatment, but popular, just as tracts should be.

1. *The Problem of Nature*, by Rev. G. F. Whidborne, M. A., F. G. S.
2. *Modern Conceptions of the Universe*, by G. F. C. Searle, M. A., F. R. S.
3. *The First Chapter of Genesis*, by E. Walter Mauder, F. R. A. S.
4. *Creation or Evolution*, by Walter Kidd, Esq., M. D., F. Z. S.
5. *The Bearing of Archeological and Historical Research Upon the New Testament*, by Rev. Parke P. Flournoy, D. D.
6. (1) *Indications of a Scheme in the Universe*, by Rev. Canon R. B. Girdlestone, M. A.
   (2) *Luminaries and Life, in Connection with the Genesis Account of Creation*, by the Rev. A. Irving, D. Sc., B. A.

Each 16 pages. 8¼ x 5½ inches. Manila Covers. Morgan and Scott, Ltd., London. 15 cents, net, each.

G. S.

A Lawyer's Study of the Bible, by Everett P. Wheeler, A. M.

If this lawyer's knowledge of law is as superficial as his knowledge of the Bible seems to be one would hesitate to employ him as his advocate. Two examples will suffice to show the unreliableness of his study: first, his first rule for the study of the Bible is that it must have a spiritual and not a literal interpretation. This position he attempts to substantiate by Paul's statement "the letter killeth, but the spirit giveth life" (2 Cor. 3: 6). By the "letter" and "spirit" here is meant not the outer and inner meaning of the Scripture, but as the context clearly shows, the Mosaic law and the gospel. The author is disposed to follow the allegorical system of interpretation founded by Origen. This system is inexcusable, as it enables men to read words away from their contextual meaning and causes them to read into them their own notions. The man who follows this rule will become an adept at eisegesis instead of exegesis.

Secondly, he makes the triumph of modern medicine and surgery to be a fulfilment of Christ's words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John 14: 12), and makes the wonders of steam and electricity to be as really miracles as the marvelous works wrought by Christ.

Furthermore, his application of the principles of Scripture betrays his utilitarian philosophy and ethics.

229 pages. 7½ x 5 inches. Fleming H. Revell Company, New York and Chicago. $1.50, net.

P. B. F.

The Starting Place of Truth, by Rev. A. H. Finn.

This book is No. 5 in "The Starting Place Series." In the opinion of the author the quest for the origin of truth must be along religious lines, so that this work has narrowed his field to the texts of the Penteteuch. Only an ardent student and also an accomplished linguist would consider it worth his while to write down in parallel columns the Hebrew, Samaritan, and Greek texts, and then painstakingly compare every minute variation. This little volume gives in condensed form the important discoveries of the author and also his conclusions.

Among these conclusions it is interesting to note that the Hebrew text has been exposed to fewer changes than either of the others. The Samaritan text first had to be rewritten in a different script and has since been copied by scribes who were ignorant of Hebrew. The Septuagint first had to be translated into a totally different language, and later translated by men not always at home with the Hebrew, sometimes inconsistent in their methods of translating and sometimes influenced by Greek thought.

The Hebrew text underlies both the Samaritan and Septuagint. But since the Samaritan text points to a Hebrew text in use in the northern kingdom before the Assyrian captivity in Hezekiah's time, the text of the Pentateuch was substantially the same as the present Hebrew text some centuries before Ezra, all of which has an important bearing upon a present day theory. In the opinion of the author the so-called theory that the Priestly Code was not introduced before Ezra's time would be wholly indefensible.

Since we have practically the original text of the first five books of the Bible, we have a "secure starting place for ascertaining the truth as displayed to us in God's revelation of Himself and His will in His holy Word."

91 pages. 7 x 5 inches. Marshall Brothers, Ltd., London, $1, net.

G. S.

The Two-Version Bible. What is the best working Bible for the Bible teacher or student? The Bible here presented seems to meet practically every requirement. This edition is in Brevier type, and is printed on Oxford India paper, and is seven-eighths of an inch thick.

The text face presents the Authorized Version. On the outer margins there are references made to the changes as found in the Revision of 1881, so that both texts can be read from the same page. The center column is devoted to references usually found in reference Bibles. This two version Bible appeared in 1900, and has been extensively used by Bible teachers throughout the world, especially in Great Britain.

By presenting the Authorized Version, the precious heritage of the good old English Bible, used for centuries, is preserved. Professor Phelps of Yale University in his lecture at Princeton University on "The Literary Aspects of the Bible" said: "The Authorized Version is incomparably the best both for the pulpit and for educated readers. Many believed that the Revised Version would supplant the old; but after a few years, the people returned to the familiar book. There are some positive errors which were corrected in the Revised Version; but the nineteenth century scholars lost in beauty what they gained in accuracy. There is no English in the world equal to that found in the 1611 Bible."

In the back of the volume there is a list of readings and renderings preferred by the American Committee and recorded, at their request, so that this edition presents to Bible teachers all the changes in the English Revision and most of the important changes of the American Committee.

The page thus presented is exceedingly pleasant and the paper on which it is printed, while very thin, is very opaque. The reviewer has used one of these Bibles for years by preference, and the same thing might be said of Rev. James M. Gray, D. D., Dean of The Moody Bible Institute, and by thousands of others.

1384 pages. 5½x8½ inches. The Oxford University Press, American Branch, 35 West Thirty-second St., New York. Various bindings and prices.

J. H. R.

THE KINGDOM IN MYSTERY

(*Continued from page 642.*)

to it. It is His prerogative to cultivate that field even as He will. This world is potentially a redeemed world, for Christ bought it at the price of His own precious blood.

The other sower, the enemy of the first sower, is an intruder. The field is not his. He has absolutely no business in that field. He is spoken of as an enemy, but he has gotten into the field of the Master, and oversowed what the Master had already sown with golden grain. It has been true in history that wherever Christ has gone forth by His Spirit, through His people, to sow the gospel seed, the Devil has appeared, through his people, and oversown the Master's field with bad seed, or tares.

The good sower here was the first in his sowing; the other, Satan, is second in his sowing. The enemy would not have sowed the tares at all, had it not been that Christ had sowed the wheat. When a real work of the gospel is begun in any place, and souls are being converted to Christ, that is always an invitation to the Devil to appear and sow his tares. He is generally second in his evil work.

How and What the Devil Sows

Then, we notice that the first sower does his work openly, in the day time; the second sower does his work secretly, and under the cover of night. It was sometime between sunset and sunrise that he intruded himself, uninvited into the Master's field. It was while men slept that he came and sowed his tares. This is precisely how the Devil has worked throughout the age in sowing the tares of error in the Master's kingdom. We do not learn of the evil that has been accomplished many times, until the subjects of it have gotten so far into it that they are beyond redemption.

Christian Science, Russelism, Seventh-Dayism, Mormonism, and many other false cults, carry on their work in this sly and subtle way. People wake up in the morning to find the literature of these cults beneath their doors, or in the seats of churches, that the unwary may be caught by it. We would that the eyes of Christian men and women everywhere knew the method of Satan, and would remain away and keep on guard against him.

(*To be continued in the May issue.*)

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Preached and lectured at the Bible conferences at Miami and Daytona, Fla.

Dr. Fitzwater: Addressed the Christian Companionship Club, Moody Tabernacle.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Washington and Compton Ave. Presbyterian Church, St. Louis, Mo.

Mr. Ketchum: Second U. P. Church, Fort Sheridan.

Mr. Meeker: Fourth Congregational Church, Oak Park, Ill.

Dr. Dale: Addressed Sunday-school Workers' Conference, Morgan Park Baptist Church.

Mr. Pace: Gospel Church, Cleveland, O.; Bay View Baptist Church, Milwaukee, Wis.; West Pullman Christian Church, Stewart Ridge, Ill.; Lakeview Presbyterian Woman's Missionary Society; Hamilton Club.

Mr. Page: College Y. M. C. A., Wheaton, Ill.; Young People's Christian Union, Chicago Heights, Ill.; Swedish Bethany Church.

Mr. Stroh: Adult Bible Class, Moody Tabernacle.

Mr. Schaffer: Second United Presbyterian Church.

Miss Johnson: Addresses and Bible Story telling, Grace M. E. and Christ Lutheran Churches; Mother's meeting, West Side Lutheran Church.

Mr. Holzworth: Choir and Boy's Chorus at First M. E. Church, Oak Park, Ill.

Mr. Latchaw: Choir, North Shore Congregational Church.

Mr. Fellers: Organist and Choir Director, Fullerton Ave. Presbyterian Church.

RECENT SPECIAL SPEAKERS

Feb. 1—Rev. John Mein, Campus, Brazil.

Feb. 1—Miss Ellen Bergren, '01, mission worker in Appalachia, Va.

Feb. 8—Rev. B. B. Sutcliffe, Extension Department.

Feb. 12—Rev. W. N. Danner, secretary of Mission to Lepers.

Feb. 12—Dr. DeWitt Sloan, M. D., medical missionary to China.

Feb. 14—Dr. Edward Adams, of Korea, chairman Deputation Committee of Chicago, City Union Student Volunteer Movement.

Feb. 15—Prof. Grant Stroh, Correspondence Department.

Feb. 16—H. B. Marriott, of Chicago Music College.

DR. GRAY IN FLORIDA

The *Miami* (*Fla.*) *Herald* of February 14, had a first page report of an address by Dr. Gray at a Bible conference in Miami, in part as follows: "A great audience heard Dr. Gray discuss 'Spiritualism' at the evening service. His discussion was a brilliant presentation of this subject which is attracting so many people in these days.

"He said it was a grave mistake to suppose that Spiritualism was all fraud. The Bible taught differently, but even scientists like Sir Oliver Lodge and some who had preceded him like Sir William Crookes and Alfred Russel Wallace had testified to something in it beyond human ken. They had come very near saying what that something was, and yet they had fallen short at a vital point which the Bible only could throw light upon. They said it was the spirits of the dead communicating with the living, but the Bible warned against such a supposition and taught clearly that it was evil spirits or demons personating the dead against whom they who desired to serve God were warned and inhibited.

"With this as his thesis, Dr. Gray proceeded to show from the Bible that Satan is a person, not merely an evil principle, but a person of great power also, who is at the head of a kingdom of great power composed of evil spirits or demons. These demons were, and are, objects of human worship, and possess and use human beings according to the same biblical authority."

THE BEREAN BAND MOVEMENT

The communication reproduced in large part herewith is being mailed in booklet form to a large number of Christian workers. Copies will be furnished free of charge on receipt of request. Please state the number desired and enclose a two cent stamp.

To Clergymen, Evangelists, Mission Workers, Sunday-school Superintendents and Teachers, Officers of Young People's Organizations, and Christian Workers generally.

Dear Friends:

The Moody Bible Institute of Chicago is now the American representative of the Berean Band, "an international and interdenominational movement to encourage the life-long habit of storing the memory with the Word of God."

This movement was founded in 1905 by Mr. Charles J. G. Hensman of London, England, who is its general secretary.

Two presidents are selected each year, one for Great Britain and one for America. This year the respective presidents are Rev. J. Russell Howden, B. D., and Rev. James M. Gray, D. D., Dean of The Moody Bible Institute. The vice-presidents include fifty-nine eminent Christian leaders of both continents.

The Plan

To learn one verse of the Bible every week is the sole obligation of membership in the Berean Band.

Every member is furnished a list of verses for the current year. These verses are carefully chosen, a definite subject being taken for each month, and representative verses selected, with the object of obtaining a cohesion of thought and as far as possible a completeness of subjects in each year.

The plan suggested is to learn each weekly verse on the Lord's Day; (also the brief context indicated, if desired), and to recall the verse to mind at least once every day until the first Lord's Day of the month following.

The annual subscription for membership is five cents, which, it should be understood, is not a payment for the list of verses supplied, but a minimum contribution to the general expenses of the movement at home and abroad.

The organization of branch bands is encouraged. A branch band may be formed by six or more members in a church, a young people's society, a mission, a school, an orphanage, a family or a group of families.

Interested pastors, Sunday-school teachers, and other Christian workers are forming Branch Bands and sending in the names of the members. In Great Britain the branch bands are very numerous, and some have a large membership, that of the Metropolitan Tabernacle, London, numbering 800.

The Berean verses, printed in full in Braille type are supplied gratuitously, as far as funds permit, to all blind people, who are willing to memorize them.

Its Benefits

It cultivates the memory in the most profitable way.

It fills the mind with holy thoughts and thus keeps out unholy ones.

It supplies the best safeguard against the errors that abound today.

It provides a mental Scripture concordance invaluable in Christian service.

It unites in happy fellowship both adults and young people of every section of the Christian Church.

Never, it would seem, did our own land and others need the light and knowledge of the Bible so sorely as they do today, and surely every Christian should exalt the Word of God "which liveth and abideth forever" in every possible way within his power. "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35).

One verse of Scripture a week, fifty-two verses a year, fastened firmly in the memory, with understanding of their context, and grouped by important topics—how inestimable the blessing in return for the small weekly effort; how valuable the plan in connection with family worship!

When Jesus had fasted forty days and nights and Satan made his three-fold attack upon Him, each temptation was answered and overcome by a verse of Scripture.

In the Gospels Jesus confounded His enemies, the Pharisees, by quoting Scripture. Christian workers experienced in soul winning, and indeed every earnest Christian will bear witness to the tremendous truth of Hebrews 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Literature giving further information will gladly be furnished on request. Address The Berean Band, care of The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

If for any reason you should be unable to give this you attention, will you please hand it to some one likely to be interested? An enrolment blank is appended hereto.

The Berean Band,
Care of The Moody Bible Institute,
153 Institute Place,
Chicago, Ill.

....1920.

I wish to be enrolled as a member of the Berean Band. Please send list of verses and literature. Enclosed find stamps for the annual membership fee of five cents, and two cents additional for postage.

Name..

Address..

(*Copy this application blank to avoid mutilating the magazine.*)

VIEW OF INSTITUTE PLACE

On the left, Office Annex and Men's Dormitory; right, Men's Building and Educational Offices; background, rear of the Colportage Building and some Institute Buildings on North LaSalle Street.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom was the leader in a two weeks evangelistic meeting under the auspices of the Moravian congregation at Lititz, Pa. The *Lititz Express* in its issue of February 6, gives a column on two addresses—"The Sure Word of God," and "The Jew—His Origin, Destiny and History," and describes Dr. Ostrom as eloquent, fluent, forceful, simple and direct in his manner. With Dr. W. P. White, Regional Director of the Northwest and Pacific coast, and Rev. George E. Guille he also assisted Dr. W. B. Riley in conducting conferences on Christian fundamentals at Charlotte, N. C., Houston, Ft. Worth, and Dallas, Tex. and Minneapolis, Minn.

A correspondent from St. Petersburg, Fla., writes: "Mr. George E. Guille has just given throngs of people the most uplifting week of their lives." The *Independent* of that city said: "Rev. George E. Guille spoke to a crowded house last night at the First Baptist Church, where many were turned away unable to get seats. He is not only a gifted Bible scholar, but like most strong men, is simple in style and forceful in speech."

From St. Petersburg he went to Crescent City where he was one of the teachers at the Southfield Bible Conference.

A week prior to the close of her evangelistic addresses in the First U. B. Church of Canton, O., Miss Elinor Stafford Millar reported sixty-five confessions of faith, twenty of whom have united with the church. Forty-five of them were from the intermediate, junior and primary departments of the Bible school. March 10 she began a series of inspirational addresses at Gospel Center, Rochester, N. Y., and sixteen days later she conducted evangelistic meetings at the First Baptist Church of Eau Claire, Wis.

Mrs. Margaret T. Russell conducted a return engagement at City Rescue Mission, New Castle, Pa., the last two weeks of February. Illness and adverse weather conditions were encountered, but the superintendent said she was "very much better this year than last." During March she filled engagements at the Presbyterian church of Carmichaels, Pa., the Y. W. C. A. of Savannah, Ga., and the Idlewild Presbyterian Church of Memphis, Tenn.

Rev. Rollin T. Chafer, who is the secretary of the Southfield Bible Conference at Crescent City, Fla., was also one of the teachers.

The *Lakeland Star* of February 16, says: "The Lakeland Presbyterians had an unusual experience yesterday. At the morning hour of worship the largest audience ever assembled in their new church filled the beautiful auditorium, filled the Sunday-school room, and then occupied all the available seats in the gallery. . . . These splendid audiences are the best possible testimony to the deep impression being made by C. E. Putnam, the banker Bible-teacher who is conducting a series of Bible studies in this church." The Groveland and Claremont (Fla.) conferences on Christian fundamentals included Mr. Putnam as one of the teachers. From Florida he went to Belton, Tex., for further Bible teaching.

Rev. Merwin A. Stone, formerly pastor of Corona Presbyterian Church, Denver, and the Presbyterian church of McPherson, Kan., but more recently overseas as a Y. M. C. A. worker, taught with much blessing the union Bible class which meets in the Smithfield Street M. E. Church of Pittsburgh, and also the newly organized Bible class at Hope Gospel Mission, Detroit. On a Sunday afternoon he addressed a meeting of railroad men under Y. M. C. A. auspices at Pitcairn, Pa.

Rev. B. B. Sutcliffe's illness has caused a postponement of his spring engagements.

PERSONALIA

W. W. Carpenter, '11, is pastor of the First Baptist Church, Clay Center, Kan., and is in correspondence with the Institute for a Bible expositor and preacher for the Chautauqua in that town this summer.

Benjamin J. Franklin, '99, pastor of Park Memorial Baptist Church, Springfield Mass., has been granted a six-months leave of absence because of ill health.

R E. Lloyd, '15, was ordained at Londsdown Baptist Church, East St. Louis, Ill., January 18. He asks for the prayers of the Institute.

Carl A. Montanus, '96, who has recently been in Iowa, working in behalf of the Near East Relief, has been asked to conduct a speaking campaign in Wyoming for the same object.

H. Andre Schmidt, '12, is director of the voice

STUDENTS OF MANY NATIONS

Repesentatives of twenty-two different nationalities now in the Institute. Two others not in the group are A. B. Fiala, a Czechoslovak, and R. J. Paulsen, an American Dane.

Left to right, front row: Albert C. Hakim, Syrian; K. Hirakawa, Japanese; Yrjo Nummi, Finlander; Louis J. Yelanjian, Armenian; A. Stury, German Bohemian; J. J. Berner, German; Toward Loraine, American.

Second row: Oscar S. Weltzin (back of Mr. Nummi, to right) Norwegian; Bernhart Rom, Norwegian; S. E. Bernhardt, Frenchman; Toliver Chisum, American Negro.

Third row: Bert Sprik, Hollander; Norman W. Taylor, Canadian; Stephen Shepul, Russian (back of Chisum, to left).

Fourth row: L. D. Ballingall, Scotchman; Pera Q. Daniels, Assyrian; Alfred P. Gibbs, South African; Moses Gitlin, Russian Jew; Michael Maietta (back of Gitlin, to left) Italian; J. R. Stephenson, Canadian.

Fifth row: Harry G. Briault, Englishman; Frank J. Brdlik, Bohemian.

Top row: F. B. Colon, Porto Rican; Samuel G. McGuigan, Irishman; Frank R. Filek, American Bohemian; Harold L. Lundquist, Swedish.

department of John Tarleton Agricultural College, Stephenville, Tex.

Sidney E. Stringham, '19, has accepted the pastorate of the First M. E. Church of Inskip, Tenn. He had been in evangelistic work since leaving the Institute last summer.

Mildred E. Ross, '16, has become assistant to the pastor of the First Presbyterian Church of Wheeling, W. Va.

Henry H. Moser, '19, is engaged in missionary work for the Shantymen's Christian Association of the United States in the Michigan field.

E. E. Barker, '18, who is conducting evangelistic services, has removed his home from West Virginia to Oak Hill, O.

C. C. Miller, '18, has returned from France, where, as a member of the A. E. F., he had a number of narrow escapes from death.

C. H. Fulton, '07, Williamstown, N. Y., on account of ill health, is thinking of resigning his pastoral employment and taking up a business life.

Archie Laraway, '11, was recently ordained to the Baptist Ministry, at Hastings, Mich.

John Porter, '06, pastor of the Congregational church at Bowen, Ill., reports encouraging increase in the membership of the church and Sunday-school and a splendid spirit.

Elizabeth Hirschler, '18, is connected with the Mennonite Mission to Israel, 1122 Northwestern Ave., Chicago.

Homer Stanley Morgan, '12, is pastor of Immanuel Baptist Church, Cambridge, Mass. A successful Bible Conference on Christian fundamentals was held January 11-18.

Rev. K. C. Kondo of Punnene Mani, Hawaii, writes that his work there is progressing well; and that there was an attendance of 400 at their Christmas entertainment.

Rev. Merton Smith, who was one of Mr. Moody's workers in Chicago about thirty years ago, visited the Institute recently. Since his return from the war in which he served as chaplain, he has been in evangelistic work.

Milton W. Dressel, '16, is attending Shurtleff

College, at Alton, Ill., and supplies the pulpits of two Baptist churches.

C. G. and Mrs. Gowman, '11, stationed at TaKu Yunnan, China, had 252 baptisms during the past year and an increase in membership in their church of 716 in the last two years. In referring to a recent number of the magazine Mr. Gowman says, "How thankful we are for this blessed monthly messenger from the dear old M. B. I."

Arthur W. Littrell, '12, held evangelistic meetings in Ohio and Indiana in February and March following his resignation from the pastorate of the Baptist church, Piqua, O. During the two years and a half he served there, two hundred and fifty members were received and $14,000 raised toward a church debt. He expects to remain in the evangelistic field. Address, 168 Fallis Road, Station B, Columbus, O.

Julia Laughlin, '15, is working in West Virginia, under the Home Mission Board of the Presbyterian Church, U. S. A., with headquarters at Cabell.

Martha C. Benedict, '17, is religious worker in Chelsea Methodist Church, New York City, of which Fanny Crosby was at one time an active member. Her address is 570 W. 183rd Street.

David Rees-Jones, '16, has preached at New Ferry, and addressed Bible classes at Port Sunlight, England, since reaching home from Mesopotamia. He expects to be in Chicago in May, with his bride, who graduated in June, '19, from the Glasgow Bible Training Institute.

Harry Dudley Clark, '14, conducted the singing at evangelistic services held in Harris Street Church, Harrisburgh, Pa., during January. He is considering a call as chorister of the First Baptist Church, Minneapolis, Minn.

News has been received that Owen F. Pugh, '98 died at Redlands, Calif., February 12, following a stroke of apoplexy. "Mr. Pugh," says Dr. Gray, "was a Welshman of fine presence, an exceptional singer, leader and composer." He was with Dr. Wilbur Chapman for seven years and then for four years with Dr. Munhall. Mrs. Pugh and daughter, Miss Gladys Pugh, survive him.

Mrs. William Waide (nee Allie Fairchild), '12, Riviki, U. P. India, writes of an evangelistic campaign held in December in which a special effort was made to reach the class of people known as "Banjaras," rope makers, whose work is done by hand, everyone from the six-year-old child to the grandparent sharing in it. Mr. and Mrs. Waide expect to be in America by May.

Charles H. Larson, '18, San Pedro, Charcas, Bolivia, S. A., writes: "I am getting the magazine every month and enjoying it very much. It comes as sort of a family letter from home, and when it is late I have a feeling of lonesomeness. We arrived August 3, and are busy with the language. Catholicism has had full sway in this land for so many years that even here, where they have a liberal government, there is still fear of the priest, and the superstition they live under is terrible. At present we are occupying three stations outside of San Pedro."

H. L. Weber, '11, medical missionary from Efulan, Cameroun, West Africa, is on furlough, with address at 153 Institute Place. He has worked in Efulan since '92, and has been used of God in the development of one of the most successful missions in the world—the Presbyterian Mission in the Cameroun.

Mary McLeod Bethune, '95, in 1904 founded the Daytona Normal and Industrial Institute for Negro Girls, the only school of its kind on the east coast of Florida south of Jacksonville. During the last fifteen years hundreds of girls have received training in grammer and normal school courses, in gardening, domestic science, domestic art and home crafts; and notable improvements have been made by them in the communities in which they live.

In 1912 it was thought advisable to extend the work, making the school something of a community center. The first effort toward this end was the erection of the McLeod Hospital and Training School for Nurses, which is meeting a great need among the colored people. During the recent influenza epidemic the hospital rendered the city of Daytona an incalculable service by promptly caring for and isolating a large number of patients, thus preventing the spread of the disease.

BORN

To Arthur X. and Mrs. Davis, '17, at Muansa, East Africa, a daughter, Esther Elizabeth, October 18, 1919. Address, via Mombasa and Kisumu.

To Charles H., '18, and Mrs. Larson, at San Pedro, Charcas, Bolivia, S. A., a daughter, Elizabeth Mae, December 7, 1919.

To William O. and Mrs. Bouldin (nee Agnes R. Lackey, '14), at Burnwell, W. Va., a son, William O. Jr., February 25, 1920.

To Milton W. and Mrs. Dressel (nee Effie E. Githen, '17) a son, Paul Eugene, February 4, 1920.

MARRIED

David Rees-Jones, '16, and Mary Edith Holmes, at Port Sunlight, England, February 10, 1920.

Sidney E. Harris, '16, and Maud Roycroft, at Lac-du-Flambeau, Wis., March 4, 1920.

J. W. Smiley, '12, and Eva Victoria Robeson at Edmonton, Alberta, March 4.

DIED

Owen F. Pugh, '98, at Redlands, Calif. of apoplexy, February 12.

Rowena, daughter of Horace F. Erwin, '07, at Burt, Ia., February 26, and Mary Lewellyn, his wife, February 27.

Mrs. Howard Fulton, (nee Wilhelmina G. Dosker '16), at Grand Rapids, Mich., November 7, 1919.

Clark Read, '12, at Huntington, Ind. February 27.

The Gospel in Print

"YOUR FELLOWSHIP IN THE GOSPEL"

The believers at Philippi had taken part with the Apostle Paul in the ministry of the gospel; and their "fellowship" was remembered by him "with joy." We who are saved owe our salvation under God to the efforts of those who labor in the gospel.

Possibly the reader has never realized that it is easy to have part in the glorious work of spreading the gospel *through the printed ministry*. This is a very important service; since the printed word can reach many needy ones—saints and sinners—in places where, and at times when the spoken word is not to be had. We therefore invite the Lord's people to take a definite and sustained interest in this method of "holding forth the word of life." They can do so effectually by, *first*, devoting some of their time to the reading of profitable literature, thus building themselves up, and also becoming acquainted with what is being ministered in this way by the Lord's servants; and, *second*, by recommending to others, and by passing on to others, such writings as they have themselves found to be "good to the use of edifying."—Selected.

WHAT A TRACT CAN DO

How many are there who would have never heard the gospel but for tracts?

Sermons, addresses, personal dealing, the reading of books, all, of course, are means of grace and greatly blessed, but they leave room for the tract. How often a man who would neither listen to preaching, nor open a religious book, has received a message from God through the agency of a tract.

A tract has this advantage, that it may be both written and read without distraction. A calm, well-thought-out, and well-arranged statement, calculated to arrest, impress, and convince the careless, does not repel by its length, and is willing to accommodate itself to the reader's convenience. At his leisure, when his mind is free; when circumstances are favorable; it may be in the silent watches of the night, on the mighty deep, upon the hillside, or the quiet country road, where no human voice disturbs, he reads his tract, and the Spirit makes it to him as the voice of God, calling to repentance and newness of life.

Many a time has the truth contained in a tract proved as the "still small voice" which aroused the conscience, or the finely-pointed and divinely-guided arrow which has found its way between the joints of the harness, and produced conviction and conversion in the hitherto hard and unbelieving heart.—Selected.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from February 1 to 29, 1920, inclusive:

Africa Book Fund:	
1 contribution	$ 3.00
Alaska Book Fund:	
1 contribution	3·00
Hospital Book Fund:	
1 contribution	10.00
Hotel Room Book Fund:	
1 contribution	3.00
India Book Fund:	
1 contribution	3.00
Lumber Camp Book Fund:	
167 contributions	783.47
Miners' Book Fund:	
1 contribution	12.50
Mountain Book Fund:	
4 contributions	17.50
Prison Book Fund:	
10 contributions	30.80
Spanish "Way to God" Book Fund:	
4 contributions	16.59
Free Tract Fund:	
3 contributions	1.15

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named, from February 1 to 28, 1920, inclusive:

Army and Navy Book Fund:
- Illinois, 30 books.
- Virginia, 310 books, 500 Pocket Treasury, 505 Gospels.
- Oklahoma, 50 books.
- New Mexico, 69 books.

Prison Book Fund:
- Indiana, 100 books, 150 Pocket Treasury.
- Pennsylvania, 80 books, 80 Gospels.
- Arizona, 35 books, 400 Gospels.
- Michigan, 50 books, 50 Gospels.
- Florida, 25 books, 25 Pocket Treasury.
- Louisiana, 20 books.
- Illinois, 165 books, 40 Gospels.
- Georgia, 60 books, 60 Gospels.

Mountain Book Fund:
- Kentucky, 715 books, 25 Gospels.
- Tennessee, 593 books, 1 Pocket Treasury, 430 Gospels.
- North Carolina, 59 books, 48 Gospels.
- Virginia, 485 books.
- South Carolina, 234 books.

India Book Fund:
- Dhond, 80 books.
- Nilegeris, 50 books.
- Berar, 50 books.

Africa Book Fund:
- Capetown, 150 books.

Life Saving Station Book Fund:
- Virginia, 25 books, 10 Pocket Treasury, 40 Gospels.
- Various addresses, 499 books, 133 Pocket Treasury.

Seamen's Book Fund:
- New York, 26 books.

Lodging House Book Fund:
- Illinois, 30 books, 50 Gospels.

Fire Station Book Fund:
- Illinois, 84 books.

Spanish "Way to God" Book Fund:
- South America, 405 books.
- Panama, 40 books.
- Mexico, 250 books.
- Cuba, 300 books.
- Various addresses, 980 books.

Hospital Book Fund:
- Michigan, 75 books, 75 Gospels.
- Illinois, 150 books

Lumber Camp Book Fund:
- Wisconsin, 210 books, 400 tracts.
- Washington, 500 books, 1,000 Pocket Treasury.
- Michigan, 1,193 books, 1,125 Gospels.
- Minnesota, 200 books, 100 Gospels.

Alaska Book Fund:
- Nenana, 56 books.
- Skagway, 56 books.

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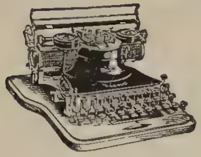

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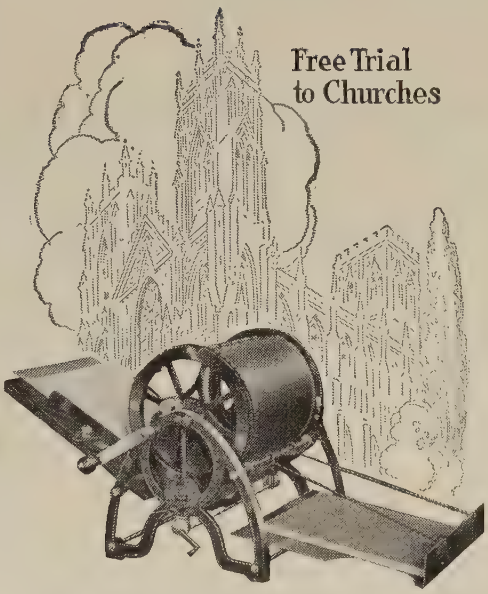

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Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many of the ancient race are eagerly looking forward to the establishment of a Jewish state in the land of Palestine. Many Jews, otherwise, are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it. The means for the accomplishment of this work are voluntarily offered by those "whose hearts God has touched" with a sympathy for Israel.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land, and the Book."

Yours very truly,

KENNETH MACKENZIE.
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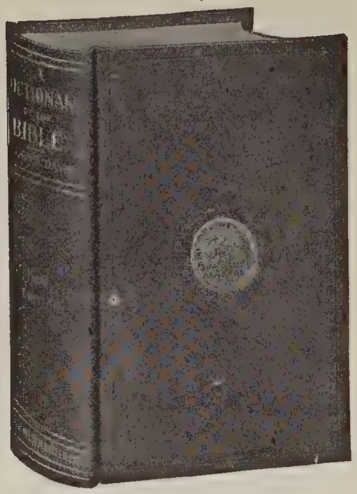

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"Dear Sir:

"We believe that one of the faculty of the Bible Institute has recently endorsed the Oxford Two-Version Bible. As a result we have been receving many inquiries for the same.

"We would consider it a favor if you would advise us as to where this endorsement appears, if it was in printed form.

"Yours very truly,
"Oxford University Press."

"Dr. Gray: Did you recommend the Two-Version Bible recently in print?
"L. W. G."

"I am always recommending it, but did so recently very particularly in Lesson 1 of the Christian Herald Course.

"After you respond to the University Press, please let Woodruff see this correspondence and he may secure an ad from them. "J. M. G."

Dr. Ralston, our associate editor, reviews the Two-Version Bible in the Book Notices in this issue. Read it. We secured one copy of No. 0964X at $13.00, and nine copies of No. O965X at $14.65 per copy. The Publishing Agent has used one of these Bibles for about eighteen years. When the above copies are sold it will be some days before a new edition is ready, so order at once.

A Serious Mistake

In February a serious mistake was made by inserting an old advertisement of Oxford University Press, giving the old prices of Scofield Bibles—our printers had received new copy with new prices, but the corrections were not made. The correct prices were printed in March number, page 505. We and our printers take the blame for the error. No orders can be filled at the old prices.

Club Offers Are More Popular

"Dear Mr. Woodruff:

"In the splendid spirit of the material under 'Publishers Stuff' I would open this letter in this fashion.

" 'Lest after I have preached to others I myself become a life-insurance agent,' however in my case the word 'Book' could be better used.

"This does not seem to be an impending danger and nevertheless I am glad for the privilege of talking on such a worthy subject.

"We have been distributing the sample copies of the C. W. M. in our various fields and emphasizing its importance but I have never met with the success that I have had the privilege of seeing here. In our preliminaries last evening I took two copies of the Magazine (December and March) and gave an exposition of their contents to the congregation. I brought to their attention the writer, theme, and in a general way covered all of its contents. I made the club offer that recently came to bless and as a result organized this club in this field.

"One lady, already a subscriber to three other magazines (among them the Christian Herald), said she felt that she could not be without this one and gave me her order.

"We are standing by the impartation of the 'Truth' to the people of today and I sincerely hope to be used to assist you more.

"Ever in His Service,
Arnold H. Kehrl,
"Assistant P. H. Kadey Evangelistic Party.
"Plymouth, Mich.

"P. S. Enclosed please find blanks of 20 subscribers."

E. G. Zorn also brought in a club of subscribers from Kalamazoo, Mich., and Harry Vom Bruch his third club of 48 subscribers from Pennsylvania. Also a lady in Chicago called at the office with a club of seven, besides many others during the past month. A recent count shows a net gain of over 4,500 new subscribers and we want to praise God for this continued blessing on all our efforts.

From an Advertiser

"Gentlemen—

"Please continue my advertisement at the increased price t. f.

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"Very truly,
"G. B. Wrenn."

"Thank you." Our subscribers are helping to make this a more profitable advertising medium, and we appreciate this co-operation.

A Testimonial

"Dear Mr. Woodruff:

"The following is taken from a private letter, and without mentioning name I thought you might like to use it in the magazine. You might entitle it 'A Family Friend,' or something like that.

" 'I want to tell you what a help The Christian Workers Magazine is to me. I have charge of the Christian Endeavor topic each week, and get a great deal for that to help me.

" 'Father uses it for preparing his Sunday-school lesson, as he has a large class of men; and mother uses it for her missionary topics, and sometimes in the Bible study meetings.

" 'Best of all, my best friend here is a graduate of Moody Bible Institute, and takes the magazine; so we find it lots of fun to use it together, as she is also active in the church.'

"This letter comes from N. Y.
"J. M. G."

How to Memorize Again

"Dear Mr. Woodruff:

"Apropos your letter of some days ago and my reply to it the following extract from a letter received by me from a minister's daughter who is a high school student will be of interest in connection with 'How to Memorize.'

" 'Your plan of memorizing is wonderful. One would be surprised at the many wrinkles it smoothes. Latin is no longer a burden. Time is saved by the knowledge of telephone numbers, addresses and names, while the old saying, "Oh, I forgot!" is seldom used.'

"That's a pretty good item for you to use, isn't it?

" With best wishes,
"William Evans."

"How to Memorize" free with a year's subscription, $1.50.

Hampden-Sidney College
Hampden-Sidney
Virginia

"Dear Mr. Woodruff:

"What a wonderful number the January Christian Workers Magazine is! Of course this ought to be said to the editors, but I am sure they get so many commendatory letters they must get tired reading them.

"I read that 'Publishers Stuff' with great interest; and was greatly surprised to learn that Mr. Stroh's book, 'When God Comes Down to Earth,' does not go well. For the life of me I do not understand why it does not. Certainly it is worthy of a very wide distribution. Nor do I see anything the matter with the title. It seems to me a very striking one.

"But I hope when you exhaust 200 copies you will in the interest of gospel truth publish another edition and push that out also.

"I am still recalling with joy that visit to The Moody Bible Institute.

"With kind remembrances and best wishes,
"Cordially yours,
"J. D. Eggleston."

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The Publishing Agent

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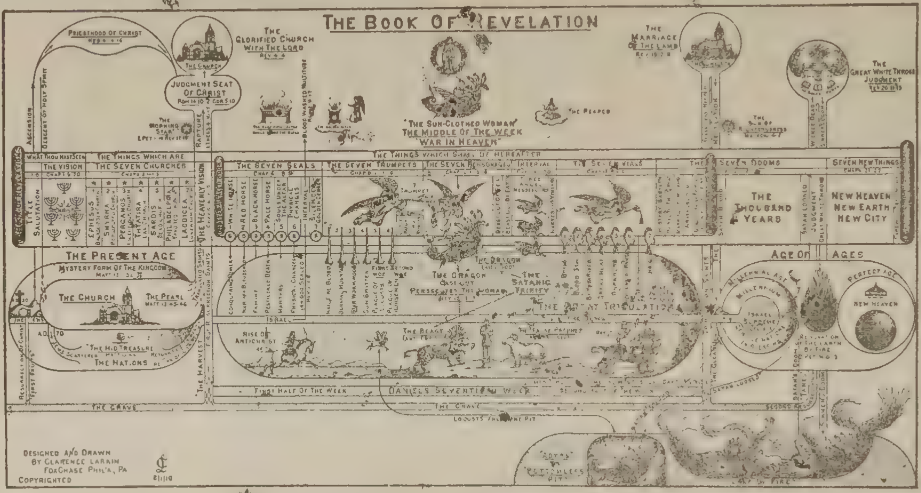

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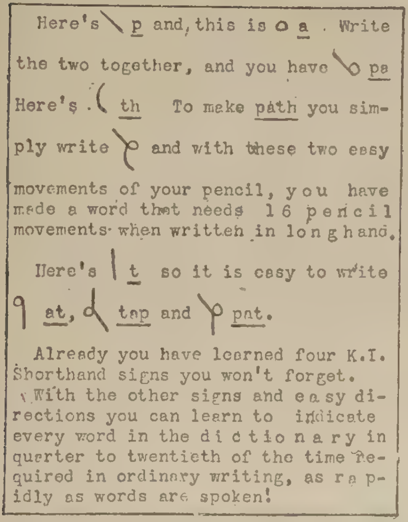

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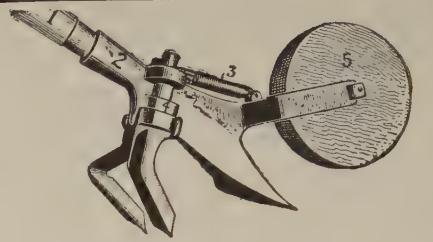

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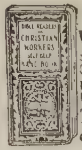

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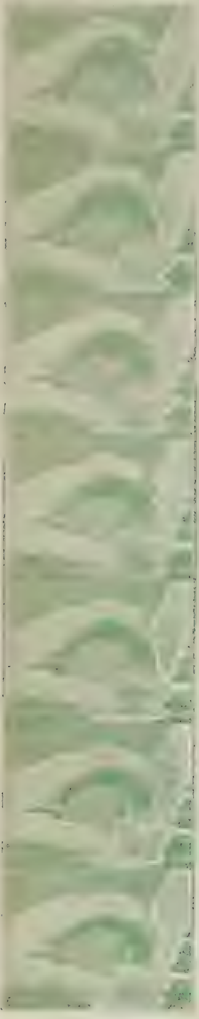

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Vol. XX MAY 1920 No 9

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Vol. XX MAY, 1920 No. 9

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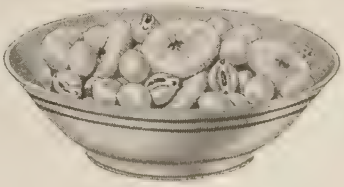

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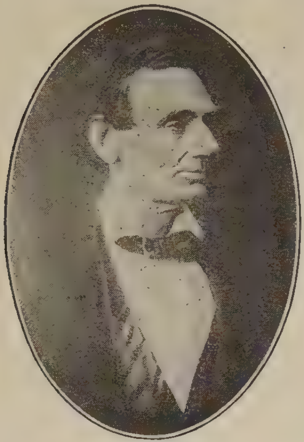

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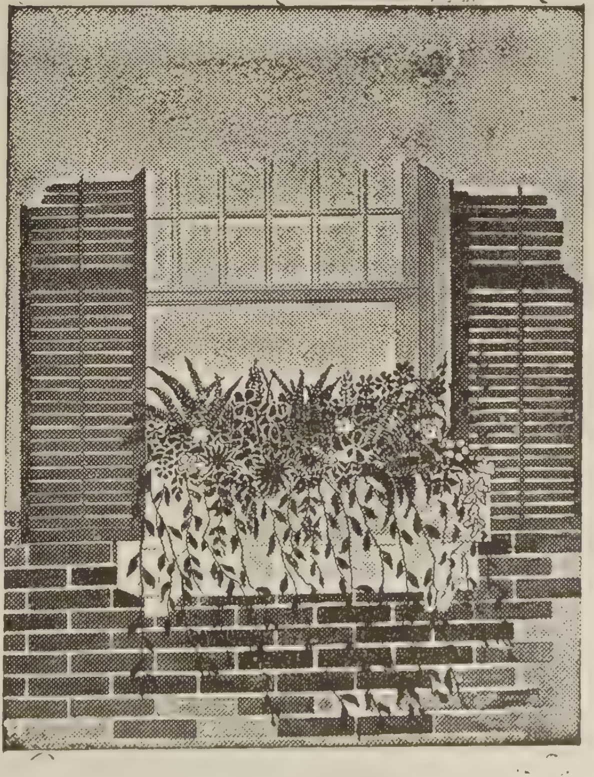

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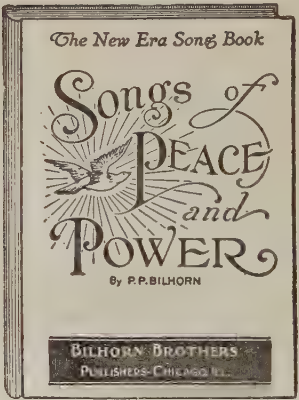

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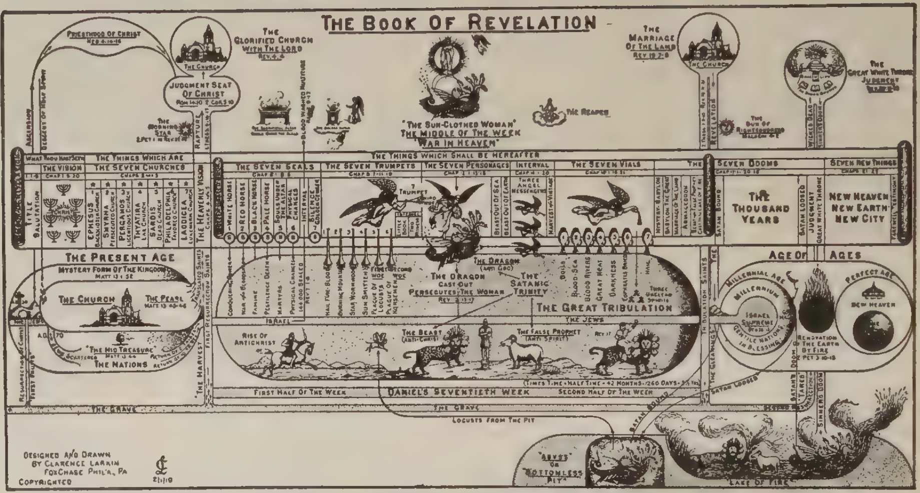

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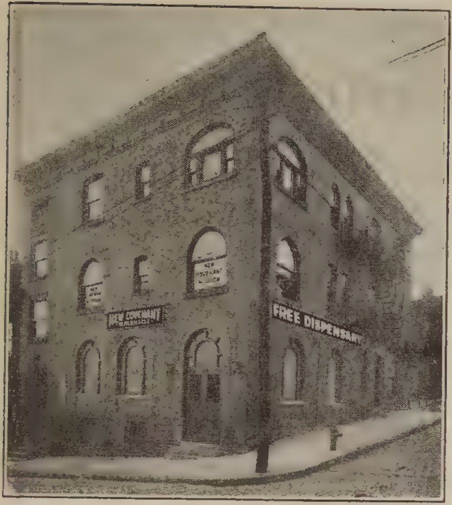

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Up in Sing Sing Prison, there is a building known as the Death House. Confined here are the tragedies of life, awaiting the moment they step into the gruesome procession that files through the little white door into Eternity. Sad to relate, I have known some who have made that journey. I have also known others who ———. A few weeks ago, at the conclusion of a wonderful service in our Building, a boy with several others, knelt at the penitent form. Just as we were ready to dismiss, he rose from his knees, his head bowed as if in shame. I observed a tear roll down his pale face, which he brushed away as if embarrassed by it. Looking up at me for an instant, he slipped his hand to his hip pocket and drew forth a revolver. *"I don't think I'll have any use for this now"* he said quietly, as he handed the gun to me. When the crowd had gone and before placing it away with the rest of our weird collection, I gave a look. IT WAS LOADED.

—THOMAS J. NOONAN, Superintendent.

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Jewish Prophetic Conference

THE ANNUAL PROPHETIC CONFERENCE on behalf of ISRAEL conducted under the auspices of THE CHICAGO HEBREW MISSION, will be held in the Auditorium of The Moody Bible Institute from Monday night, June 7, to Thursday night, June 10. The Call for this Conference was published in the April number of The Christian Workers Magazine, to which we again call attention.

The following speakers are expected to take part on the program: Dr. A. C. Dixon of Los Angeles, Calif., formerly Pastor of the Metropolitan Tabernacle of London, Rev. Henry L. Hellyer of New York, Rev. R. E. Neighbor of Elyria, Ohio, Rev. S. B. Rohold of Toronto, Ont., Dr. James M. Gray, Dean of the Moody Institute, Rev. Joseph S. Flacks, Bible Teacher and Trustee, Rev. R. A. Belsham, of Augusta, Ga., Rev. Chas. G. Sterling of Lansing, Mich., Rev. Paul Rader, pastor of the Moody Church, and others.

The Prayer hours during the Conference will be in charge of Mr. Thomas E. Stephens, Director of the Great Commission Prayer League.

Jewish Christians will give their testimonies, and there will be class exercises by Jewish Children.

Friends from a distance can take advantage of the special rates on the Railroads made on account of the National Republican Convention. Entertainment for a goodly number can be secured at The Moody Bible Institute at reasonable rates. Others can find rooms and meals near by. For details concerning the program, entertainment, etc., write promptly to

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Are there ten readers of this paper who are ready to venture an investment of $1,000 each for God? Or twenty who will give $500 each? The dividends will be Jewish souls that have been evangelized, and perhaps saved to eternal life; the dividends will be the hastening of the coming of the Lord Jesus Christ.

To any interested friend, we will gladly send full details, as we do not want you to give unless the plan appeals to your own Christian judgment as a steward of God.

May we hear from you?

WILLIAMSBURG MISSION TO THE JEWS
STATION A, BROOKLYN, N. Y.

THE

Christian Workers Magazine

May, 1920

Editorial Notes

"*Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit.*" Romans 15:30 (R. V.).

Cut from the Loaf

In the ecclesiastical calendar May 23 is Whitsunday and we would take occasion to urge all the pastors among our readers to avail themselves of that fact, and not let that day pass without earnestly and affectionately pressing upon the attention of their people some truth related to the personality and office work of the Holy Spirit.

More than anything else that finally satisfied the soul of the writer of the Holy Spirit's personality was the utterance of Paul in the verse taken as our "Cut from the Loaf" for this issue.

The thought there may be not so much the love which the Spirit has for us, as the love which He inspires in us, yet the former is implied in the latter, as it is also in that earlier passage in the same epistle: "The love of God is shed abroad in our hearts by the Holy Ghost which has been given unto us" (5:5). As an old divine once said, "When the Holy Spirit comes into this world and into these souls of ours, it is not merely because He is sent by the Father and the Son, but because He loves to come." Every declaration and promise that proves the love of God for us proves the love of the Spirit for us, because the Spirit Himself is God.

His love is peculiarly shown in many of the names ascribed to Him in the Holy Scriptures. It is shown in the writing of those Scriptures also, on every page of which love to sinners breathes like sweet fragrance. It is shown in His work in our hearts, as He speaks to us, draws us, quickens us, fills us with joy, and takes of the things of Christ and shows them unto us.

"O Spirit, beautiful and dread!
My heart is fit to break
With love of all thy tenderness
For us poor sinners' sake."

+ + +

Hibernating Christians

A young woman was found apparently dead in one of the city parks of Berlin. She was removed to a morgue, and while being searched for identity it was found that her heart was beating slowly. She was transferred to a hospital and after a few days was as well as ever. It seems that she had taken a deadly dose of morphine which had remained in her stomach but because of bodily inactivity had not taken effect.

The physician explained that a condition had been brought about in her body that characterized animals when they hibernate and remain without signs of life for months at a time. The cold and the rain in which she had been lying in the park had reduced her breathing and blood circulation, which in turn had resulted in practical suspension of all bodily functions.

It is known that in many animals the process of breathing and bodily function is entirely suspended during the hibernating period. A hedgehog when in normal condition will drown in about three minutes, but when hibernating it may be kept under water for a long period without any apparent harm, and when brought near a fire will soon show signs of life, returning to its dormant condition when removed from the fire.

These facts illustrate certain spiritual conditions and experiences. Some people in times of a revival show signs of life, but soon lapse into the old dead condition. Away from the fire they show no life. Others are active in service for part of the year but dormant during the remainder. They may be faithful for a period of years, then they go to sleep, and fail to breathe and to function spiritually.

Unlike the hibernating animals, however, the condition of these professing Christians is exceedingly dangerous, a condition from which they may never be awakened because it is a condition of which they are unconscious.

The case is urgent. To what fire may they be brought at which they can be revived? Artificial heat will not do it. It must be fire generated by the Holy Spirit. This may be found in some prayer meeting or carried by some Spirit-filled Christian; but above all, the body must become a temple of the Holy Spirit and the entire being permeated by Him.

Churches, as well as individuals may hibernate. This seems to be a special danger of the materially prosperous churches, which in their prosperity become self-satisfied and lull themselves to sleep. The real test of a church is a thorough examination of its respiratory room. If a pastor feels loathe to pray, and if he discovers his people do not love the prayer-room, he may be certain that they are hibernating. Their spirits have become chilled by the congealing atmosphere of the world, and they need to talk more with Jesus along the way, when they would testify, "Did not our hearts burn within us?" There can be no hibernating so long as the presence of Christ is a real experience.

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Romish Alienism

A correspondent from abroad writes that it seems to him an extraordinary thing that our predominantly Protestant country should be "bullied" with impunity by the alien elements in our republic.

"Why does not Protestantism in the United States," he asks, "organize itself so thoroughly that the press and the politicians of the country, instead of always catering to alienism, will find it not only advisable but necessary to be cautious in another direction? As long as newspapers can keep their circulation and politicians their position by playing to the alien gallery they will be inclined to continue the performance.

"I do not think anything else, political or social, is quite so urgent in America now as is the rousing of the Protestant spirit, and the organization of this spirit, not to persecute any minor element, but to compel proper respect for itself and to enforce fair play."

We have been moved to print the above because of the receipt of a communication from the Church Federation of Sacramento on the same general subject, which will be found in full on another page, under the caption, "The Associated Press and the Sinn Fein Movement."

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Christian Soldiers Since the War

It has been a disappointment as well as a puzzle, to many to find that a large number of active Christian young men who, before entering the army, were teachers in the Sunday-school, leaders in the young people's society, and sometimes officers in the church, but who when discharged from the service either refused or were loathe to take their former place in Christian leadership. We were told that the war would give an added impetus to Christian zeal, but it seems to have put a damper upon Christian earnestness with many.

How is this? Investigation does not indicate that these young men have turned their backs upon the church and entirely lost faith in Christ. They still want to be considered Christians and have their names on the church roll, but they have lost the glow of spiritual fervor. They originally came into the church because their associates did, or their parents had and desired them to, or because they felt it was their duty. Their church activites stirred up an interest which furnished their motive powers for Christian work, all of which died down when not used in army life.

The real trouble was they had come into the church and into Christian leadership without being grounded in the Christian fundamentals. In neither home nor church had they been taught the whole doctrine of God, of Jesus Christ, the Holy Spirit, man, sin, redemption, new birth, faith, assurance, prayer, etc. Therefore, without these solid foundations, the building of years gave way.

The time has come to prepare a simple and yet thorough course in the Christian fundamentals for parents in the home, teachers in the Sunday-school, the pastor in his catechetical class of new converts, the daily vacation Bible school, and the weekly public school hour that is turned over to the churches. With such a course of instruction carefully given, the winds of war might blow, and the storms of infidelity beat upon that house, and it would not fall because founded on the Rock.

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Do You Memorize Scripture?

Fifteen years ago Mr. Charles J. G. Hensman, of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture and named it The Berean Band Movement. Gradually the movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually, and a list of verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and, as far as possible, a completeness of subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the movement and supplies literature without charge except for postage.

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The Movies

Shall pictures and dramatic exhibits be exploited for money as against the safety and character of our youth, or shall they be maintained for education, morals and domestic ideals? This is the question asked by the Illinois Vigilance Association in the advance pages of its forthcoming report.

This report contains an exposè of the debauched theater and moving picture show whose revolting facts must be made known in order to get a wedge under the system to transform it, the report says.

There are nearly as many moving picture shows in the United States as there are public schools, and if the number of hours per week are compared, the "movies" far outrank the schools and churches combined.

Millions of dollars of capital are invested in the project, and that such a vast commercial interest should be permitted to sow poisonous filth of immoral suggestion and antagonize the work of the church and the school, is not only an economic waste and folly, as the report says further, "but a crime against patriotism, a war against domestic virtue, and a sin against God."

Parents, guard your children! The natural love of amusement is strong, and the moving picture show is now one of the most powerful and attractive forms of entertainment that art and science combined have ever invented. It might be a great factor in educating and elevating the people, but alas!

* * *

The New Century Bible

Through an error this Bible was advertised in our last issue. Had the editors been aware of it the mistake would not have occurred, and we beg to apologize to our readers. There are features of the edition which are attractive and much of the comment is good, but the false teaching mingled with it renders it unsuitable to be recommended to our readers.

A Woman's View of the Interchurch Movement

Editorial

I

THE newspapers announced her as the convenor of the conference of the women, two hundred and fifty of them, "representing nearly every Protestant denomination," which was held in connection with the pastors' conference of the Interchurch World Movement in Chicago.

As reported in the *Daily News*, of March 8, she said:

"The spirit of today should be compromise, compromise,—and then union. There must be compromise among denominations for the sake of the one big principle.

"The only way to combat bolshevism and the destructive force of economic unrest is by adherence to the principles of brotherhood which have been held up in every world crisis to stay humanity on the path to destruction.

"This is a time not for church creeds as expounded in various Sunday-schools, but for a liberal Christianity that will appeal to every Christian and every non-Christian.

"We are ready through our clubs, our church circles, and every other means to follow the lead set by our pastors in the Interchurch Conference."

Did this woman speak the truth? Did she weigh or measure her utterances, and did she represent the Interchurch World Movement whose convenor of the women she was? At least we doubt if she did this last. We know that there are some in that movement who would repudiate her statements with pity and indignation. But it illustrates what many regard as its fundamental weakness that it attracts such persons as she, and gives them a place of prominence and influence in its affairs.

In other words, is not her being there an evidence that the compromise of which she speaks and the union it effects is the spirit of the organization? And if so, no matter how it commends itself to the natural man, can it do anything but repel the true believer in Christ, who knows that "the natural man receiveth not the things of the Spirit of God," and that light can have no communion with darkness?

The "one big principle" she has in mind is probably union, but the denominational compromise necessary to secure it must be destructive of every evangelical principle for which the Son of God died, and for which the faithful Church has contended, even unto blood, in all the centuries.

II

She tells us that "the only way to combat bolshevism and the destructive force of economic unrest, is by adherence to the principles of brotherhood which have been held up in every world crisis to stay humanity on the path to destruction."

When was humanity stayed on the path to destruction, may we ask, and just what were the principles of brotherhood that accomplished it? To put it in another way, is bolshevism very different, in essence, from any other iniquity, and can anything successfully combat it except the gospel of Christ? And may not the same be asked about the "economic unrest" and the "destructive force" it awakens? Of course, we are not now thinking of statecraft, and government and politics, but of Christian witnesses, and of those who are supposed to speak for an interchurch, not an international movement.

Suppose that for the last year or so the intelligence, energy and money of that movement had been focussed directly on the teaching of the Bible and the preaching of Christ in the centers of "economic unrest". What an impressive exhibit it would have been of the real meaning, and the real life and power of the Church! What an example it would have set, and what aid and encouragement it would have communicated to our legislators, state and national, our executives, our courts and juries, and our arbitration boards which have been in the titanic struggle with conditions that the world has never known before!

It has been making a "world survey," but was the survey needed? That is to say, was it needed to acquaint the church with her obligation and move her to fulfill it? One of the men speakers at the conference said: "This movement is being handled as a business man would handle his affairs. No hard-headed business man would go into a new field without making just such a survey as this."

Granted. But was this a new field, and had no survey of it ever been made? Are not all God's works known to Him from the beginning of the world (Acts 15:18)? Did He not tell us long ago that "the whole world lieth in the wicked one" (1 John 5:19, R. V.)? Did He not say that whosoever believes on His only begotten Son should not perish but have everlasting life (John 3:16)? And did He not command His servants to go therefore, into all the world and make disciples of all nations (Matt. 28:19)?

The state requires surveys, and is able to make them. She has her own remedies for current ills and knows how to apply them. She appreciates her obligation and is struggling to perform it. O, if the church would only attend to her own business, and permit the state to do the same! When we say this, we mean the church considered as a spiritual organism. Of course, individual Christians are also citizens and have responsibilities as such; but when church movements and federations begin, in that capacity, to deal with social and political conditions they arouse resentments that intensify the very unrest it is desired to allay. A Protestant hierarchy is no pleasanter to have around than a Roman Catholic one. Moreover, the two are able to play into the hands of one another, and when each comes into a place of power compromise is easy, "compromise—and then union," as this woman puts it, a union which has been described for us very clearly in the book of Revelation, and of which some of us are very much afraid.

III

"This is a time not for church creeds as expounded in various Sunday-schools," we are told, "but for a liberal Christianity that will appeal to every Christian and every non-Christian."

Does the Interchurch Movement stand for this? One or two of its critics have been condemned for charging "that the Adventists, Unitarians, Universalists, Christian Scientists, etc. are in the Movement," and we have been inclined to join in the condemnation believing the utterances to be unwarranted by the facts. But when we listen to this woman's words, considering the position she occupied, we hesitate.

We hesitate also because the movement has no doctrinal bulwark to save it against such an invasion of error. Its general committee at Cleveland, so we are told, decided that "for the present non-evangelical bodies shall not be related to it in an organic way"; but that very phrase, "for the present," causes an uneasy feeling.

And it is a feeling deep and widespread if one may judge by the sentiments expressed in an increasing number of Christian papers and periodicals, or even by the daily correspondence received in this office. Here is a sample of the latter, a little more fearful and intense than some perhaps, and yet not different in general terms. It also is the voice of a woman:

"Will you, for the sake of helping those to see who are being blinded by Satan (especially our ministers), write some word of help and warning at this awful testing time, so they may be guided to do what is God's will and lead their flocks aright?

"Do you believe the Interchurch World Movement to be the beginning of the fearful apostasy in the professing Christian body prophesied in God's Word?

"Do you believe that any true church or minister joining it is in danger of being leavened with the apostasy already working in the mass?

"Do you believe that to separate, regardless of what the sacrifice or suffering might be, is what our Father wishes and will have His approval and blessing?

"Do you believe that joining with it surely means compromise and the loss of the power of the Holy Spirit?

"Do you believe that when our blessed Lord comes for His true Church He will take those who are in such fellowship?

"Oh, for Christ's sake, for the sake of helping to save His body, I beseech you, and pray that the Holy Spirit may speak through you to reveal His will to us here, and especially to the ministers."

We would not be alarmists. We do not know when the end of the age will come, but we believe that the professing church is in an awful condition of apostasy, and that such movements as this are more likely to promote than to postpone its development. About the chances of such fellowship when Christ comes, however, we dare not speak, but if our correspondent is in doubt about it would not she be wise to choose separation rather than to cloud her hope?

IV

The convenor of the women says that those she represents "are ready through our clubs and church circles and every other means to follow the lead set by our pastors in the Interchurch conference."

Because of this what a solemn responsibility rests upon those pastors! And they are feeling it too, many of them, if we may judge by what we hear and the inquiries that come to us. A few of these inquiries as well as one or two personal opinions, are grouped together on another page, and it will be found that both sides of the question are represented.

Angels and Demons, or, Spiritism's Personnel

Editorial

I

ONE can not be very intelligent in Spiritism without knowing something about angels of which the Bible says so much.

The Old Testament or Hebrew word for angel is "malak," and the New Testament or Greek word, "aggelos," both of them meaning "messenger" or "agent." The words are sometimes used of men and even of God Himself, but in the latter case always in the form of "The Angel of the Lord," an expression signifying the presence of the Deity in angelic form. The words are used impersonally in some instances also, but for our present purpose these need not be enumerated.

Angels are spirits, superior to men and inferior to God (Ps. 8:4, 5; Heb. 1:7, 8). They would seem to have bodies of some kind (Luke 20:36), and they have appeared in human form (always as men, not women), and have eaten food and lodged in houses (Gen. 18:8; 19:3).

The number of angels is very great (Dan. 7:10; Ps. 68:17; Matt. 26:53), and their power likewise, whether exercised in the material or spiritual world (Ps. 103:20; 2 Kings 19:35; 2 Thess. 1:7). And yet their power and knowledge are both limited (Dan. 10:13; Matt. 24:36; Eph. 3:9, 10).

Angels are employed both in heaven and on earth. In heaven they are worshipers (Matt. 18:10; Rev. 5:11), but on earth they are associated with the affairs of providence, doing good to God's people and executing judgment on God's enemies, the latter ministry to be intensified at the end of the age (Ps. 90:10-12; 2 Kings 19:35; 1 Thess. 4:17).

There appear to be graded positions and authority among them, judging by the allusions to thrones, dominions, principalities and powers (Eph. 1:21), and by the mention of Michael as the archangel (Dan. 10:13), and Gabriel as one who stands "in the presence of God" (Luke 1:19).

There is a tendency towards speculation in considering these beings against which we are earnestly warned in Paul's letter to the Colossians; speculation that in the case of the Roman Catholic church especially, leads to superstition and their voluntary worship. On the other hand however, Protestantism may have thought too little about them, and have thereby greatly impoverished her experience of divine providence and her sense of succor and comfort in times of peril and sorrow, that succor and comfort which it is their office under God to freely and graciously supply.

II

But up until this point we have been dealing entirely with good or holy angels, while, alas! there is another class of them, evil as well as good.

And the evil angels are again divided into two classes. One consists of those that are in chains of darkness reserved unto judgment (2 Pet. 2:4) and the other those that are actively engaged in evil, with Satan at their head. The latter are those of which Paul speaks in Eph. 6:11, 12, where believers are exhorted to "put on the whole armour of God" that they "may be able to stand against the wiles of the devil," because they wrestle "against principalities, against powers, against the world-rulers of this darkness, and spiritual hosts of wickedness in the heavenly places." (See also Matt. 25:41; Rev. 12:9).

It is these that are in evidence, it is believed, in the present spiritist invasion. Of their origin we know nothing more than we do of the good angels, which is simply that they were created by God (Col. 1:16).

It is assumed also that all were created good, but that some fell as did Satan himself, though just when, or why they fell, God is not pleased to reveal. The following Scriptures tell us about all we can know of the matter, John 8:44; 1 Tim. 3:6, 7; 2 Pet. 2:4; Jude 6, 7. From these we surmise that they abode not in the knowledge and worship of God, but fell into condemnation through pride. They kept not their first estate or principality, so to speak, but left their proper habitation.

They are described sometimes as evil spirits (Judg. 9:23; Luke 7:21), unclean spirits (Matt. 10:1), and demons (Deut. 32:17; Matt. 7:22). This last word is erroneously rendered "devils" in the King James Version, as there is but one Devil, who is identical with Satan, but there are many demons. So many, indeed, as to compose a kingdom with a leader, or prince (Luke 8:30; Matt. 12:24-26; Eph. 6:12).

These demons are called Satan's agents in Matt. 12:26, 27 and 25:41, and as such they seem able to inflict physical maladies on men (Matt. 12:22; 17:15-18; Luke 13:16); and even enter and control their bodies and those of beasts also (Mark 5:13; Acts 16:16); while from the moral point of view they are able to seduce men from the truth and lead them into all uncleanness (1 Kings 22:22; 1 Tim. 4:1; 2 Pet. 2:10-12).

It is especially important to note that these demons maintain a conflict with Christian believers (Eph. 6:12), and that God Himself sometimes uses them in judgment upon unbelievers and wicked men (Judg. 9:23; 1 Sam. 16:14). They are to be used in the awful judgments upon the earth in the Tribulation period (Rev. 9:1-11; 16:13, 14); but their own eternal fate, like that of their mighty but unholy leader, is one of torment (Matt. 8:29; Luke 8:31).

A deeply interesting question, and a very practical one also, is that of the present abode of these evil spirits or demons. Keep in mind in the reply, that there are two classes of them, the one reserved in chains of darkness of which we shall learn more by and by, and whose abode is hell or "Tartarus" (Greek), and the other occupying the air considered as one of the "heavenly places" so frequently mentioned in the New Testament. From this place, however, they will be cast down to earth prior to the millennium, and then at length go into the lake of fire and brimstone "prepared for the devil and his angels" (Rev. 12:7-9; Matt. 25:41).

III

In our last we discussed generally the topic of demon worship and demon possession and only allude to it again as leading up to an earnest warning and appeal.

Remember that which was previously stated, (1) that demon possession is distinct from physical disease; (2) that it was and is not limited to the time of Christ; and (3) that it is in evidence today and is predicted as one of the awful features of the Tribulation at the end of this age.

Quoting from Rev. F. B. Meyer, D. D. of London, in his booklet just from the press:

"They (i. e. these demons) hate to be unclothed and would rather inhabit swine than have no covering (Matt. 8:31). The nakedness of an evil spirit is torment before the time (Matt. 8:29; Mark 5:7).

"Their one object is to reduce the human race and drag it to their own degraded condition. Just as the divine spirit can only achieve His end by and through our instrumentality—and therefore, we are called to present our bodies to Him—so the great adversary can only achieve his end by and through human instruments, and, therefore, steals gradually over the consciousness of his victims until they are taken captive by the Devil at his will (2 Tim. 2:26).

"Apparently the Almighty has locked and bolted our human nature against the intrusion of the demon-world, and it is at our peril that we open the door from within or allow it to be broken in from without. The angels will not attempt to help us unless at the express command of the Almighty; but demon-spirits are disobedient and recalcitrant. They defy the divine prohibition; and if they fail to break in by force, they can at least induce the human soul to connive at their entrance by opening the door from within; and when the door has been opened once it can be opened repeatedly, and each time more easily, until the power of resistance is gone, and the demon can go and come at will, or introduce seven companions worse than himself.

"A man of high repute told me recently that a lady had come to him complaining that her life was made a perfect torment by the suggestion of unclean spirits, of which she could not rid herself. She had been an habitué of seances, and now was held by a kind of obsession. He entreated her to promise to tear herself from their fatal spell, and she promised to go to but one more, on the following day. But that day she became raving mad, rushed in an almost nude condition into the public thoroughfare, and has been for the last two years in an asylum.

"If there has been any tampering with the demon-world, the urgency for immediate arrest is imperative, lest the current become too swift to be arrested by the oarsman, though he pull against it with the agony of despair."—*The Modern Craze of Spiritualism*, pages 10, 11.

NEW YORK CITY EVANGELISM

The Evangelistic Committee of New York City, Rev. Arthur J. Smith, general secretary, held 3194 meetings last summer in tent, shop and open air with about a half million attendance which could be counted, working in 205 centers, with nine languages employed. There were 79 paid workers and 212 volunteers, the latter chiefly young folk from the churches bringing many associates with them, and it cost about $32,000. This year a campaign for $61,000 culminated in the annual Spring rally at Carnegie Hall on the night of April 22, when Dr. A. C. Dixon was the chief speaker.

IS THE WORLD GROWING BETTER OR WORSE?
or
DR. SNOWDEN AS A PROPHET

By the Rev. W. H. Griffith Thomas, D. D.
An answer to Dr. Snowden's latest book.
Will appear in the June number.
Order extra copies for your pastor and Sunday-school teacher.

The Heavenly Paraclete

By Rev. T. F. Glenn, D. D., Clyde, N. C.

THERE is a measure of truth in the assertion of an able writer that the doctrine of the Holy Spirit is a forgotten truth. Nothing would contribute so much to the kindling of revival fires in the church as the quickening and revitalization of our faith in the personality, the divinity and presence of the Holy Spirit. We live in the Spirit's dispensation and all that God does for us and in us, He does through the direct agency of the third person in the adorable Trinity. Let us seek to magnify the office and ministry of the Spirit, in our private and public devotions, in our meditations, and in our thoughts and aspirations. How it would quicken our faith to think of Him as the sole agent in the reproduction of Christian character in the heirs salvation!

The Teaching of Pentecost

This is the beautiful and sublime teaching of Pentecost. The Holy Spirit is the "Inbreather," He is the "breath of life." The pentecostal disciples were filled with the Spirit of power. There is absolutely no limit to the Spirit's sanctifying and consecrating graces. Paul's command was, "Be filled with the Spirit."

The late Rev. John McNeil says of the deep things of God's deep book, there is surely not a deeper than this, that a cleansed and consecrated believer may by simple faith here and now, claim and receive the fulness of the Spirit, the greatest gift that the exalted Christ has in His power to bestow upon His people. You will note that the command "Be filled" is in the passive voice—let yourself be filled—suggesting the thought that the divine fulness is pressing in upon you. Just open the door of your heart and let it flood your spiritual being.

Do you know, my brother, that to be filled with the fulness of God is consummate holiness? O, what a blessed thing it is to know the fellowship, the companionship, and partnership of the heavenly Paraclete! Are not the holy annointing and the blessed unction from Him? It is only through the inspiration of the divine Spirit that saints are enabled to lead a life of full consecration and lofty spirituality.

Paul's Teaching in Galatians

In the fifth chapter of Galatians St. Paul gives us a striking and comprehensive description of the Christian's relation to the Holy Spirit as the administrator of human redemption,—"Walk in the Spirit," "Live in the Spirit," and "Fruit of the Spirit." Could the pen of inspiration set forth more fully and vividly the truth that the consecrated Christian's being is under the guidance of the Spirit?

As ministers of Jesus Christ let us press home this glorious truth in our public ministrations. Without the presence and unction of the Holy One in our worshiping assemblies the pulpit will cease to be a throne of power, prayer will be a bootless litany, devotion will die and our hosannas will be as sounding brass or a tinkling cymbal.

How true to life is Bunyan's graphic picture of the Christian pilgrim! If the oil of the Spirit is not poured daily into the heart from above, the hallowed fires of vital religion will expire. Preachers should not fail to place in the foreground the subject which the Lord Jesus Christ and His apostles made so prominent in their teaching—the indwelling of the heavenly Paraclete in heart and life, taking the place of Jesus as counselor, teacher, companion, friend and guide. The dwelling of the Spirit in believers is the one infallible proof or evidence of sonship—"As many as are led by the Spirit of God they are the sons of God."

Many professedly Christian people fail to secure the fulness of the gospel blessing because they are not willing that the infinite and eternal Spirit should use them according to His own omniscient will. Let us not forget that He holds in His own almighty power the issues of life and death. Let us not grieve Him and thereby invite temptation and defeat.

Personality of the Spirit

We dishonor the Spirit if we think of Him as an emanation, or an effluence, or an illumination from the Father. The inspired writers teach us that He is one with the Father and the Son in the unsearchable counsels of human redemption. Knowledge, feeling, will, the three distinctive attributes of personality, are ascribed by Holy Writ to the third person in the Trinity. His knowledge is infinite. The Spirit is said to search all things, yea, the deep things of God. The Scriptures ascribe creative and legislative acts to the Holy Spirit. "By his Spirit he hath garnished the heavens." "The Spirit of the Lord hath made me."

"Parakletos," the Greek word which is translated Comforter, means one who walks by your side, arm in arm as it were, as your counselor, helper, defender, and guide during your earthly pilgrimage. During His earthly ministry Christ Jesus was the Paraclete to His disciples, a friend ever ready to give aid and comfort in their sorrows and perplexities. When the impetuous Peter was sinking in the waves of stormy Galilee, he cried out saying: "Lord, save me," and immediately Jesus stretched forth His hand and rescued him. Now that He has ascended on high and sits at the right hand of the Father we have another Comforter who has taken His place, and is just as tender, and loving, and strong, and sympathetic, as our Advocate who is before the throne.

The sacred writers of both the Old and the New Testaments were inspired by the Holy Spirit. "For the prophecy came not in old time by the will of man; but holy men spake of God, spake as they were moved by the Holy Ghost" (2 Pet. 1:21). The Holy Spirit governs and guides as Lord and Master in the whole Church universal. He calls, commissions, and ordains men to preach the gospel of the kingdom. He quickens, animates and regulates all worship in the Church. He raises the fallen, restores the backslider, comforts the sorrowing, refreshes the dry and parched ground with the blessed dews of His mercy and grace.

One of the Greatest Texts

One of the greatest texts in the New Testament touching the doctrine of the Holy Spirit is hid away in the epistle of St. James where one would least expect to find it. The profound teaching of the text is not brought out in the Authorized Version. The marginal reading is the true rendering: "The Spirit which he made to dwell in us yearneth for us even unto jealous envy, but he giveth greater grace" (James 4: 5, 6. R. V.).

Note these points, (1) The indwelling of the Spirit; (2) the jealous yearnings of the Spirit; (3) the assurance of final victory in the promise of greater grace. Here is a rich and exhaustless mine of precious gospel truth. The deep yearning of a mother over an erring son or daughter is but a faint suggestion of the infinite yearning of The Holy Spirit over the poor backslider whom He would rescue from his wanderings, restore his soul, and prepare him afore unto glory everlasting.

The original Greek word is a very strong one for yearning. Simon Peter's fall was sudden and grievous, but greater grace wrought in him profound repentance and prepared him to receive the three-fold commission to feed the lambs and sheep of the Redeemers flock. The Corinthian church had fallen into unspeakable and lamentable sins; but the Spirit yearned over them with jealous envy and incited Paul to write that loving, tender, touching and pleading epistle. Repentance and reformation swiftly followed, so that where sin abounded, grace much more abounded.

Let us give attention to Hebrews 13:5, where the writer brings out in a strong, vivid light the earnest purpose of the Spirit to save to the uttermost every newborn soul. There are five negatives in the original Greek, and the verse is rendered thus by Dr. Philip Doddridge: "I will not, I will not leave thee; I will never, never, never forsake thee. Let us endeavor to live in conscious fellowship and partnership with the Spirit, as our loving, tender, wise, powerful, and ever present Counselor."

The Holy Spirit's Witness to the Second Coming of Christ

By Rev. Edwin Whittier Caswell, of the New York East Conference of the Methodist Episcopal Church

CHRIST said of the Holy Comforter, "He will guide you into all truth: for he shall not speak of himself. * * * He will show you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you" (John 16:13). What a wonderful dispensation is that of the third person in the Trinity, the omnipresent Spirit!

A lady who had been educated from childhood to believe that Jesus was only a perfect example of manhood, and that His divinity was a delusion, heard Mrs. Mary Sparks Wheeler address a Bible class upon the subject of the crucifixion. At a certain part of her remarks, the doubting woman exclaimed, "Ohoo!" The Holy Spirit had suddenly applied the truth of the deity of Jesus to her awakened soul. The next day, in an interview with Mrs. Wheeler, she entered the life of faith in Jesus as her divine Lord and Saviour. Is not this the great mission of the Spirit, to awaken, convict, to convert and sanctify, and to guide those willing to yield, to the truth flashed upon the heart?

Rev. Dr. Daniel Steele, once a college president and always a distinguished scholar and writer, says, "How thick the veil before my eyes must have been, that I should live forty-six years with the New Testament in my hands, before I made the discovery of the reality of entire sanctification which lies open upon every page! But my vision was not touched with the annointing which abideth in you and teacheth you all things." He continues, "I then wrote my own name in the promises and, claiming the pentecostal Comforter for me, I was filled with the overwhelming pulsations of love. My joy was unspeakable and the impulse was irresistible to speak of it to everybody, in public and in private." Dr. Steele further says, "Beside logical certainty, absolute assurance shall be yours, which is better proof than miracles. It is an experience, an intuitive conviction of the truth, an unction from the Holy One, so ye can know all things—all revealed truth, all the soul's relation to God's law and love."

Do all scholars and all Christians in the humbler walks of life accept Dr. Steele's testimony to the truth of his being sanctified wholly? No, they do not. Many convinced and convicted of the truth are unwilling to yield their wills, their passions and their property to the control of the Holy Spirit of God. They spend their lives trying to disprove the possibility in this life of perfect love and perfect cleansing through the blood of Jesus.

Wesley and Moody

It is well known that John Wesley preached the gospel for ten long years before he entered into this pentecostal baptism. He said at that time, "I felt my heart strangely warmed, and believe that we are made free from sin wholly by faith." Alfred Cookman once said, "The evidence of the fulness of the Spirit was as direct as the witness of sonship at the time of my adoption into the family of heaven." Dwight L. Moody in telling his experience, said, "One day in the city of New York, God revealed himself to me. I had such an experience of His love that I had to ask Him to stay His hand. When I went to preaching again, hundreds were converted; the sermons were not different; I did not present new truths, but, O the power of the Holy Spirit manifested in my heart and in the awakening of sinners!" You who accept Mr. Moody's testimony in this matter, will you believe him about another revelation of the Spirit to his soul?

He once said to a friend, "When you find that which is sweetest to you in the Word of God, when you find what most inspires you to do His work, if I do not mistake, you will find it to center in the doctrine of the premillennial coming of our Lord." Would that all Christians would equally accept his testimony of the Spirit's revelation to him regarding Christ's second coming, as they do all the other truths which he proclaimed, and which still are spreading through the earth with evangelistic power.

Dr. John Hall once remarked to Mr. Moody, "I do not believe Christ is coming in the way you think He is, but if He does, I shall be as glad to see Him as you are." This is a good position to take for those who cannot yet accept the fact of Christ's literal and personal coming.

Paul said to the Philippians that it was his desire to depart and to be with Christ, to be absent from the body and present with the Lord. But after he had been caught up into Paradise and heard words impossible or unlawful to utter, he never said much about dying. His mind was taken up with loving His appearing, looking for His glorious coming, while he was working as the mightiest missionary apostle the world has ever seen.

The Writer's Awakening

The writer of this article confesses that during a ministry of a half a century, he never preached a sermon or carefully studied the subject of the second coming of Christ. On the contrary, he was strongly prejudiced against the idea, for two reasons: He feared the fanaticism of Millerism, Russellism and Seventh Day Adventism, and at the same time, accepted the argument of many scholarly writers, that the coming was a spiritual one, that Christ and the millennium were already here.

On January 2, 1918, my son, Rev. Lincoln H. Caswell, of Brooklyn, N. Y., requested me to send him some clippings from an envelope upon the second coming. In making the selection my attention was called to some statements which deeply impressed me, when suddenly the power of the Holy Spirit was so manifested to my soul that I exclaimed, with fulness of joy, "It is true—Jesus is coming! I shall see Him! Hallelujah!" I then began to read some of the three hundred verses in the New Testament upon the return of our Lord. I was astonished that I had never been drawn to this portion of the Scripture before. I made a few notes as I read.

On the following Sunday morning, January 6, I received a note from my pastor, Rev. J. W. Jones, of Middletown, Del., saying that he could not preach that morning, owing to a severe hoarseness, and wished that I would occupy the pulpit in his place. I preached from James 5:7,8, and, as I read the text, I said, "If the pastor does not recover his voice, I will take the last clause for my evening sermon. 'For the coming of the Lord draweth nigh.' " I had little opportunity for preparation during the afternoon, and went to church in doubt as to whether I would be needed. Finding the pastor still unable to be present, I officiated, and certainly never experienced more of the presence of the Spirit in the heart of the speaker and in the audience than during the delivery of that first sermon upon the second coming. How, then, can I do otherwise than enjoy thinking about my Lord's return, after making such a revelation to my soul? I feel that I would rather make Miller's mistake of seeking to fix the time of my Lord's coming than to be a doubter, saying, "Where is the promise of His coming?" denying what the angel attendant said at the ascension, "This same Jesus shall so come in like manner as ye have seen him go into heaven."

I am not troubled about the divine program of the millennium, or of the one or more judgments or of the first and second resurrections. At present, it is Jesus only I am looking for, coming in His glory, coming to reign, to complete His triumph on Calvary, to finish His work of creation and redemption, when He will be crowned King of kings and Lord of lords. My favorite hymns at present are,

"Mine eyes have seen the glory of the coming of the Lord"

(*Continued on page 725*)

The Kingdom in Mystery

Or, The Parable of the Tares Amidst Wheat

By Rev. J. J. Ross, D. D., Pastor, Second Baptist Church, Chicago, Ill., and Lecturer on Homiletics and the New Testament in the Northern Baptist Theological Seminary

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II

IN the second place, we notice, that this kingdom picture speaks of *two growing, intermixed harvests.* The "man" sowed good seed in his field. But "while men slept, his enemy came and sowed tares, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, "Sir, didst not thou sow good seed in thy field? from whence, then, hath it tares?" He said unto them, "An enemy hath done this." Here are two harvests both growing together, in the same field, one of wheat, and the other of tares, or darnel.

What are these two harvests? In the interpretation, the Master explained these two harvests and said that they represented two distinct classes of persons, both in the field of the world, and included within the government of the kingdom of heaven on earth.

Who Are Children of the Kingdom?

He said (v. 38), "The good seed are the children of the kingdom." In the first parable, "the seed is the word of God" (Luke 8:11), or "The word of the kingdom."

There is no real disagreement between these two parables, but only progress from the first parable to the second. In the first picture the Word of God, which may be defined as the full gospel message, is the instrument used in the hand of the Holy Spirit, by which men are born from above. This statement is confirmed: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures" (James 1:18), "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:23). In this parable we have the self-same Word of God, when it has done its work in the hearts of men, making them children of the kingdom of heaven.

There are two words for children freely used in the New Testament: the first meaning "one's born," of any age; and the second "sons," or those men and women who have reached their majority. The word for children here sets before us those who have been born from above, into the kingdom, and who have entered upon the possession and administration of their full inheritance in Christ.

What Is the New Birth?

To be a child of the kingdom, is to be a son of God. To be born from above is not the evolution of the good from the bad, and not the elimination of the bad from the good, but rather to have imparted to the soul the divine nature, through the Holy Spirit as the only agent and by the Word of God as the instrument. The experience of the new birth is altogether an act on the part of God the Spirit, the sinner, consenting to that act by an appropriating faith in Christ.

The new birth from above is not, therefore, the result of natural descent, self-effort, nor the will of man—"which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "Of his own will (or by his own power) begat he us by the word of truth" (James 1:18). Regeneration is not a reformation of the old nature but a resurrection, a creative act of the Holy Spirit within that sinful soul who believes upon Christ. However gifted, moral, refined, or even religious a man may be, by natural birth, he is absolutely blind to spiritual truth, and powerless to enter the kingdom of God until the new birth takes place. Prior to the new birth he can neither obey, understand, nor be well pleasing unto God. It is the new birth alone that makes people the children of the kingdom. The born ones, the sons, are those, and those only, boys and girls, men and women, of any race or clime, who have been created anew in Christ Jesus. They are the saved, the true children of God.

How May One Be Born Anew?

Upon what ground may a person become a "son," a "born-one?" There is only one way, and that is faith, directed to, and unconditionally reposed in Jesus Christ, as the One who shed His blood and thereby fully and finally atoned for sin.

"But as many as received him (not IT, but HIM—that is, as Saviour and Lord) "to them" (and to them alone) "gave he the power to become the sons of God, even to them that believe on his name" (John 1:12). Here is that faith that fully receives Christ, and with abandonment commits itself to Christ.

The Galatians were children of God, but upon what condition did they become such? The Holy Spirit said to them, "For ye are all the children of God, by faith in Christ Jesus" (Gal. 3:26). John said, "Whosoever believeth that Jesus is the Christ, is" (not *shall be* some time in the future) "born of God" (1 John 5:1).

When the Lord spoke to Nicodemus about the imperative necessity of the new birth, for every one, in order to admission into the kingdom of God, he was amazed and bewildered, then asked: "How can these things be?" Jesus answered, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have everlasting life" (John 3:14, 15). The only condition, then, of the new birth, on the human side, is unconditional reliance on the crucified, risen, and exalted Saviour.

The children of the kingdom in this parable are all of those throughout the period between the advents, who rely upon Christ as their personal Saviour. They constitute the good (growing) harvest, scattered throughout the world, and comprehended within the sphere of the dominion of God on earth. . . .

Cowardly and Malicious Work

But there is another harvest growing in the field of the world: "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

The Lord did not imagine here, a form of injury, without example, but produced one which doubtless was familiar to His hearers. This was an expression of malice that was easy of execution, involving little risk, and yet resulting in great and lasting mischief.

Oversowing another man's field with tares was considered both cowardly and malicious. In Roman law, the possibility of this form of injury was contemplated and punished severely. Even to the present, this form of showing hate and malice is practiced in the East. Has a man purchased a field out of the possession of another? Then, the offended person says, "I will plant the *perum-pirandi* in his ground." And he does it, exactly as we have it described in the parable, secretly, and under the cover of night.

But who are represented by the tares, or darnel? Again the Master explained: "The tares are the children of the wicked one. The enemy that sowed the tares is the devil"; and so they are the children of the devil.

In the first parable, we saw the Devil swooping down like evil birds of prey, and stealing away the Word from hard, calloused hearts. In this parable, by the sowing of the darnel, we see Satan, not as he works beyond the bounds of the kingdom, deceiving the world, but in his far deeper malignity, within the kingdom itself, counterfeiting and counterworking the work of Christ.

Satan is here presented to us as "his enemy," the enemy of the Son of Man. Such Satan has ever been. He is also spoken of here as "the wicked one," pointing him out as the absolutely evil one, the very ground of whose being is evil. "God is light and in him is no darkness at all" (1 John 1:5, 1:17). Satan is darkness, and in him is no light at all (see John 8:44).

Who Are Children of the Devil?

But who are these children of the Devil? They are not unregenerate men in general, for we find that they are within the kingdom (v.41). They are the "things," or persons, who cause stumbling in the kingdom of God, and who, at the reaping time, will be gathered out of the kingdom of God.

That they represent spurious, or counterfeit Christians, is plain from the fact that the plant here named, in the early stages of its growth, can scarcely be distinguished from the wheat. When wheat and tares are growing intermixed, or side by side in the same field, before the heads of ripe grain appear, it requires the eye of the expert to distinguish the one from the other. In fact, the people in our Lord's time believed that the tares were simply degenerate wheat, putting the responsibility for such degeneracy on the soil in which the grains of wheat had been sown. But the parable represents the tares as springing from a separate kind of grain.

In the church to which John sent his letter, there were two families,—those born of God, and "the children of the devil" (1 John 1:10). These two families were set forth at the very beginning of human history by Cain and Abel. Cain, the first-born, though religious, was of the evil one, while Abel, the second-born, representing those born of the Spirit, was of God. The children of the Devil are not out and out blasphemers, and wicked persons generally; they are those who profess to be Christians, having been baptized, have their names enrolled upon the church register, and perhaps are even engaged in some form of Christian service, but have never been born from above. Like Cain, they are religious without the blood, having their offerings rejected because they, themselves, have not been accepted.

The Master Counterfeiter

The Devil is a great counterfeiter. He has been counterfeiting the work of God from the very beginning. After the prophets, false prophets; after apostles, false apostles; after Christ, Anti-christ; after the true ministers of the gospel, false ministers of the gospel; after true Christians, false Christians. Among the apostles there was a Judas, and it was difficult to distinguish him from the real and genuine. In the church of Jerusalem, there were Ananias and Sapphira. In the church of Samaria, there was a Simon Magus, who, though he had professed Christianity, and had been baptized, and became a member of the church, yet, "was in the gall of bitterness, and in the bonds of iniquity." From the very midst of the church of Ephesus, there arose wolves in sheep's clothing, who imitated the true, and sought to fleece the genuine sheep. In the church of Pergamos there were the Balaamites, and the Nicolaitanes. Underneath the same roof, in the same building, there was the true church of God, and the synagogue of Satan.

Right down through this age there have been spurious or counterfeit Christians produced by the Devil. It is estimated that there are today about four hundred million true and nominal Christians in the world. These would include the Greek, Roman, and Protestant peoples of the earth. They comprehend the vast mass of professed discipleship in the earth.

A False Christendom

In fact, it may be that all the governments of the world that have adopted the Christian religion as their governmental religion, are also included within the kingdom sphere. But how many of these have been truly born again? We do not know, and we cannot tell. But, "the Lord knoweth them that are his." All of those who have been born again are the wheat, and all of those among them who have not been born again are the tares.

There are some things about these two growing harvests that we must emphasize, even at the risk of repetition. The first is that the two harvests are mixed together in the same field. This is the mystery uncovered in this kingdom picture. In reality this is what we have had in the kingdom for two thousand years, and will have to the end. The true and false Christians have always been together, in business, in social life, and in the churches on the globe.

These two classes of kingdom subjects, are difficult to distinguish. The difference can be seen only at a definite point in the history of each. It was when the blade sprung up and brought forth fruit, that the wheat was seen to be wheat, and the tares were seen to be tares. They thus fulfilled literally the words of our Lord, "By their fruits ye shall know them." The counterfeit Christians do not bring forth fruit according to the genuine kind.

Furthermore, both of these harvests are to grow together until the reaping time. The servants would destroy the tares from the wheat, but the Master, in prohibiting them from doing this, said: "Let both grow together until the harvest."

Is the World Growing Better?

There are those who think that the tares have been growing comparatively less and less in the process of history, and that they will continue to grow less and less, and that the wheat will grow more and more until the tares are all rooted out and only wheat remain. But this is not the teaching of our Lord, for He said, let both grow together until the harvest.

The sowing began at the first advent, and has been going on ever since, and the harvest, or reaping, will take place at the second coming of our Lord.

During these two millenniums, both true and false Christians have been increasing in number and strength. There are thousands upon thousands of more real Christians in the world today than there were at the beginning of this dispensation. In fact, there are more today in the world than there were yesterday, and tomorrow will be as today, only more abundant.

But side by side with these genuine Christians, whom the Lord Himself is making, there are springing up more and more spurious Christians. For every true child of God made, the Devil makes a spurious one. If the Devil can get one to profess to be a Christian, to be baptized, to join the church, to engage in benevolent or Christian service of any kind, without that person being born from above, he has accomplished his purpose in making a spurious child of God. They have been increasing in number since the beginning, just as Jesus predicted and prefigured here, and they will continue to increase and grow together to the very end.

This does not look as if the world will be converted when Jesus comes. There will be many tares in the field, as well as much wheat, when the reaping time begins.

III

This leads us to the third thought presented to us in this parable. Not only have we here two sowers and two growing intermixed harvests, but we also have two diametrically opposed lines of conduct, the one suggested by the servants, and the other commanded by the householder.

Neglectful Pastors and the Damage They Do

It is important that we should notice these lines of conduct carefully. The first one was that suggested by the servants, when they discovered that the tares were growing in the field. They came to the owner of the field and asked: "Didst not thou sow good seed in thy field? from whence then hath it tares?"

These servants are not the angels who at the end will be the reapers (vv. 30, 41), but men who, to a degree, are zealous of the Lord's honor and work. While the enemy was sowing the tares, they were asleep. They doubtless represent the pastors and teachers in the kingdom who have been, and are, negligent and careless, while ungodly men, heretics, creep into the kingdom sphere unawares, introducing errors of morals, doctrine and practice. (See Acts 20:29, 30; Jude 4; 2 Pet. 2:1, 2, 19).

There are many of these servants today. They slept and they certainly could have done otherwise. If any should have remained on guard, they should have done so. While they slept, the enemy seized his opportunity, and wrought the secret mischief upon which he had set his heart, and having accomplished it undetected, withdrew. Because they were asleep, they were not sensible of the harm that was being perpetrated in the field of their master.

Many pastors and teachers are not sensible today of the secret working of errors in the field of the world, and in their churches. The call comes, "Awake thou that sleepest, and arise from the dead, and Christ will shine upon thee." When those servants woke up and discovered the tares in the field they were surprised and perplexed, and expressed great inward questioning. Well might they question their own spirits and ask with surprise, "Didst thou not sow good seed in thy field?" Certainly their master had sowed good seed in His field and He is sowing good seed in that field today. At the beginning Christ constituted His kingdom upon earth a pure kingdom, but the enemy, undetected of men, intruded himself into that field and introduced errors of morals, teaching and practice, and as a result of his work, there are many spurious children of the kingdom.

A Wrong Line of Conduct

In their bewilderment and perplexity, those servants, anxious for their master's glory, suggest a line of conduct toward the tares in the field. They go to him with the question: "Wilt thou then that we go and gather them up?" The tares in the field were a riddle to them. They did not know how they got there, and now they are concerned about getting them out of the field. They would advise digging them up and casting them forth violently.

Their question suggests the use of violent means for the suppression of error, and heretics, a temptation which the professed church of God, itself, in history failed to resist. When we take a glance back over church history in this dispensation, we see how many were banished, whipped, imprisoned, thrown to the wild beasts, committed to the stocks, and burned at the stake, and that by the authority of the kingdom of heaven in mystery. This was gathering up the tares and burning them as these servants had suggested.

But those who suggest such a line of conduct with error and false Christians, are generally not competent to undertake such a task. In every case they do not know tares from wheat, error from truth, the genuine from the false. The master, therefore, prohibited them from pursuing this line of conduct in relation to the tares, and gave as the reason: "Lest while ye gather up the tares, ye root up also the wheat with them."

Appearances Are Deceiving

"There are many children of the kingdom who look and act like children of the Evil One, and there are many children of the Evil One who look and act like children of the kingdom. The servants may have good intentions, and much intelligence, but there was a danger of them not being able to distinguish between the true and the false wheat, and they would involve both bad and good, therefore, in a common doom; or perhaps, leaving tares, they might pluck up and destroy wheat. It is only the Lord Himself, the true Searcher of hearts, who hath fulness of knowledge and absolute certainty, who "knoweth them that are his."

The line of conduct in relation to the tares, as proposed by the once sleeping, and now perplexed but zealous servants, is prohibited by the Lord, the reason being that they are unfit for the task, and this is not the time for doing it. Would that the professed church, or kingdom of heaven, had always taken heed to the advice of the Master in his respect!

But their suggestion was natural, because when they awoke and looked on the field, and saw its condition, they felt hopeless before the task of separating the false from the true, and hence they rose to a feeling of violent destruction. This is precisely how many of the servants of God feel today, in view of the many errors in the kingdom of heaven. They would that they had power to completely and forever annihilate them from the earth!

Error is Not Diminishing

But the line of conduct commanded by the householder, who represents Christ, is much the wiser one. In prohibiting the servants from digging up the tares, he said: "Let both grow together until the harvest." These words are heavily weighted with meaning. They tell us plainly that the evil of error is not, as so many falsely think, gradually to disappear before the triumphs of the truth, but that each is to unfold itself more and more fully, out of its own root and life, and that after its kind. Both are to grow together until the reaping time, till they are ripe, the one for glory, the other for destruction.

Consequently, the kingdom in this age is to have its intermixture of true and false disciples, of truth and error, of good and bad, until the Lord comes. In the meantime, the condition of the kingdom may not be encouraging, or as good as it should be; but let us be patient, for in the end, when "the things that offend" shall be gathered out it will be supremely better. Let us take earnest heed to the command of the Lord: "Let both grow together until the harvest."

IV

This brings us to the conclusion of our study of this parable, where we have two reapings. So it comes to pass that we have in this wonderful kingdom photograph, two sowers, two growing intermingled harvests, two opposing lines of conduct, and two final reapings at the end.

When the Lord gave the explanation of these two reapings, He said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all the things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (vv. 41, 42). The time of the two reapings is "the end of the world."

Christ's Second Advent

Trench says that this phrase signifies the extremities of two eras, the one the end of the first, and the other the commencement of the second. "The end of the world" marks the consummation of this age, and the commencement of that age which is to come. It is, then, the junction of the two worlds, or ages.

When Christ comes a second time, He will close this dispensation by that event, and will bring, or introduce, the next dispensation, which will be the period of the reign of righteousness over the earth.

Not only are we told when these reapings will take place, but we are also informed who the harvesters will be. In the interpretation, the Master said: "The reapers are the angels." Angels are frequently represented as accompanying the Lord in the event of His coming judgment (Mat. 16:27; 24:31 2 Thess. 1:7; Rev. 19:14), and fulfilling His will in respect to those who served, and those who served Him not (13:47).

Angels, being skillful in knowledge, know the difference between tares and wheat. We may thank the Lord that the reaping will not be in the hands of men.

The tares are reaped first. "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all the things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Retribution of the Wicked

Three things are done with these tares. They are first gathered out from among the wheat. This is separation, and in many respects what a terrible separation that will be in the future! The line of separation, then, will run between husbands and wives, parents and children, masters and servants, lovers and sweethearts, and friends and friends.

After they are thus dealt with, then they are bound together in bundles; that is association according to kind. That "kind" may be moral, religious, political, ceremonial, social, commercial, or even ecclesiastical.

Further they are cast into the fire. That is destruction. Our Lord explained everything in this parable but the fire. Are we to conclude from this that the fire is literal. If the fire be not literal, but figurative, like the wheat and the tares, let us remember that the reality is always more intense than the figure. If it be not literal, it is something very much worse than literal fire.

Is the Fire Literal?

Would that it were *literal fire!* The setting forth of the terrible doom of the ungodly generally under the image of the burning with fire of thorns, briars, weeds, chaff, barren branches, dead trees, is frequent in Scripture. We dare not speak of it as symbolical merely. There is a tremendous reality behind this terrible figure. Whatever the furnace of fire may mean here, or the lake of fire spoken of elsewhere, or the fire that is not quenched, the everlasting fire, referred to in several passages, this, at all events is certain, that they point to some doom so intolerable that the Son of God came down from Heaven and tasted all the bitterness of death, that He might deliver the race from ever knowing the secrets of that anguish represented in those terrible words, and in this terrible figure.

The tares, false disciples, hypocrites, counterfeit Christians, will, with the ungodly generally, be committed to this terrible doom by angelic ministry at the end of this age.

Redemption's Glory

But what is to become of the wheat? In the parable itself, the words are: "Gather the wheat into my barn." The wheat is gathered and that into the barn. In explaining this gathering and the barn, the Saviour said, "Then shall the righteous shine forth as the sun in the kingdom of their Father." The righteous are the ones represented by the wheat, elsewhere spoken of as the children of the kingdom. When the tares are gathered out and consigned to their doom, then the wheat, the truly saved, will shine forth in the kingdom of their Father.

The barn is always a place of safety and protection. The kingdom of heaven is not the kingdom of the Father yet, but will become such when Christ, having put down all enemies, has delivered up the kingdom of heaven even to the Father. (See 1 Cor. 15:24-28.)

As fire will be the element of the dark and cruel kingdom of Satan by and by, so light will be the element of the absolutely pure kingdom of the Father, when all things are subjected unto Him. In the kingdom of the Father, there will be blessed association, according to kind, congenial companionship and friendship, with blissful satisfaction for all.

Here the true disciples of Christ are obscure and hidden, their beauty being eclipsed by their poverty, and the meanness of their outward condition. But there they shall shine forth as the sun, as when he breaks from behind a dark cloud.

Their bodies then will be like Christ's glorious body. When Christ appears in glory, they will appear together in glory, along with Him. They shall shine by reflection with a light borrowed from the fountain of light. Then their sanctification will be perfected, and their justification before God published. God will own them as His children, and will produce the record of their services and sufferings for His name. They shall shine as the sun, the most glorious of all visible beings.

It is no wonder that the Saviour concludes this matchless parable by the demand for attention to its teaching, when He said, "Who hath ears to hear, let him hear."

Letters and Opinions, Pro and Con, on the Interchurch Movement

I

Berkeley, Cal.

TO THE Christian Workers Magazine:

"Perhaps *facts* from different localities concerning the working of the Interchurch World Movement will be the best answer to the letters in your last issue, therefore, I would like to give you some facts about the work in this section.

"A careful survey (mostly by voluntary workers of the different churches) has been made block by block, of San Francisco and other Bay cities to ascertain the needs in order to plan how best to supply those needs and avoid overlapping of the work of different denominations, —a work which could not, or *would* not, be done by any one church, or by all churches independently. Afterward each denomination supervises and carries on its own share of the task.

As I understand the Interchurch World Movement this is practically the same program to be carried, on a larger scale, into heathen lands, where, from the nature of the case, it cannot be done by voluntary workers, and will involve expense. But will it not be economy in the long run? Whether really spiritual results will be attained depends, of course, upon the spirit of the denomination, and the individual workers in the local fields at home or abroad.

Is it not time the churches were waking up to the need of larger work for the foreigners in our own land, and to the great world need? The events of recent years have taught us that we have only been playing at missions, and also that the seemingly impossible can be done.

As to the loss of members mentioned in connection with the large increase in giving of some denominations (surely not a result of the giving!), may it not be true in the church at large, as we know it to be in local churches, that increased giving usually leads to spiritual revival and consequent increase of membership? "Prove me now herewith, saith the Lord of hosts" (Mal. 3:10).

Is "fifty millions in five years for 600,000 Congregationalists" so "wildly excessive"? It means an average of less than $1.50 a month for each member. In view of the promise in Malachi 3:10 is a tithe too much to expect of Christ's redeemed ones to carry on His work in the world? Surely a tenth of the income of those 600,000 members would more than cover the "fifty millions in five years," and all their local church expenses. Would that "be a calamity to the business stability and efficiency" of the givers? (Mal. 3:10 again.)

No doubt mistakes have been, and will be, made. There may be grave dangers ahead but there are certainly splendid possibilities in this movement which we dare not stop, if we could, lest we be found hindering the progress of the kingdom of God on earth. Shall we not rather pray that this great movement may be controlled by the Holy Spirit, and that the whole church "may be loyal to Jesus Christ in this her hour of *greatest opportunity* and *greatest responsibility?*"

J. B. P.

II

Rangeley, Me.

Editors of The Christian Workers Magazine:

I am in hearty accord with your position on the great fundamentals of our Christian faith and one of those who stand for the defense of the gospel once delivered. I have read your recent editorial on the Interchurch Movement. I know there has been much criticism of this movement, much of which has seemed to me not well founded. I have been identified with the work since its inception in our state, and thus far, while I have watched it with much care, being strongly conservative and prepared to abandon it at any time, I have failed to discover anything that would lead me to regard it as of anything but the Lord. Its literature and program have been most helpful to our church work. While standing true to the faith and battling against ancient devils that are here and much alive, I feel we should be slow to oppose anything because it is new, and be very sure, before we greatly criticize, of our facts.

Really, dear editor, I was a little sorry for your article at this time. If ministers are "not acquainted with the scheme" it is their fault. It is their business to be acquainted, and without the most thorough investigation not to condemn, lest we appear to condemn a thing because it is not "of us." We will not compromise, we will be broad, we will co-operate with every force that will unite the severed body of our Lord, and hasten His coming in power and glory.

Yours in fellowship,

H. A. O.

III

Ollie, Ia.

Editors Christian Workers Magazine:

I have only recently returned from a meeting of the pastors of our state under the auspices of the Interchurch World Movement and am unable to find myself as a result.

Our denominational leaders are (in the greater part) fully lined up with this movement, and say that it is the great panacea for the ailments of the church. Personally I am uncertain as to the outcome, and for this reason write you for your opinion.

Do you believe that it means the strengthening of our forces, or the weakening of the same owing to the fact that many compromises are to be made, and "social reform," "Americanization," "Woman in Industry," and in fact anything and everything but God, Christ, the Bible and the Holy Spirit, are to be preached and emphasized?

To me this movement seems to be an effort on the part of "men and movements" apart from the atonement to revolutionize the world. I may be wrong, and if I am, I am ready to be righted. Well I know that if one is not "up to snuff" on all these modern ideas, they are "marked" among their brethren. I can not believe, much less preach, some of the things that these leaders are advocating, as I do not find them authorized in the Bible. I want to please Christ rather than court the popularity of the world as it seems to me the church is doing today.

Will you please excuse me for thus bothering you with these remarks, but they are on my heart, and I ask you to assist me if it pleases you so to do..

Hoping to remain true to Him who "cometh from above" I am, in the blessed hope,

* * * *

IV

Perkasie, Pa.

Editors The Christian Workers Magazine:

I have read the editorial in the last issue on the Interchurch World Movement. I am thankful for such information. The spiritual people of God are in awful perplexity in these times. The questions are asked on every side, Shall we go with all these movements that seem to be so human and material?

It seems to me that we are entering into Luke 21:26. There is danger that God's elect will be lost in the confusion.

I pray God that we may keep step with Jesus our Saviour, and the Holy Spirit our guide. God bless you in your work.

Yours in His name, N. L. B.

V

Waterford, Mich

Editors Christian Workers Magazine:

I would like to know what you think of The Interchurch World Movement?

I have been unable to persuade myself that it is scriptural, or a part of the plan of God. Perhaps I am wrong. If so, surely I must know it quickly.

Thanking you in the name of the Master whose will we are trying to do, I am,

Very truly yours, J. W. J.

(We have been asked to publish the following from a sermon of Pastor Paul Rader, of Chicago.—Editors.)

God did not say to Joshua, "Send a few thousand more of your good men against Ai." He didn't say, "Get your forces better organized." Victory was not to come through organization and numbers but by God Himself, when sin had been put away. When Achan, had been judged, the victory was given.

We do not find the Interchurch World Movement concerned about judging Achan. The church is notoriously cursed with Achans of destructive criticism, but nothing is heard about casting them out of the councils of this movement.

Money is the last thing God needs in the doing of His work. The early church had mighty little of it and none for making surveys. They evangelized by the power of God and the conditions which surveys would have revealed were changed topsy-turvy.

The Interchurch World Movement is an attempt to secure spiritual results on the world's plan of getting results. This is not to say anything against the methods in themselves, but the church of God has never been revived along those lines. Nothing is heard from the leaders of this movement about the coming of the King, nor of the fact that God's Word so plainly reveals that the world is not to be won for Christ until He comes.

Are You Giving or Receiving?

By Rev. J. D. Kempster

"It is more blessed to give than to receive." *Jesus.*

There are very few people who truly believe
It's more blessed to *give* than it is to receive,
But since I've endeavored to follow the plan
I surely am feeling a happier man.

This "*get* all you *can*," and "*keep* all you *get*"
Is the motto of worldlings and bringeth regret;
For the man who is happy and filled with delight,
Is the fellow that's *giving* from morning till night.

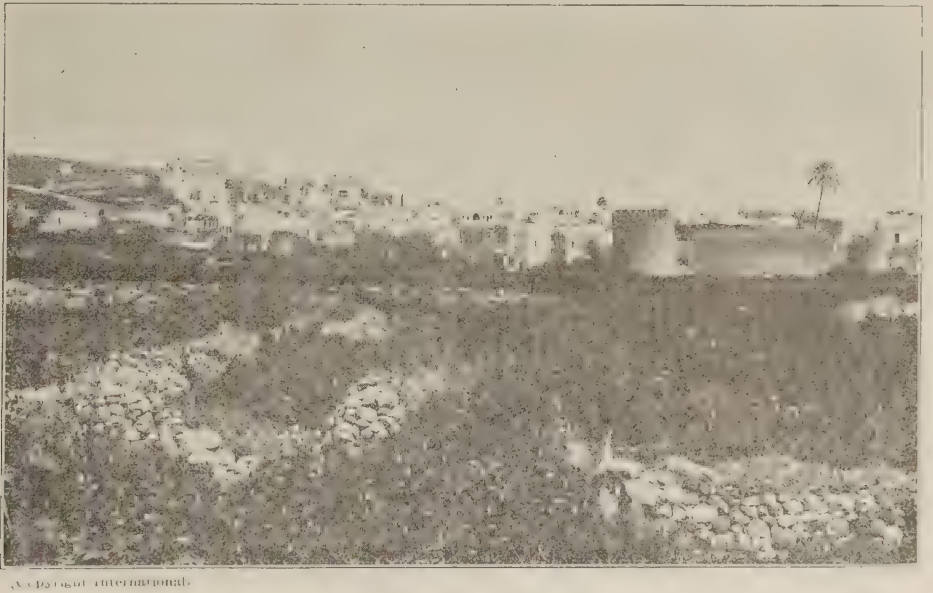
Since nothing is proven until it is tried,
Just give it a test, and it won't be denied,
This scriptural maxim, is evermore right,
'Tis *giving* not *getting*, that bringeth delight.

Missionary Work Amongst the Jews in the Holy Land

By Rev. S. B. Rohold, F. R. G. S., Toronto, Canada

I. Personal Note

IN ORDER to be clear, the following are the bases for my statements, convictions and conclusions: (a) Personal knowledge of the country, peoples and languages; having been born in Jerusalem, having studied and lived there till my conversion; speaking Arabic (its different dialects), Hebrew, Yiddish, and Judeo-Spanish. (b) Personal contact with the different missions and missionaries (Hebrew Christians and Gentile Christians), and Christian friends, in Egypt, Palestine and Syria. Since my conversion, twenty-two years ago, I have had the privilege of making four missionary tours in Palestine, my last visit being during the months of June, July and August, 1919. (c) Personal intercourse with the military and civil officials in Egypt, Palestine and Syria (a good deal of a private and personal character). (d) Personal contact with the different classes, communities, sects and environments of the Jewish people during my personal missionary journeys.



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Palestine—The ancient city of Tiberias, on the Sea of Galilee, which was captured from the Turks by General Allenby's forces during the war.

It was my constant endeavor to come into a living relationship with the realities of the present prevailing conditions and possibilities, not allowing any of my previous knowledge, information and conclusions to have any influence over me, as the whole condition of the life of the peoples has materially changed. Not only by the Balfourian declaration of November, 1917, the deliverance of Jerusalem by General Allenby, and by the signing of the armistice, but also since the armistice. Many true friends of Israel who visited the Holy Land before and after the signing of the armistice, came away with wrong impressions about the power of the Jews and the attitude of the military and civil officials. They were thus greatly alarmed, and alarmed everyone about the future missionary work in Palestine. In reality, there was no cause for alarm, for, soon after they left, the transition state brought a new, great and material change in the attitude of the Jews, the Christians, the Moslems and military officials. I want to be quite clear, that, even this present favorable state of affairs may also undergo a change if we continue to remain passive and inactive.

II. The Military and Civil Officials

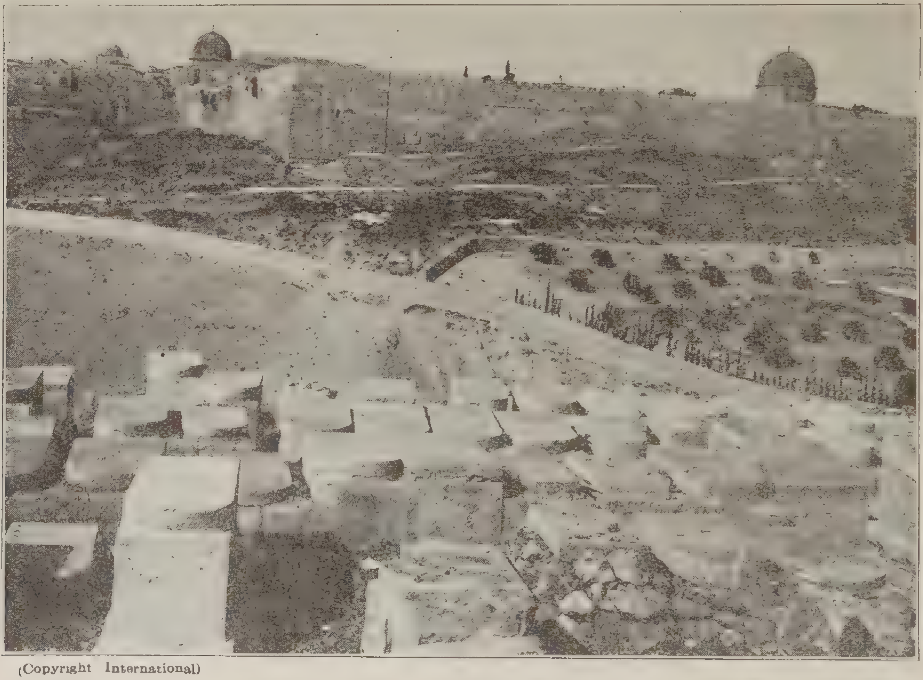
Personally, I have nothing but praise, and I owe a debt of gratitude to many of them. I have found practically all the Government officials very cordial, considerate and ready to aid. Yes, I have found them to be Christian gentlemen, ever ready to assist the Christian missionary. It is true that I have come across one or two over zealous officials, but it does not amount to anything. And it could easily be accounted for; the unprecedented situation, the exacting, long and strenuous services, bodily weaknesses, and being worried by anybody and everybody — the wonder is the good nature of some of these officials. The earnest, humble, considerate and consecrated missionary could always get all the aid and encouragement he desired; yes, even help and assistance from all these Government officials. This was my actual experience; and my gratitude abounds.

III. Attitude of the Jews

The change is so remarkable that its true significance cannot be adequately described. It can only be realized and fully appreciated by personal experience, particularly so by consecrated Hebrew Christians. The whole life of the Jew seems to have undergone a radical change. There seems very little bitterness, very little arrogance, and a spirit of inquiry and readiness to listen now prevails.

The discord and schism that prevails between the orthodox Reformed and Radical Jews, the Zionists and Anti-Zionists, give the missionary an unprecedented opportunity. Their national aspirations and desires and longings make them unconscious readers of the Bible; yes, strange as it may seem, of the whole Bible, including the New Testament. You will hear them often say, "We must study the Bible and the history of our nation from all angles." So they use the Old and New Testaments, as we have often heard them say, "We put no more value on the Old Testament than we put on the New. They are to us mere historical books." But we know that the Word of God is life, and Jesus is the Life of men, and to some of these very Jews He has granted the new life.

And it is right here that we feel so keenly anxious. This favorable attitude of the Jews today towards the claims of our Lord Jesus and towards the missionaries is exactly the same as the Rev. J. I. Landsman and Mr. P. Levertoff of the Hebrew Christian Testimony to Israel, found the Jews in Russia to have after the first revolution. The spirit of liberty and tolerance swayed Russian Jewry then, but the Christian missions to Israel, helplessly struggling, could not then carry out their desires and meet the situation, and the Christian church did not take advantage of that unprecedented opportunity. Now the same spirit has swayed Palestine. Mr. Payne and I saw it, experienced and lived it, and the cry comes from our very hearts, will these unprecedented opportunities in the Holy Land be allowed to pass away as those in Russia? Oh, no! We must not allow it. Our cry must go up to heaven in longing prayer for the people in the Holy Land.



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Jerusalem—Jews to Erect University on Mount of Olives—The Mount of Olives, where a great Jewish University will be founded by the Palestine Fund Restoration Commission which is going to the Holy Lands to carry on work of restoration and survey there. The site for the university has already been selected. It is on the Mount of Olives and commands a view of Jerusalem on one side and the Dead Sea and the Mountains of Moab on the other.

IV. Hebrew Christian Witness

from all sectarianism is absolutely demanded in the Holy Land. God forbid that we should be guilty of disparaging or even underestimating the labors of the different societies, or of undervaluing the testimony of a saved child of God. We know that God has used the saintly lives of Gentile Christians to the salvation of many a son and daughter of Abraham. Furthermore, we have long ago declared, that, in the ordinary church work, amongst the Jews, or that of a society, as regards leadership, both Jew and Gentile should be equally considered. God is no respector of persons. In the work of God, it is the consecrated, holy Christ-like life that counts most. No Hebrew Christian who has had any experience of what it means for a soul to be saved by grace, will ever attribute priority to one over the other. Actual conversion is an act of grace, operated by the Holy Spirit. We deprecate the apathy of allocating converts and giving credit to this or that person. It should not exist in the Christian church. "I have planted, Apollos watered; but God gave the increase."

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Palestine—A Street Scene in Bethlehem

Bethlehem, the birthplace of our Lord, stands in the midst of a fertile district producing an abundance of wheat, barley, olives, vegetables and grapes—in consequence its market is always well supplied. Since 1834, when the entire Moslem colony was destroyed by Ibrahim Pasha, after an insurrection there have been comparatively few Moslems among its inhabitants.

We are living in days when one has to deal with facts, and it is demanded of us to be "faithful unto death." We must be frank at all times and at all costs where the advancement of the kingdom of our blessed Lord and Master, the Christ of God, is concerned. It has been acknowledged and admitted by all foreign missionary leaders, such as Drs. J. R. Mott, A. T. Pierson, George Smith, Duff and MacKay, that whatever the position of the Christian European missionary may be in the foreign field, it is the native that will win the native—the Chinese Christian must reach China; the Japanese, Japan, and the Korean, Korea. This is undoubtedly more so in regard to Israel. It goes without saying that no human agent can regenerate a soul. Actual regeneration is an act of the Holy Spirit. But it must be remembered, with heathen there is only ignorance, superstition and love for their idols. With the Jews, there is the additional feeling of superiority, a firm conviction that he only has a knowledge of the true God and all others are idolaters. He has centuries of prejudices against a superstitious church, and bitterness accumulated through centuries of vile persecutions from the hands of so-called Christendom. It is no wonder that the Jews mistrust the Gentile and attribute all kinds of motives to them. To be sure, there is also bitter opposition to the Hebrew Christian missionary, but it is for totally different reasons, and these can best be overcome by the Hebrew Christian himself, by his devotion, sympathy and love to his people.

V. Concerning Gentile Workers

Some Gentile Christians have flattered themselves that they are more acceptable to the Jew than the Hebrew Christian is, because the Jews do not exhibit to them the open bitterness which they shew on the first approach of the Hebrew Christian. This is a fallacy. Those who have labored amongst Israel and know something of the Jew, will not repeat it, for they know that the Jew does not love the Gentile missionary any better than the Hebrew Christian, but the Jew considers the Gentile missionary harmless and not worth troubling, but he knows what the zeal and value of a consecrated Hebrew Christian is. If the Gentile Christian missionary knew of all the epithets and pitiable expressions conferred upon him, he would not at all be flattered. They can read descriptions about themselves in the *Jewish Chronicle* and the *Jewish World* occasionally. All truly great and successful Gentile Christian leaders among the missionaries to the Jews, have gratefully acknowledged their indebtedness to their faithful Hebrew Christian fellow laborers. We have only to read this in the fascinating histories of the Scottish Jewish Missions, the London Jewish Society, the British Jewish Society and the Irish Presbyterian Jewish Missions.

There is something radically wrong here. It has been recognized that those appointed to the foreign mission fields must be the best trained, equipped, qualified and consecrated men and women; the learning of the native language and literature is obligatory, time and opportunity are given them, and if the applicants fail in acquiring these, they are returned home. We deeply regret to say that this has not been the case with the appointment of the missionary to the Jews. At the best, many of the present day Gentile Christian missionaries have to rely upon second-hand information (of course, there are, thank God, notable exceptions). They do not mix with the daily life of the people, not being acquainted with their literature, laws, traditions and customs; and being strange to their environments, they cannot be a welcome guest in their inner social life. Many of them have not even reached the stage of appreciating the Jewish train of mind. Very few have mastered Yiddish and Hebrew, far less their literature in its vernacular. Therefore, they must depend upon some Hebrew Christian for their information and assistance, and often they rely upon a broken reed.

We know that many of God's dear people are laboring there whom God has honored and blessed, whom we love and pray for, yea, will continue to give toward their support, the Lord helping us. To meet the present unprecedented opportunity, its momentous needs and impending crisis, an *unmistakable Hebrew Christian Testimony* must be established in the Holy Land (not establishing missions). Such a witness will serve a three-fold purpose: calling on the Jew to repentance, to be reconciled with their long rejected Messiah and Saviour; to the Gentile, to give up their idolatries and to be washed in the blood of the Lamb; and to awaken the church of God from her passiveness, and come into her own. Who but the Hebrew Christian is called to be such a triune witness?

VI. United Missions

There are some missions, while they are under the name of Jewish missions, yet their work is carried on for both. This is a matter that causes grave concern. We realize how careful one ought to be in making any statement, for the ground is dangerous to tread, and many are the sensitive and the little ones whom we must not offend, yet one must speak. If a society advertises work amongst Jews and Gentiles or vice versa, and carries on work among both to the best of their ability, we can say very little against such. We may differ in our methods but that is all. But when a society or an individual advertises work amongst the Jews or calls himself a missionary to Israel and yet spends all its income and energies on the Gentiles because it is often an easier access and a larger field, we feel that it is not quite right. And my experience has been (with notable exceptions, and that due to consecrated individual mission-

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Palestine—An Oriental Water Bottle Market—The famous goat skin market at Hebron, one of the largest in the East. Here are hundreds of goat skins placed in rows on the ground waiting purchasers. They are filled with oak bard and water to show that they are water-tight. They form the principal receptacle for carrying water all over the East.

aries) that it usually was a mission to the Gentiles in word and deed, and nominally to the Jew. There is no need of saying too much on the subject. In the nature of things, it does not work well for the Jewish cause.

VII. Occupied Fields

This is rather a difficult heading, for I believe a field may have a dozen missions, and yet not be adequately occupied. But we will have to take it in its ordinary sense which means that missionaries are laboring there.

1. Jerusalem. The most attractive and most important field on account of its inheritance, world position, variety of peoples, and varieties of religions.

(a). The London Jews' Society has a church, a hospital, a boys' school, a girls' school, and a House of Industry (printing, book-binding, and olive-wood work), and an inquirers' home. This is the best equipped Mission in the whole of Palestine. During the war everything was closed up. A few faithful, consecrated Hebrew Christians remained all through the terrible years of the war, bearing faithful testimony, and some gave their lives. Amongst those whom God has spared to us are: beloved Mr. Charles Hornstein; Mr. and Mrs. Datzie, and our aged Brother Wiseman. When I was there the church services, free dispensary, and olive-wood work was re-opened, and I suppose the whole of its work will be opened before long. The society has now sent out a splendid band of missionaries, and we are grateful to say that notably amongst them are Rev. Dr. Charles and Mrs. Neill and Dr. P. d'Erf Wheeler and Rev. Mr. Keith.

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Jerusalem German Orphanage now taken over by American Red Cross which cares for orphans.

(b). The Christian and Missionary Alliance has a mission to the natives, yet all its missionaries in their regular work seek to reach the Jews, and before the war they had a reading room on the Jaffa Road for the Jews in charge of a Hebrew Christian, and now the Rev. Arthur Payne is doing exceptionally good and efficient work. Since I left our brother has admitted into the visible church of Christ, ten Jews, baptizing them in the name of our Lord Jesus.

(c). Dr. and Mrs. Wilkinson have settled there and are busy in doing good work; by this time they have, in all probability, established some definite work.

(d). The Egypt General Mission under Miss Annie Van Somer has opened a book store in charge of a Hebrew Christian, and is endeavoring to send out colporteurs.

(e). The Bible Society has a fine book depot on the Jaffa Road, in charge of Mr. Cooper.

(f). The Rt. Rev. R. MacInnes, Bishop of Jerusalem, has decided to employ a missionary to the Jews in connection with St. George's Collegiate Cathedral. A specially trained man is to go out soon.

(g). There are quite a number of individual, consecrated Christian workers who have the cause of Israel at heart. Among these is Miss Brown who brought with her two assistants, Miss Stone and Miss Cooper. Miss Dunn has also returned. There are others who are not missionaries in the ordinary sense, yet are doing good work for the Master, such as Mr. and Mrs. Shelley, always abiding in good works.

It should be borne in mind that with all these, the situation is not fully met. We must remember what Jerusalem stands for, the homogeneous mixture of its population; the ever prevailing awful religious strife amongst the Christian, Latin, Armenian, Coptic and Abyssinian Churches. The varieties of an idolatrous Christianity and the many varied phases of evangelical Christianity are misunderstood and misapprehended by the Jews and Moslems. The many currents and cross currents are continually working untold mischief. To meet its immediate needs, two hundred per cent of missionary efforts are demanded at once. A Hebrew Christian testimony is the ideal witness that is most essential here.

2. Hebron. The Jewish community is not very large here, but it is one of the ancient.

solidly orthodox Jewish communities. Owing to the Turkish misrule and Mohammedan fanaticism, the community has not fared so well, but now a new life is in process, as the city is very sacred to the Jewish heart and mind, and, therefore, one of the important fields. The United Free Church of Scotland has a well equipped hospital there. A new one is being built. The work is under the care of Dr. Patterson, an able and consecrated missionary. This work, though under the Jewish Committee, is carried on for both Mohammedans and Jews. Miss Butterfield, under the Christian and Missionary Alliance, carried on an active work of grace up till the war broke out, and it is hoped that this work will soon be reorganized.

3. Jaffa. Up to the present, one of the most important ports for Palestine. A junction for many of the Jewish colonies, and besides, the modern model city of the Zionists, Tell-Avive, has been built here with great success. In the center stands the modern Jewish seminary, high school and teachers' training college, exerting great influence over the younger Jewry in Palestine. (a) The London Jews' Society mission is in charge of a Hebrew Christian, Mr. D. Gold. (b) The United Free and Established Churches of Scotland have unitedly taken over a work. It, too, is for both Jews and Gentiles.

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Jerusalem—door of a church showing how carefully the British carried out their promise to preserve the Holy Shrines. Note the sealed door to preserve the interior from Moslem desecration, or other vandalism.

4. Tiberias. In this ancient city, stronghold of orthodoxy, the United Free Church of Scotland has a well equipped hospital and mission under the care of that venerated missionary, Dr. D. W. Torrance, and a well equipped staff of nurses. Associated with him in the work is the Rev. Mr. Semple. Our beloved brother, Rev. Mr. Cohen, who bravely remained at his post, was arrested and falsely accused of being a spy, harshly treated, made to march to Constantinople, but died on the way from exhaustion.

5. Safed, "The city set on a hill," has two well equipped missions, schools, and a hospital under the London Jews' Society and the United Free Church of Scotland. Dr. W. H. Anderson has now returned to his work, and the Rev. P. and Mrs. Nyland have also returned.

6. Damascus and Beiruth. Though these two cities are outside of Palestine proper, yet they are in Syria and they ought to be taken into account when considering Palestine missions. In Damascus there are two missions. (a) The Irish Presbyterian Church under the care of Dr. MacFarland, two lady missionaries, and a staff of native teachers who are doing splendid work. This, too, is a united work of Gentiles and Jews. (b) The London Jews' Society's work is under the charge of the able and venerable missionary, Rev. Canon Hanover. At Beiruth, the Established Church has a mission. From Damascus and Beiruth itinerane missionaries ought to be sent out to distribute literature and witness to the Jews all around Lebanon. Particular attention should be given to Sidon, as in it there is an old Jewish community, which will undoubtedly increase.

VIII. Unoccupied Fields

In giving the unoccupied fields, naturally we will have to leave out a number of the small cities, and be obliged to take in two or three cities that do not come within the borders of Palestine, but yet are very vital to the carrying on of aggressive evangelistic work in the Holy Land.

1. Haifa. I purposely put Haifa first because at the present we cannot call it unoccupied in the ordinary sense, because our aged and beloved brother, Mr. D. C. Joseph, returned to his old sphere of labors early last June, and he is busily engaged doing good work and bearing faithful testimony. He owns a magnificent property and has been preaching the gospel in

Palestine for over thirty years. I have put Haifa in the "unoccupied fields" because our aged and honored brother feels that he cannot possibly continue bearing the strain of this important field, and it is a very important field indeed.

Since preparing this statement, we have received word that our aged brother fell asleep in Jesus at 11 a. m. on Monday, September 22, in his eighty-third year. It is much gratification to the writer that he had the privilege of taking care of this brother and aiding him on his way back to Palestine. It has also been our privilege to arrange that the property be taken over by the British Society for the Propagation of the Gospel among the Jews, and we trust that a Bible school will be established there.

Haifa we could call a strategic point. It is a very important junction, and is going to be a very strategetic center for the whole of Palestine, especially for aggressive missionary propaganda. (a) It is already a great railway junction; the Beiruth and Damascus railway, the Hadjas, the Kantara and Jerusalem railways, all have their terminal there. All must change there. (b) Haifa has a natural bay, it makes landing safe in winter, which is impossible at Jaffa. (c) If Beiruth is to become a French Port, then Damascus, Arabia and Galilee will undoubtedly make Haifa its port, and it will even become the port of Mesopotamia, as we have good reason to believe. (d) It is the market place and center for many of the Jewish colonies. (e) It is already a central place for Zionistic activities. The Technicum, that wonderful Jewish technical college, is already built. Taking everything into consideration, Haifa should be considered a very important center for missionary propaganda. The magnificent property of Mr. D. C. Joseph would form a nucleus and give a housing for a splendid missionary center.

2. **Acre** or Akka, as it is called, is a very important center, but its Jewish community is very small and as it is only a short distance from Haifa, the missionaries could visit it very often.

3. **Neblous or Shechem**, one of the ancient cities, is a very strong Mohammedan center. The Jewish community is very small there, but it may increase ere long, so in the meantime, missionaries should visit it from different centers. Attention should be given to the remnant of Samaritans whose headquarters are there.

4. **Jewish Colonies.** The forty-two Jewish colonies have no missions. These make a very fertile field, but, of course, we cannot expect that Jewish colonies which are managed by their own municipal boards should allow a missionary to build up a mission there, so the establishment of missions is out of the question; but the missionary is welcome. We had personal experience in distributing literature, and in conversation with Jews, and found that it is a very favorable field. Therefore, these Jewish colonies present a great opportunity for a Hebrew Christian witness, but this work is far too large for one or even a couple of missionaries. A regular staff ought to be engaged whose business it would be to visit these places, and they can easily put up in the well equipped hotels there, and may carry on a real aggressive missionary work without the least hindrance. With the exception of a few missionaries who have occasionally visited these colonies, this is entirely an "unoccupied field," and a very attractive field, too. There are a number of other little cities which we hardly need to mention and where Jews live, which ought to be visited by a Hebrew Christian witness.

5. **Egypt.** Egypt has two Jewish mission stations occupied—Alexandria, by the Church of Scotland, and Cairo, by the London Jews' Society. Port Said, though it is outside of Palestine, is a very important field, and should be taken into serious consideration, because Port Said is the gateway to Palestine as well as to Africa, Australia and India, and there is no Hebrew Christian witness there. It should be taken to heart that a city of such strategic importance should be left without a witness. Of course, there are Christian people who bear testimony, but I mean that there is no Jewish mission.

IX. Bible School for the Holy Land

If a Bible school means the establishment of a missionary training school for Jewish missionaries, then, of course, Jerusalem is the chief place, and from my experience in intercourse with the different missionaries, all of them, Jews and Gentiles, would welcome such an institution. Of course, a school of such a character must be well equipped and well established. At the present time, in whatever way the different colleges and existing Bible schools may be able to prepare a missionary for work among the Jews, they are absolutely inadequate. A smattering of Hebrew, and a few essays on the Jewish Prayer Book and Jewish customs, do not equip a man for work amongst Israel. Such a curriculum would not equip a missionary for work among the Gentiles, and it should not be considered to equip one for work amongst the Jews. It goes without saying, that a high standard of education will not equip a man for soul-winning. The primary needs are, a Christian experience, a definite call of God, a true appreciation of the value, meaning and power of prayer. Always depending on the Lord, to be taught of Him and be used by Him for His glory. If Jerusalem is not found suitable or accessible for the establishment of such an institution, then Haifa is the next best place. Of course, if a school means an ordinary place where a missionary should give all his time to teach the Bible and call it a school of the prophets for Jews or anybody who desires to come, then Haifa is the best place.

(*Continued on page 744*)

Nortons' Work in Belgium

RUE DU GOUVERNEMENT PROVISOIRE,
17
BRUXELLES (BELGIQUE)

TO THE Editors of the *Christian Workers Magazine:*

You will rejoice to hear that God is continuing to pour out His blessing upon us in the work here. Some two weeks ago last Sunday I spoke in our hall at Antwerp which was crowded, and when I gave the invitation to accept Christ some sixty per cent of the people declared definitely that they would put their trust in Him as their Saviour.

Of course, one never knows exactly how much these people mean by this as they have so little Bible knowledge. However, you will see how remarkable this is when I tell you that a faithful English missionary who has been laboring in Belgium for thirty years was compelled to leave Antwerp broken hearted some years ago because the people would not attend a gospel service nor listen individually to the message of salvation, except in very few instances. Likewise our hall in Brussels, that we thought would be large enough for two or three years is crowded to overflowing Sunday night after Sunday night, and almost every time the invitation is given there are professed conversions.

We are receiving calls from many places to come and hold services. The Bible school too is blessed, and we are having additions to the student body frequently.

Our uncompromising stand for the eternal verities is creating severe and outspoken opposition; but from a source that we had not expected, that is, the two small Protestant churches of this land. They are not only, in a large measure, rationalistic, but surpass Germany in their infidelity. There are few pastors in the land who stand for the truth.

This week the Belgian missionary church made a written attack upon us in their church paper for our narrowness, and because we stand for the literal inspiration of the Bible, the trinity, eternal punishment and other fundamentals. In this article they said they did not believe in any of these, although they call themselves evangelical.

Camouflaging False Doctrine

The leading pastor of this church in Belgium has lately strongly opposed us, and the other day Mr. Barnhouse went to see him, and then later a committee of three of us waited upon him to see whether we clearly understood his position. I cannot tell you how pained we were when he reiterated what he had said to Mr. Barnhouse and even went further. He called salvation by blood a savage doctrine, denied justification by faith, denied that the Bible was the Word of God, and when we asked if Jesus Christ was God manifested in the flesh he said "No, but he was a manifestation of God." "I do not have three Gods, but one," he said; and when we asked him if he was a Unitarian, he replied, "I presume you could say that I was."

When we asked him if Jesus Christ was miraculously conceived, he said "No," and then he said something that not only chilled me then, but has chilled me since. Mr. Barnhouse asked him the very blunt question "Then you would consider Him a bastard?" He replied, "Bastard or not it makes no difference to me, and that has nothing to do with my relationship to Him."

As much as we regret to do so, we have been compelled in the face of these facts to write a brochure which will be issued today in which we show up this man's position and that of many others of this land. We know this will bring great criticism, and yet we feel led of God. These men have camouflaged their position, and are deceiving the people by using the evangelical phrases of the church, leading the people to believe that they stand for the old truth when they do not.

You can see the difficulties of our field and yet we rejoice to be privileged to contend for the faith, "once for all delivered unto the saints." Mr. Hoffmann, a Swiss business man, who has had a little assembly of Christians here for some twenty years, and who assisted in the editing of the Tregelles Greek New Testament, said to us that we are taking the correct stand in this land, and he has been with us all the way through as have other faithful pastors and laymen.

Call for More Workers

Mr. Hoffmann further said that he believed this expose marked the beginning of a revival for this land. The fields are white unto the harvest and we are needing laborers. If you have any students, preferably college men or women, we would be glad to consider them for this field.

We need a score of workers. We need some one to organize the children in Sunday-schools, a teacher for the Bible school, another person who could organize Bible classes throughout the land and other workers. Of course, French or Flemish speaking students would be preferable, but if these are not available, then they would have to take time to learn the languages. However, in the meantime they could be speaking through interpreters which we have.

Yours in His great love,
RALPH C. NORTON.

Bible Institutes vs. Theological Seminaries

By Rev. Albert P. Haupert, in *The Moravian*

IT IS every day becoming more apparent that in our churches two irreconcilable theological drifts are forcing themselves on our attention. The one we might call the conservative or positive or evangelical position. The other we might call the liberal or speculative or higher-critical position. In the final analysis of these two positions, the former insists on a supernatural basis for the Christian religion, while the latter denies a supernatural and substitutes a purely natural basis.

The former position has in our day found its clearest expression through the Bible Institutes and training schools, through evangelistic and foreign missionary activity; the latter through Unitarianism, and so-called "higher criticism" in many of our theological seminaries and liberal pulpits.

We are slowly finding out that most of our seminaries have become hot-beds of destructive Bible criticism, based on a purely rationalistic and naturalistic view of the Bible and the Christian faith. Sensible people are also discovering, even if rather slowly, that these two positions can never be reconciled. They have been, are and will always be, fundamentally at war with each other, and we might just as well save our precious breath, crying "Peace! Peace!" when there can be no peace.

It is true, that I do not agree with the teachings of the Bible schools at every point. Nevertheless it is also true, that most of the criticism and opposition to the Bible Institute comes from sources inspired by higher and destructive criticism. We can most naturally expect this very thing. I would just as soon expect these people to say something good about Bible Institutes, as to expect the owner of a brewery to say something good about prohibition. To men who profess to be ambassadors of Christ, interpreters and ministers of Christ and His gospel, eating the bread of the church, often in the best remunerated positions in the gift of the church, and yet argue away the supernatural origin and power of the gospel in the lives of men, who deny the necessity and the fact of regeneration in the heart of the individual, substituting for the real gospel of Christ a man-devised cultural veneer, which more than anything else has brought upon us the appallingly destructive world war,—to such men the Bible Institute must be a thorn in the flesh, as well as in the spirit.

Whatever criticism may come from this source, you can safely consign to the pigeon hole labeled: "Should God have said?" (Gen. 3:1).

Do not forget that already in Old Testament times the priest was the man who was most tempted to turn away from God, to say and do what pleased the people. To bring back straying Israel, God raised up the prophet.

The same is true today. When the highly cultured teacher and preacher in some of our seminaries and pulpits so signally betray their trust from God to mankind, it is then that God raises up in His own wonderful way his Spurgeons, Moodys and Billy Sundays. God calls into existence our Bible Institutes, with all of their human limitations, to confound the wise of our generation, when the "priest" of the pulpit and the "Levite" in the seminary chair, "pass by on the other side" of fallen and dying humanity, failing to touch it with the divine dynamic of the real gospel of Christ. Why should not the words of Jesus find application to the situation of our day: "He that eateth bread with me hath lifted up his heel against me"?

This is a time when we should appreciate more than ever the many men in our pulpits and seminary chairs, who have remained faithful to the gospel of Jesus Christ, the Saviour. But this is also a time when we must more than ever insist that our seminaries must give our future ministers a more practical training for their future work, a better working knowledge of the Bible and, above all other things, help them to experience in their own hearts the saving and regenerating power of the gospel.

It is well also to remember, that in the preparation it offers to its students, The Moody Bible Institute has so far laid the main stress on evangelistic work. Without laying less stress on evangelism, I have often felt that the Institute might do more specifically in preparing students for pastoral work in settled congregations. It is true that a man may be successful as an evangelist and fail as the settled pastor of a church."

(The last paragraph of the above indicates that the writer is not familiar with the progress and development of The Moody Bible Institute during the last few years. For example, a recent census of about 3,500 former students revealed that 1,447 of them were engaged as pastors and assistant pastors in thirteen different evangelical denominations, while only 256 were devoting their entire time to evangelism; 208 were employed as home missionaries under the direction of the different denominational boards; 818 had gone to foreign mission fields; 271 were engaged as teachers in colleges, public and denominational schools and Bible institutes; and 66 were holding positions in the Y. M. and Y. W. C. A. in college and city associations as secretaries, directors of religious work, etc.

It is not generally known either, that the Faculty and instructors of the Institute now number about thirty, and that on the advice of denominational leaders the curriculum has been greatly broadened along the line of "preparing students for pastoral work in settled congregations." The catalogue announces the following as included in its curriculum:

English Bible: Synthesis, Analysis, Exegesis.

New Testament Greek.

Bible Doctrine, or what the theological seminary calls Systematic Theology.

Biblical Introduction, Biblical Geography, Biblical Criticism, Christian Evidences.

Homiletics, Pastoral Theology, Personal Evangelism, Teacher Training.

Church History, History and Science of Missions, Comparative Religions, Phonetics.

Pedagogy, Religious Pedagogy, Psychology, Ethics.

Sunday-school organization and Management.

Public Speaking.

This says nothing about the work in music, nor in English and other modern languages such as Italian and Russian. Neither does it mention what is taught in elemental medicine, first aid, nursing, manual arts, simple mechanics, etc., in the preparation of both men and women for work in heathen lands.—Editors.)

Recollections of College Days

By One Who Was Lost But Is Now Saved

IT HAS been about five years since I was graduated from one of the largest Universities in this country. I entered, as thousands do every year, from a Christian home and the background of thought that it gives.

It is generally a child's trustful attitude with which the high school graduate steps up hopefully for the first registration in the new University world. He has not learned how evil men's motives frequently are, what a diversity of ideas and beliefs the human race is burdened with, nor has he had experience enough to test his own incipient beliefs through hardships and reverses. Most children of the high school graduate age are weak and flabby spiritually. The training of the church has been so meager or superficial that the youth does not even know the great teachings of the Bible, except in a most hazy way.

It was with this attitude toward my future teachers that I plunged into a life which it was impossible for me to understand. I kept it until at least my junior year, when I began to feel puzzled. I could not make the serious teaching of my former days agree with what I was now being told. I was gradually being impregnated with ideas that slowly and subtly were changing my beliefs, my purposes, my life.

The University taught me that there was no God. Of course, there were some teachers who claimed there was a great *force* which they called God. Others said that the race in its upward trend was divine. But for a personal God who actually took thought for our lives, where was any one who would say that?

"Philosophy and Vain Deceit"

First, there was the study of science. In that I learned from a professed Christian instructor that Aggasiz was the last scientist that opposed the evolution theory. (Of course, if all these scientific thinkers had found evolution to be a fact, there was nothing for us to do but believe it!)

With all these wonderful (?) discoveries in mind the next step in the line of my atheistic path was sociology. Here was a comparatively new science and one with a promising future! Here I was compelled to read a book—called by the instructor one of the greatest of this generation, in which it was stated that as the race develops one after another of the illusions of life fade away, including religion. Religion had one function—that of holding society in check and giving it some order. Naturally, my young and imaginative mind wondered what was going to fade away next? And I am not ashamed to say that this bothered me, and I lost sleep worrying about it. No one need feel mortified at the fact that his mind still contains some of those fancies and fears that make childhood memories so magical and full of charm. The adult mind is exceedingly childish in the sight of God, and the things men doubt, and question and quibble about, are easy and clear in his mind.

I was fast losing my hold upon former ideas, when I ventured upon a course in philosophy. Here the disorder of my brain became total chaos. What youngster can stand up and argue against the well-ordered premises of a veteran educator? What faith is so strong in youth as to stand against what seem to be unanswerable conclusions? It is this course that defied faith in a God, made conscience only race knowledge, made spirit a myth, and denied that there was anything we might experience except through the senses. No, the instructor did not arise and declare in so many words, "There is no such thing," or "I do not believe this or that," but gave such arguments that all listening knew, and came to the conclusions themselves.

I did not realize at the time that I was an atheist, but one night, in the middle of the night, it came to me suddenly, "I am actually an unbeliever!" I was frightened to realize it, and at that moment there began in my soul a battle. I was miserable for many long, dark months.

The Tragedy of Losing the Sense of God

I believed differently from all my friends and relatives, who had not gone through a similar experience. I lived in an isolated atmosphere, for now I had graduated and was among other people. I had no object in attending church except for appearances, and to cover the fact of my disbelief from my family. I knew they would be terribly grief-stricken to know my attitude, and a sensitive person will tell a falsehood rather than wound another, unless the sensitive person is very strong. But a person who has lost his faith is the weakest of creatures. Whenever people sang hymns I kept still. I thought my position and knowledge were far in advance of that of most people, and looked down with an air of patronage on anybody that entertained religious beliefs.

But by far outshadowing all these things was the fact that I had lost God. That was tragedy indeed, for I have always possessed a strong emotional nature. I was heartbroken, I was fearful, and I was very weak. This is a weakness undescribable, and unlike anything else—when one loses God. My spirit was broken, and I flitted from one duty to another without mind and without caring whether there were any more days for me. Shadowy promptings of suicide and what not, roam through a soul in that condition. These thoughts and this suffering piling up day by day, week by week, month by month, rendered both my mental and physical condition very unsure. I became ill, but tried to appear otherwise. I had received a nervous shock, the effects of which I suppose I shall never outlive.

This is compressing into a few words this terrible experience. There is no sorrow or tragedy comparable to the losing of one's faith. They who cause such a thing are of the same status as murderers. Would you not rather be murdered in body than be robbed of your soul? I would lose a few years here in preference to an eternity beyond.

This is a crime of the most wicked and treacherous kind, permitted—yes, paid for, by the State. This is the work that is going on every year, and thousands of young people are receiving the curse of it. I am asking why the State permits such crimes to be perpetrated upon the young, and why parents will continue to be misled?

Open Letter to the Associated Press on the Sinn Fein Movement

Sacramento, Calif.,
February 21, 1920.

THE Associated Press,
New York City, N. Y.
Gentlemen:

Some months ago there escaped from Ireland to America, a representative of Sinn Fein. There followed a campaign of addresses by him in practically every large American city. These meetings were prominently reported by the Associated Press.

The effect of Sinn Fein propaganda, of which this use of the Associated Press may have been a part, has been to create an American public sentiment favoring Sinn Fein. The United States Senate, yielding to the recognized political strength of certain influences in America, actually passed resolutions favoring Home Rule in Ireland.

Americans with vision, recognizing that such propaganda was a continuation of the infamous German propaganda, and was aimed to create friction between America and one of its allies in the world struggle against Hohenzollernism, invited prominent Ulstermen to tell the real story of Sinn Fein.

These gentlemen arrived in New York early in December, 1919. They described Sinn Fein as succeeding in preventing the draft in Catholic Ireland, even when the Huns seemed victorious in March, 1918. They told how the great body of Irish who fought came only from Protestant Ulster.

The Ireland chapter of this conspiracy was told by the Ulster delegation to record-breaking audiences during their tour of this country. In some places, where Billy Sunday meetings had been held, the attendance at the Ulster meetings, we are told, exceeded the attendance at the Billy Sunday meetings. In Sacramento our largest church was packed to the doors, with a large overflow meeting in a nearby church.

Yet, as far as our observation goes, not one word of the nationwide Ulster meetings has been reported in the Associated Press.

The reports of Sinn Fein meetings as above noted on the contrary filled the columns of all American papers. More than this, there was opposition to Sinn Fein meetings. Reports of this were apparently given no space in the Associated Press until the intense opposition in Pacific coast cities, like Portland and Los Angeles. Indeed, almost the only dispatch which has been noticed by members of this Federation that was at all unfavorable to Sinn Fein was the burning, under peculiar circumstances, of the Masonic Temple in Los Angeles, after its use for a Sinn Fein meeting had been refused.

We have heard ugly rumors to the effect that the Associated Press news is censored by influences that do not make for good citizenship, and that the newspapers dare not acknowledge this unseen government any more than those senators who voted for resolutions favoring Home Rule.

The Ulster delegation at their meeting stated that the real trouble in Ireland was not due so much to a desire to be free from England, as it was due to the machinations and intrigue of the Roman hierarchy.

The Church Federation of Sacramento, realizing that America has no right to criticize the methods of the Wolff Agency of Germany if the above be true that American news is similarly censored, and recognizing the danger to American liberties, when one class, whether religious, financial, or otherwise, obtains control of the main news disseminating agency of the country, and feeling that it would not be doing its duty as an aggregation of churchmen if it did not make inquiry as to the possibility of such apparent class control, makes bold to ask the Associated Press whether such censorship of its news dispatches does exist, and if not, why there was the prolonged and continuous reports of the Sinn Fein meetings when equally large gatherings of the Ulster meetings were entirely ignored.

Very respectfully,
The Sacramento Church Federation.

THE SPURGEON TABERNACLE

This tabernacle, more accurately designated as the Metropolitan Tabernacle of London, was filled March 7, last, when the new pastor, Rev. H. Tydeman Chilvers, began his labors. The *British Weekly* has a three column account of the services during the day. The texts chosen, Acts 20:24 and 1 John 2:1, gave the new pastor the opportunity of outlining the message of his ministry. The *Weekly* says:

"Religion for the new pastor is not something brought to church with the Sunday clothes and put away with them in the wardrobe at night, but something also to be put on with the old, shiny everyday suit, limp and askew with wear, and soiled with the contact of the work-a-day world."

Dr. A. C. Dixon, one time pastor of the Moody Church in Chicago, was pastor of this famous church for some seven years, covering the terrible period of the world war.

Young People's Society Topics

May 2

How Show Sympathy?

Matthew 25:34-40

The Scripture reading suggests the feeding of the hungry, the clothing of the needy, the visitation of the sick and prisoners, as an answer to the question in our topic.

In general the question may be answered by saying that we are to show sympathy whenever we see a real need that we can meet. It is probably a question of heart rather than "how," for out of the abundance of the heart come the sympathetic word and deed. When the love of God fills a human heart, it flows out in love to others. Kind speech, courteous acts, patient dealings, and the persistent pursuit of good are most natural to such a heart. Selfishness, the great enemy of sympathy, is overcome. This first definite answer then to our question would be found in the words, "Keep yourselves in the love of God" (Jude 21).

A second answer is found in the example of our Lord, when the leper approached Him with the words, "Lord, if thou wilt, thou canst make me clean." Jesus put forth His hand and touched him saying, "I will: be thou clean." The sympathy of Christ was shown by the touch as well as by the words. There is a growing tendency to show our sympathy by contract, while shrinking from that which is worth infinitely more, namely *contact.* In these days of large money contributions and of great organizations, there is a growing tendency to hold oneself aloof from human need and suffering, and to satisfy the conscience by a money contribution. It is not God's way to save the world by contract but by contact. "Himself took our infirmities and bore our sicknesses." "Surely he hath borne our griefs and carried our sorrows." It was through contact that Christ brought to human need the healing and uplift which met the need. Matthew 8:15, 16; 9:29 are examples of this, and the following lines emphasize it:

"And Him evermore I behold
  Walking through Galilee,
Through the cornfields waving gold,
In hamlet and wood and in wold.
He toucheth the sightless eyes;
  Before Him the demons flee;
To the dead He sayeth, 'Arise,'
  To the living, 'Follow Me.'
And that voice still soundeth on
Through the centuries that are gone
  To the centuries that shall be."

Sympathy is not mere feeling; it is feeling in action. "Not long ago," said Dr. Jackson, "I looked upon a great picture in a distant city. Grouped in some public place were the sinful, the sick, the poor, the sorrowing. The blind were there, the paralytic, the oppressed African, the mourners, the woman who was a sinner. In the midst, with a countenance of Godlike pity, stood the Christ, His hands outstretched in healing, His lips uttering words of divine sympathy. Underneath was the simple and sufficient title, 'Christ, the Consoler.' "

This picture goes to the very heart of our question—"How show sympathy?"

May 9

Cultivating High Ideals

Colossians 3:1-4

Notice the first word of our Scripture lesson—"If." Everything turns on this—"If ye then be risen with Christ, seek those things that are above." Unless you have been raised with Christ, you cannot seek the things that are above. You may cultivate high ideals so-called, but not those in this Scripture lesson. They belong to another realm, into which none are admitted save by way of death and resurrection.

In His death Christ became our substitute and our representative. As our substitute, He died for our sins and thereby put them away. As our representative, He died unto sin (Rom. 6:10), that is, He died out to it, to separate us from it and to make an end of its power in our lives. As Christ passed through death into a new resurrection life, so we, united to Him in the union of faith, rise to newness of life. (See Rom. 6:3,4.)

This life has its own ideals, its affections are set on things above, not on things of the earth. It is a hidden life, a life hidden with Christ in God, and it will not be fully manifested until Christ shall be manifested in glory. This is the clear teaching of our Scripture lesson. Many so-called idealists would smile or scoff at this, for the natural man, even though an idealist, receiveth not the things of the Spirit of God. They are foolishness unto him, neither can he know them because they are spiritually discerned. (See I Cor. 2:14.) Nevertheless it remains true that this type of life, this new life in Christ is next to the direct power of God, the mightiest force in the moral and spiritual world.

The recognition of the great facts of our Christian faith and yieldedness to them (Rom. 6:13), is worth vastly more to the church and the world than all the restless chasing after man-made ideals, which is now so fashionable in religious circles. The surge of idealism engendered by the world war has receded, having failed utterly to fulfill the predictions made by its advocates. Mr. Taft recently declared that humanity had returned to the gross and selfish things that occupied it prior to the war. This is perfectly natural. Humanity could not do otherwise for it is essentially selfish and self-centered. To accept God's estimate of humanity as fallen and corrupt is apparently as hard for man to do as it is for a camel to go through the eye of a needle. The divine estimate of humanity is not at all flattering. Howbeit, it is true. God knows what we are, He knows what we might have been, and on the difference between the two, He bases His testimony concerning us. This testimony is not believed, so instead of humiliation and confession of sin, there is a spirit of boastfulness which loves to talk about ideals and reconstruction.

The true child of God does not hear the Master's voice in all this boastful talk. His ideals lie in another direction. He abides in the vine and brings forth fruit in which God is glorified.

May 16
Religion Pays
I Corinthians 3:18-23

A proviso needs to be added to this topic. Religion pays—on certain conditions.

First, it must be the true religion—the religion of the Lord Jesus Christ, a divinely revealed religion, not a system of philosophy or thought, even though it be called "new thought." If a false religion grips the life, it does not pay. It impoverishes, defiles and destroys. This is not only true of the gross forms of religion, such as prevail in the lands where Christ is not known, but in the more refined forms of religion, such as exist in evangelized or so-called Christian lands. It is a very serious thing to be misled in religious matters. Only the truth sets free. Error and falsity bind and hinder, dwarf and destroy. Christ Himself is the Truth, He alone sets free. Ideas do not save, God saves and He saves those only who accept His Son to be their personal Saviour from sin.

Again religion pays if we go in for it wholeheartedly. Mr. Moody once said that many people had just enough religion to make them miserable. Observation and experience verify this. Of all the people that came out of Egypt, only two entered the promised land—Joshua and Caleb. They entered because they had "another spirit" and "wholly followed the Lord their God."

A certain man had a wife who was very fond of painting. For a long time the husband could never see any beauty in her paintings; they all looked like a daub to him. One day his eyes troubled him and he went to see an oculist. The man looked in amazement at him and said, "You have what we call a short eye and a long eye, and that makes everything blur." He gave him some glasses that just fitted him and enabled him to see clearly. Then the man understood why it was that his wife was so carried away with art, and he went and built an art gallery and filled it full of beautiful things because everything looked so different after he had his eyes straightened. There are lots of people who have a long eye and a short eye, and they make miserable work of their Christian life. They keep one eye on the eternal city and the other eye on the plains of Sodom, and like Lot of old-time, they have a miserable experience and lose out in the end.

A truly religious life lived in the spirit of devotion and wholeheartedness is of the utmost profit, having promise of the life that now is and of that which is to come.

May 23
Will a Man Rob God?
Malachi 3:7-12

The answer to this question as given in the Bible is, "Yes, a man will rob God, sometimes consciously, sometimes unknowingly." The results are always disastrous. "There is that withholdeth more than is meet and it tendeth to poverty"—poverty of soul and spirit as well as material things.

The cultivation of generous giving opens the life to heaven's blessing and enlarges the capacity to receive, while stinginess closes the avenues of our being to the divine blessing and lowers the tone and quality of the life.

In a tract recently issued by The Bible Institute Colportage Association, 822 No. LaSalle Street, Chicago, entitled, "Do you Steal God's Basket?" the matter of giving is presented in this way:

"In the first lesson in giving, the Old Testament emphasizes the tithe. The New Testament does not abrogate or repeal the law of the tithe. Neither does it emphasize nor insist upon it. It treats it as a teacher treats a lesson which has been learned; namely, makes it the basis of the next lesson. The tithe is a foundation stone in the temple of benevolence, but it is only a foundation stone. It is the first great lesson in giving, and contains truth essential to the learning of the others which follow, but it is not an ultimate principle nor one in which the church may rest permanently.

"What you may call the second lesson is given in 1 Corinthians 16:2, where the apostle enjoins the Corinthians to lay by them in store upon the first day of the week, according as God hath prospered them. Let your gifts to the Kingdom be commensurate with God's gifts to you. This is a larger principle than the tithe; also, it is more equitable, for the gift of the tithe may mean very little to a rich man, and demand great self-denial from a poor one.

"It would yield a larger return than the tithe, for the gifts of God to the church of today are most abundant. The church is rich, and to give to God's work in keeping with His gifts to us would be to fill His treasury at once.

"The third lesson is made in 2 Corinthians 8:1-11, where the apostle Paul exhorts the Corinthians to abound in the grace of liberality, urging them by the example of the poor Macedonians who out of their deep poverty gave 'to their power and beyond their power,' all they were able to give, yea, more than they were able. All that was involved in the two previous lessons is enclosed in this, and the doctrine of heroic giving is introduced."

Leaders of this meeting would do well to get a good supply of the above tract and distribute them wisely among the members of the society and the church. (3 cents each; dozen 30 cents.)

May 30
Being a Good Comrade
Proverbs 27:9, 10, 17-19

Two boys were running along the sidewalk, one a sturdy lad of about twelve years, the other younger, smaller, and weaker. The stronger boy easily kept ahead of the other. Turning around to see if the other was following, he shouted in a tone of contempt, "Why don't you come faster, why don't you keep up?" "Why don't you help me a bit?" the other replied. This is a picture of life as it is, the actual rather than the ideal. Good comradeship provides the antidote and the remedy.

A good comrade must be considerate, courageous, and Christlike. He must be considerate of others, their limitations and needs, also of their abilities, and possibilities. Nothing in the way of condescension will mark and mar the good comrade. The spirit of companionship and fellowship, a sort of sharing together, will dominate in all his dealings. He must be considerate of the likes and dislikes of others and not assert his own will and way, except when the principle of moral right is involved. Considerateness is a moral quality of great worth and must enter into this matter of good comradeship.

The good comrade must be courageous as well as considerate. He should have convictions concerning moral issues for which he will stand at all costs. To waver here is to lose the opportunity of a good example which is an imperative requisite in a good comrade. He should have religious convictions concerning Christ and the church, from which he will not swerve. Observance of the Lord's Day and reverence for the name of the Lord and the house of prayer should be pronounced qualities in his religious life and faith. The maintenance of these characteristics demands courage.

In order to be considerate and courageous, he must be Christlike, and that involves knowledge of and fellowship with Christ; the almighty Saviour and companion of all that trust in Him. We become like those with whom we associate, therefore the necessity of Bible study and prayer in order to an ever-growing knowledge of, and association with, Christ. This is the fundamental thing if we would fulfill the obligations of a good comrade.

The "Big Brother Movement" and all other efforts to develop interest in young lives are of estimable value in our present-day life when dominated by considerateness, courage, and Christlikeness.

THE HOLY SPIRIT'S WITNESS TO THE SECOND COMING OF CHRIST

(*Continued from page 703.*)

"There will be no dark valley when Jesus comes"

"Face to face shall I behold Him"

"Will Jesus find us watching?"

"We'll work till Jesus comes."

Is not the return of Christ one of the truths of the Bible as surely prophesied as the first advent? If the pulpits of Christendom should flame with this truth, would not the fire spread as it did after Pentecost?

Should not all join in prayer with Paul, saying, "May the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"? How sad that many Christian people deny both blessings in the above prayer; fulness of grace now and fulness of glory coming. They do not believe the Almighty Father, of whom Paul says, "Faithful is he that calleth you who also will do it."

O that the church of the living God might awaken to her need of embracing both these great truths! Paul did not say, "Love the coming of death, or be preserved blameless unto the coming of death, your enemy," "but unto the coming of our Lord Jesus Christ."

A World Conference
on
Christian Fundamentals
will be held in
The Moody Church Tabernacle
Chicago
June 13-20, 1920

Speakers from England, Europe and Asia will appear, and the length of the Conference and the multiplied meetings will give opportunity to hear outstanding orthodox teachers and preachers. Commence at once to plan the trip and secure hotel reservations.

For further information address: World Conference Committee, Moody Tabernacle, Chicago, Ill.

Practical and Perplexing Questions

Answered by the Editors

CHRIST'S RETURN

Question: How can you hold the imminency of Christ's return when so many things appear to be predicted as occurring prior to His return, such as the regathering of Israel and the formation of the ten kingdoms?

Answer: This perplexity concerning the imminency of Christ's return and the rapture of the Church would be largely solved by remembering that there are two stages in that return. First, Chirst is to come *for* His Church at any moment. Some would prefer to say, in any generation (1 Thess. 4:13-18). This is what is meant by the imminency of Christ's return. The second stage is the descent of Christ to the earth *with* His Church and with the holy angels to execute judgment and establish His millennial kingdom. Nobody knows how long a time will elapse between these two stages, but it will be sufficiently long for the culmination of all of the conditions and movements even now taking place which will make possible the events ascribed to the period which will precede the coming of Christ to the earth in judgment.

R. M., Brandenburg, Ky.

THE INTERCHURCH MOVEMENT

Question: What is your attitude toward this movement?

Answer: This movement is disturbing the minds of many, but no concerted opinion has been obtained from the associated editors of this Magazine. So many men of the various denominations are enthusiastically pushing the movement that one is loathe to criticise it. Yet this human effort of "pushing" may point to a lack of divine power back of it. At present undue reliance seems to be placed upon finances and upon worldly methods, and too little reliance upon prayer and God. We cannot but contrast these methods with those employed by the Church in the days of the apostles. Whether one should hold aloof from the movement on account of disapproval of methods is a matter for each individual to decide. We are assured, however, that apart from any strength or weakness of the movement, and whether allied with it or not, the present is an opportune time for every pastor and every church to pray and to work for the evangelization of the world as never before.

J. W. J., Wate ford, Mich.

THE MARRIAGE RELATION

Question: What is the meaning of "Unequally yoked together" (2 Cor. 6:14)?

Answer: The unequal yoking of domestic animals was forbidden in Old Testament times (Deut. 22:10). The figures suggests the inequality of close or intimate alliances which believers sometimes form with unbelievers. The unbelievers mentioned in the text might be either heathen or unbelieving Jews—any non-Christians. Perhaps the marriage relation comes first to mind. What a burden this so frequently has proved to be! None of the deepest fellowships between husband and wife can exist if one is a devout Christian and the other is not a Christian. There may be affection, even love, but a non-Christian cannot enter into and sympathize with the Christian for he is wanting the basic experience which makes such sympathy possible.

The prohibition is broader than the marriage relationship. It may include business or politics or society. It may be a partner or fellow-worker or friend or mere companion. Such relationships may be turned into opportunities, but more often they have proved hurtful to the Christian and not helpful to the non-Christian. It is best for the Christian to avoid them so far as possible. Indeed, how can one who loves Christ also love one who is an enemy of Christ?

DIVINE HEALING

Question: What does the Bible teach about divine healing?

Answer: Any discussion of this subject, however brief, must recognize the near or remote connection between sickness and sin, either in ourselves or in others. Often we are able to trace sickness to harmful habits of eating or drinking, or to ignorant or foolish habits of dress. In such cases nobody has any right to expect God to work a miracle of healing. Let sin be first put away, whatever it may be, before asking God to heal the body.

Can God heal? We have only to read the New Testament to answer in the affirmative. Does God now heal? Again our answer must be in the affirmative. God's power is unlimited. Many people today are healed in answer to prayer. But should we ask, "Is it God's present method to always heal and to heal without the use of means?" We must answer in the negative. The facts in the case are that many saints of God become sick, and suffer and die although prayer is earnestly made for them. Our conclusion is that in this matter of healing God is sovereign. He has the power to heal, either by the use of means or without their use, and often to the praise of His glory He does so. But in this world of sin, suffering often plays a sanctifying part, and we must often in faith leave our case in the hands of the loving Father, rather than insist, through unbelief, upon divine recovery. It should be said, however, that perhaps too often we have recourse to drugs, rather than to God.

E. M. W., Charlotte, Mich.

PREDESTINATION

Question: What is the Meaning of predestination, foreordination and election? What is the history of these doctrines?

Answer: Predestination and foreordination are practically the same. "Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass." "Election is the sovereign act of God in grace whereby certain are chosen from among mankind for Himself."

It would be impossible to enter into any detailed discussion or to give the history of these doctrines. Augustine and Calvin were responsible for developing the doctrine of predestination in its fullest form. As held by many it would be difficult to distinguish it from pure fatalism and so relieve man from all responsibility for his actions. This the Bible itself does not do. Nowhere does it fail to hold man accountable to God for every act and word. In holding the doctrines of predestination and election we should do as Paul does—hold them in relation to God's foreknowledge (Rom. 8:29,30). We all must admit that God's foreknowledge extends to His knowing those who would believe on Jesus Christ. All such are "foreordained to be conformed to the image of his Son." These, when they believed on Christ, proved that they are called, or elected. They are now justified and are to be glorified by God. No doctrine of predestination or election which fails to recognize man's free agency in the matter of salvation can be scriptural. For other references see Ephesians 1:2, 5, 11, 13; 1 Peter 1:2, 20; John 15:9.

C. C., Washington, D. C.

THE PRIMACY OF PETER

Question: In what sense are we to understand Matthew 16:18,19; John 20:22,23?

Answer: Matthew 16:18, 19 is a key passage with the Roman Catholics. Peter had just confessed that Jesus was the Christ, the Son of the living God. In response to such an exalted confession Christ gave to Simon a new name: "Thou art Petros; and on this petra will I build my church." The original clearly shows that Peter was not the rock upon whom Christ was to build His Church, but that the rock was the truth contained in Peter's confession, namely the supremacy of Jesus as the long expected Christ, the Messiah, the Son of the living God.

Our second consideration is "the keys" which were given to Peter. These are called "the keys of the Kingdom of Heaven," which phrase is practically synonymous with the professing church. It was Peter's part, in the historical development of the church, to open the doors of the church, first to the Jews and Gentiles (Acts 2), later to the Samaritans (Acts 8), and finally to the Gentiles, Cornelius and his friends (Acts 10).

Question: What about the power to bind and to loose?

Answer: Certainly in no absolute sense could Peter forgive or retain sins, for such power belongs only to God. But the right of "declarative absolution" was granted to Peter—the authority to extend forgiveness to all who would repent and believe on the name of Christ. In the use of this power, however, Peter had no primacy over the other apostles, or over any authorized follower of Christ. After His resurrection Christ said to His disciples, "Receive ye the Holy Spirit: whose sins ye forgive, they are forgiven unto them; and whose power sins ye retain, they are retained." Whatever power of absolution Peter possessed was shared by all who proclaimed salvation in the name of Jesus Christ.

J. J. L., Bordulac, N. Dak.

THE QUESTION OF CELIBACY

Question: Is bachelorship permissible?

Answer: This question has been raised by a Chinese student of the Bible in connection with the meaning of Matthew 19:12. The question is important for the time is coming when men shall be forbidden to marry (1 Tim. 4:3). Marriage was instituted by God. The family is the unit of society. The question of not marrying grew out of the discussion of divorce which Christ narrowed to the single sin of fornication. When the Jews objected, "It is not expedient [then] to marry," Christ made three exceptions to the law of marriage: (1) Constitutional unfitness for marriage; (2) unfitness because emasculated; (3) voluntary refraining from wedlock for the sake of the kingdom of Heaven. While it is permissible not to marry, there is no law in the Bible requiring celibacy. "Free love" is a growing curse of our day. Such teaching and practice, together with the growing divorce evil, are doing much towards destroying the home and undermining the morals of society.

Y. K., Iloilo, P. I.

Question: Did Paul forbid to marry?

Answer: Paul did not forbid to marry, and for church officials he may even have seemed to require it (1 Tim. 3:2, 12). Paul refers to others (1 Tim. 4:3) who toward the end of the age will forbid to marry—a sign of degenerate days, or days of apostasy, but Paul does not belong to this class.

In First Corinthians, chapter seven, there is some warrant for the encouragement of celibacy (vv. 8,35). To remain unmarried seemed to Paul expedient on account of "the present distress" (v. 26), the unsettled and uncertain conditions in society, and possibly to the persecutions. The general principle was to abide in one's station in all things, for the time was short

(vv. 28-35). While married life has often proved temporarily distracting, yet what would society be without the example and influence of the Christian home? And what would the Church be? For what place equals the Christian home for training children for the service of God?
G. W., Grand Rapids, Mich.

ELOHIM AND JEHOVAH

Question: How do you explain the different names of God used in the account of creation in Genesis 1 and 2? Are we to distinguish between man as the offspring of God and Adam our supposed first parent?

Answer: These questions grow out of certain unfounded assertions and false interpretations in a booklet on Christian Science. This booklet teaches Genesis 1 and 2 are two separate and contradictory accounts of creation, and that the historian wilfully "changed the name of the Supreme Being from God to that of Lord God." The further statement is made that God created man, and He should not be confused with the Lord God, who was "the supposed Creator of Adam."

With reference to the names of God in the Old Testament, some are primary names and some are compounded. The name Jehovah (Lord) is also used singly and in seven compound names, the first of these being Jehovah-Elohim, or the Lord God of Genesis 2:4, which identifies Jehovah, God of the covenant, with God the Creator. These various names of God, with their varying shades of meaning, all refer to the one triune God. In passing it is well to note that many Old Testament passages which contain the name of Jehovah are quoted and applied to Jesus in the New Testament. For example, Hebrews 1:10: "Thou, Jehovah, in the beginning hast laid the foundation of the earth." This One John tells us is the Son of God.

Returning now to the account of the creation in the first two chapters of Genesis, the differences are best explained by "The law of recurrence," whereby a matter is first mentioned and later taken up in greater detail: for example, in the first chapter of Genesis we have a summary of the account of creation which culminates in the creation of man by Elohim. But in second chapter, going more into details, Jehovah-Elohim is said to have created man (2:8): that is, the second person of the Trinity is here kept in the foreground as having the prominent part in all that pertained to creation, and especially to the creation of man.

The contention that "Man" was created by Elohim and Adam by Jehovah-Elohim seems too absured to discuss. A comparison of 1:27 and 2:8 shows them to be identical.
H. S. S., Poughkeepsie, N. Y.

THE EPWORTH ERA AND THE SECOND COMING

Question: Is the teaching of the *Epworth Era* on the second coming of Christ correct?

Answer: In the March number of The *Epworth Era*, in the lesson comments for March 14, upon "Waiting for the Manifestation of the Lord," we have a sample of the plausible but false teaching that is being promulgated by the editors of many of our church papers. The misconceptions of the doctrine of our Lord's personal return seems to be based largely upon the perverted teachings of "Adventists, Russellites, and Dowieites," which teachings have been exposed in the *Christian Workers Magazine* again and again. Would it not be well for those who attack the doctrine of the second coming of Christ to do so wholly from the biblical point of view?

For the sake of our readers and others who are interested, we shall indicate some of the errors contained in the article sent to us for review. After admitting that the background of the life of the church in New Testament times was the expectation of the speedy coming again of Christ, the editor proceeds to explain this expectation by three causes: The first was the persistence of Jewish views in the early church. The second was the horrible wickedness and political degeneracy of the age. The third was the expected destruction of Jerusalem which the disciples associated with the promise of Jesus' manifestation.

Concerning the Jewish expectation of a coming deliverer, was it not warranted by the announcement of the angel Gabriel to Mary? "And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32,33). This was certainly Jewish but also Christian. According to the editor of the *Epworth Era*, the millennial Kingdom was an invention of writers between the Old Testament prophets and the birth of Jesus. But does the editor not know that the earthly Kingdom of Christ is fully portrayed by all the Old Testament prophets and repeatedly referred to by Jesus himself?

As to the expectation of the manifestation of Christ being based upon the moral and political degeneracy of those early times, the truth is that it is connected with the moral conditions of the world at the end of the age rather than at its beginning. It is likened by Christ to the days of Noah and the days of Lot (Luke 17:22-35).

Concerning the connection of the manifestation of Christ with the destruction of Jerusalem in A. D. 70, the coming of Christ in judgment was there typified, but Christ did not then come personally and in visible glory as He promised. It is not true, however, that from that time the views of the church began slowly to change, for the book of Revelation was written long afterwards, and the return of Christ was the dominant hope of the church during the first three centuries.

(*Continued on page 737.*)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

May 9
Eli and His Sons

(May be used with Temperance Applications)

1 Samuel 2:12-17, 27-36; 4:1-18

Golden Text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

I. The Wickedness of Eli and His Sons (2:12-17, 27-36).

1. Eli's Sons (vv. 12-17, 22). The behavior of these sons is in strange contrast to that of the boy Samuel. It must have seemed a hopeless task for him to stem the tide of wickedness. Eli's sons were priests and ministered in the things of the sanctuary, but "knew not the Lord" (v. 12).

(1) Graft (vv. 12-17). This greed was practiced upon the worshipers who brought their sacrifices to the sanctuary according to God's law. God ordained that the priests should have the breasts and shoulders of the animals which were brought to the altar (Ex. 29:27; Lev. 7:31,32). The degenerate sons of Eli were not content with this, but demanded more and even sought to obtain it by force (v. 16). Moreover, they lifted out with a fork certain choice portions while raw and had them roasted. Such behavior on the part of the priests was revolting to the worshipers and resulted in the abhorrence of the Lord's offerings.

(2) Gross licentiousness (v. 22). These wicked priests seduced the women who were employed about the sanctuary. They were so shameless in their practices that they did not even make an effort to conceal them. Ministers who indulge in such shameless practices would not be able to influence men and women to worship God. How often the shameless lives of professing Christian ministers turn people away from the faith! When men corrupt in heart and life minister in holy things all kind of corruption follows. Men serving as pastors who know not the Lord is the secret of the growing apostasy in this age.

2. Eli (vv. 27-36). Eli was seemingly a good man, but he seriously erred before God in that he failed to discipline his sons (vv. 22-24). He knew of their sins and was conscious of his obligation, but his fatherly heart led him into a sentimental indulgence. This must have been a hard duty to perform, but sentiment must not allow justice to miscarry. Eli was content with a weak remonstrance. He was under obligation not merely to speak against it, but should have acted against it. When the wickedness of the sons was resulting in contempt with the service of God's house, the father's love should have been lost in the light and justice of the high priest. These priests should have been driven out even though they were his own sons.

II. Eli and His Sons Punished (4:1-18).

They seemed to think that they could go on in sin without fatal consequences, but they at last came to reap what they had sown. God has appointed a day of judgment (Acts 17:31). There is a harvest time for the sinner as well as for the righteous (Joel 3:13). If one has sown to the wind he shall reap the whirlwind. The Philistines made war upon Israel and defeated them with great slaughter. This judgment had been made known to Eli by a "man of God" (2:27) and Samuel (3:11-18). The Philistines were instruments in the hands of God for this judgment.

1. The Battle with the Philistines (vv. 1-9). The Israelites made an unsuccessful attempt to free themselves from the oppression of the Philistines. Israel was smitten and some 4,000 were slain. This aroused them to inquire as to why the Lord had smitten them and to suggest that the ark be brought from Shiloh as a defense against the enemy. In this they committed two blunders: (1) The elders had no right to handle the ark; that belonged to the priests. Before taking such a step they should have sought the mind of God, and if it were His will that the ark be brought it should have been done by the priests; (2) it was a superstitious use of the ark, which was a symbol of God's presence. They ignorantly assumed that the presence of God inhered in the symbol, forgetting that He is the living God who has a will and purpose of His own, and therefore will not give countenance to that which disagrees with His holy purpose and will. Professing Christians in this age commit a similar error when they substitute the sacraments of the church for the presence of God in the soul. The earth rang out with a great shout when the ark was brought into the camp and the enemy was struck with fear, for they knew what wonders God had wrought in times past. In their desperation they made a stand, calling upon their men to do their best.

2. Israel's Disastrous Defeat (vv. 10-18).

(1) The army was routed and a great slaughter occurred (v. 10); (2) the ark of God, the symbol of the divine presence with its sacred

memories, was taken (v. 10); (3) Eli's sons slain (v. 10), the very priests who were the custodians of the ark were slain; (4) death of Eli, the high priest (v. 18). The news of the defeat of the army and the death of his sons was awful, but when he heard that the ark of God was taken he died instantly.

May 16

Victory Under Samuel

1 Samuel 7:2-14

Golden Text: "Prepare your hearts unto the Lord and serve him."—1 Samuel 7:3.

In our last lesson we saw Israel's overwhelming defeat and the capture of the ark by the Philistines. While they triumphed over Israel, they did not triumph over Israel's God. Through the presence of the ark God was working among the Philistines. Though God must punish His people He will make known His power among the nations.

1. The Ark at Ashdod (5:1-6). It was placed in the heathen temple alongside of Dagon, with the expectation that the ark would be destroyed, showing that Dagon was mightier than God, but Dagon was humiliated and broken. Besides this the people were afflicted with emerods, or hemorrhoids, showing the hand of the living God upon them in judgment.

2. The Ark at Gath (5:7-9). Here immediately the same dreadful disease broke out that had afflicted the Ashdodites, accompanied with great mortality. These people did not wait for counsel as to what to do, but carried the ark to Ekron.

3. The Ark at Ekron (5:10-12). At Ekron the destruction was still more awful. Many were slain and the rest were smitten with emerods so that their cry went up to heaven. The contest was decisively in favor of God. Upon the advice of the lords of the Philistines the ark was returned to Israel. This was done in such a way as to show conclusively that the hand of God was upon them in judgment. In order that they might know the facts five lords of the Philistines followed the ark on its journey to see the outcome.

I. Samuel Calls Israel to Repentance (7:2-4).

Some twenty years have now elapsed since Israel was humiliated by the Philistines, during which time Israel "lamented after the Lord." We know not why Samuel has not been heard from through all these years, although he continued to exercise the prophetic office during this time, but is now appointed to the office of judge, also. He asked the people to turn to the Lord with all their hearts, the proof of which would be:

1. To Put Away Their Idolatrous Worship. This was really gross licentiousness under the guise of religion. It is thought by some that Baal and Ashtaroth symbolized the male and female powers of reproduction.

2. To Direct Their Hearts unto the Lord and Serve Him Only. He assures them that deliverance would come as soon as this was sincerely complied with.

II. Israel Assembled at Mizpeh (vv. 5, 6).

This was for the purpose of confessing their sins.

1. They Poured Water before the Lord. This symbolized their need of cleansing and the pouring out of their hearts in penitence before the Lord.

2. They Fasted and Publicly Confessed their Sins. It is not enough that one feel sorry for sin; public confession must be made, for "with the heart man believeth unto righteousness; but with the mouth confession is made unto salvation."

III. The Philistines Attack Israel (v. 7).

The assembly of Israel at Mizpeh alarmed the Philistines. They interpreted the gathering as a preparation to attack them, so they thought to frustrate Israel's attack upon them by attacking them first; or perhaps they recognized that the return of the people to the Lord meant a return to power and decided to attack them while unprepared.

IV. The Intercession of Samuel (vv. 8, 9).

The Israelites urged Samuel to pray to God for them. Instead of trusting to the ark for deliverance they now looked to God. Samuel accompanied his intercession with a burnt offering, showing that he looked for acceptance in the sacrifice of another, even Christ, through whose offering a way of access was opened unto God.

V. The Victory Over the Philistines (vv. 10, 11).

This was the result of God's interposition. "The Lord thundered with a great thunder on that day and discomfited them." The men of Israel followed up this advantage to such complete victory that the Philistines did not come back to power during the days of Samuel. The Lord will fight our battles if we put our trust in Him; no enemy can stand before the Almighty.

VI. A Memorial of Deliverance (vv. 12-14).

Samuel set up a stone between Mizpeh and Shen and called it Ebenezer, which means "Hitherto hath the Lord helped us." Since God has interposed in our behalf and wrought deliverance for us, it is proper that a memorial be set up which will commemorate it. The perpetual memorial of Christ's victory over our enemy, the devil, is the bread and the cup—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26).

May 23

Israel's First King

1 Samuel 9:15-10:24

Golden Text: "Only fear the Lord, and serve him in truth with all your heart."—1 Samuel 12:24.

The period of Judges ended with Samuel's administration. This lesson shows us the transition from the rule by the Judges to the monarchy. In order for a comprehensive view of the transition it will be well to make a survey of chapters eight to eleven.

I. The People Demand a King (8:1-9).

1. Their Reasons for This Demand. (1) Samuel was incapacitated by old age; (2) the unfaithfulness of his sons whom he had appointed as his successors. In this Samuel committed a great blunder, for the office of Judge was not hereditary. It was but a very short step from hereditary judgeship to that of a king. (3) The desire to be like other nations. The surrounding nations had a king as leader. They wanted a king who would go out and fight their battles. (See v. 20). The desire to be like others causes many to depart from the Lord. Instead of doing as the nations did Israel should have induced the nations to look directly to God for help and guidance. God's call is unto separation (2 Cor. 6:14-18).

2. Samuel's Behavior Under This Trial (vv. 6-9). He took the matter to the Lord in prayer. Even though Samuel's blunders in part brought on this trouble he did the wise thing in taking it to the Lord in prayer. The Lord comforted him by assuring him that this rejection was not merely his rejection, but the rejection of the kingship of God.

God granted them their foolish request. Though displeased with their action He granted their request, knowing that the best way to deal with them was to allow them to be filled with their own devices. Experience is the only school in which fools will learn, but it is a very expensive school.

II. Samuel Tells of the Manner of the Kings (vv. 10-18).

He shows them that the king will be very exacting and arbitrary in his dealing with them.

1. He will take their sons and make them to serve in the army and do all kinds of hard work on his farm and in his house. He will make slaves of their daughters, also.

2. He will take their lands, even those inherited from their fathers, and give them to his favorite officers and servants. Not content with that he will take the tenth part of the produce that remains and give to them. Any servant or animal particularly attractive would appeal to his fancy and would be appropriated by him. The history of Israel and Judah shows how completely this was fulfilled.

III. Samuel's Protest Disregarded by the People (vv. 19-22).

Having made up their minds they deliberately shut their eyes to the truth and rushed madly into the experiment. Men today just as deliberately are turning from God's King, going after the lusts of their own hearts, but God makes the wrath of men to praise Him. Though they acted freely and from a wrong motive God turned it to good.

IV. The King Providentially Pointed Out (9:1-10:16).

Saul was sent by his father to search for the asses that had wandered away. This was quite natural. While Saul and his father were acting freely in this matter, at the same time God's sovereign purpose was being carried out. Although difficult to understand, God carries forth His sovereign purpose without interfering with man's freedom. History furnishes us with many examples by which the destinies of men and nations have been changed. The flight of birds directed Columbus to the southwest, resulting in the peopling of the south by the Latin race, leaving North America to be peopled by a liberty loving people whose influence changed the history of the world. The storm at sea which destroyed the Spanish Armada has changed the destiny of England. Saul's pursuit of his father's asses secured for him a kingdom.

V. The King Chosen at Mizpeh (10:17-27).

The Lord had already pointed out to Samuel who should be king and Saul had been anointed. Let us observe:

1. Why Saul Was Chosen. If they would have a king the Lord would give them the one best suited to fill the place. He was from Benjamin, a small tribe, which would prevent undue rivalry between Ephraim and Judah, the leading tribes of Israel. He was also chosen because of his personal fitness (v. 24). He had the natural qualifications for his work, namely, self-control, modesty, and a military instinct.

2. How Saul Was Chosen. The method was by lot. Samuel called them together before the Lord, and before the lot was cast he again remonstrated with them against such action. He showed them the base ingratitude of their rejection of such a God and King who had done so much for them, and gave them a chance to forego their rash demand. He pointed out to them God's goodness, (1) God brought them out of Egypt, the land of darkness and death, out of the hands of those who had most cruelly treated them; (2) "out of the kingdoms that oppress you"; (3) "saveth you out of all your calamities and your distresses."

3. How the King Was Received by the People. Saul knew that the Lord had chosen him, but through modesty and fear he shrank from the responsibility. By inquiry of the Lord his hiding place was made known. When he was brought forth Samuel presented him to the people, assuring them that Saul was the Lord's choice. Some were enthusiastic in their reception and shouted "God save the king!"; others mocked and refused him allegiance.

VI. The King Confirmed at Gilgal (Chap. 11).

Soon after the election at Mizpeh the Ammonites made a desperate demand upon the men of Jabesh-gilead. Saul hearing of it hastily summoned the tribes together for war and won a remarkable victory. As he thus proved his ability the people wished to punish the sons of Belial, but Saul forbade them. Samuel took advantage of this auspicious situation and called all people together at Gilgal where they formally crowned him their king.

May 30

Jonathan and His Armorbearer

1 Samuel 14:1-46

Golden Text: "Be strong and of a good courage."—Joshua 1:6.

(Those who prefer may use the Whitsunday lesson—Acts 2:1-12, 37-41.)

Golden Text: "For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

I. Israel's Reduced Condition (vv. 1-3).

The Philistine oppression had become so terrible that the king had only about 600 men, and they were completely disarmed, except that Saul and Jonathan had each a sword and spear. Lest the Israelites should make unto themselves swords and spears the Philistines took from them their smiths; they only left them a file to sharpen their instruments of husbandry. This left them under the necessity of going to the Philistines to have their tools sharpened. Saul himself was in hiding. Because he had presumptuously intruded into the priest's office, God rejected him. Had he been a man of faith and obedience he would have waited for Samuel. While in this desperate condition God moved Jonathan to go against the Philistines. He evidently knew that God had deserted his father and that if Israel would be free some one would have to make the adventure in the name of God.

II. Description of the Passageway Between Israel and the Philistines (vv. 4, 5).

Over against the way which Jonathan and his armorbearer had to traverse, on either side lay sharp rocks called Bozez and Seneh. The opposing camps were probably three miles apart. It required great effort to scale the cliff. The feat of Jonathan and his armorbearer was one of the most daring ever attempted. It can only be accounted for by the fact that the Spirit of God moved him.

III. Jonathan's Resolution to Go Against the Philistines (vv. 6-10).

1. Jonathan Summons to the Young Man (v. 6). Here the thought of verse one is resumed, verses two to five being parenthetical.

Jonathan did not doubt but that the Lord was leading him. He recognized his covenant relationship with God, and therefore his claim upon Him as against the uncircumcised Philistines, asserting that "there is no restraint to the Lord to save by many or by few." The claim upon God and the testimony concerning God is for all believers in all times. God is all-powerful, so with Him numbers cut no figure. Whatever He wills for us He can do. One with God is a majority. One going out in the energy of the living God shall chase a thousand and two shall put ten thousand to flight (Deut. 32:30).

2. The Noble Response of His Armorbearer (v. 7). He was actuated by the same faith and courage as Jonathan and entered heartily into the undertaking. When two agree together as touching anything in the name of Christ it shall be done (Matt. 18:19, 20).

3. Watching for the Will of God (vv. 8-10). Doubtless the same Spirit who had moved Jonathan to go had instructed him to watch for the divine leading. The sign that God would deliver the Philistines into their hands was the invitation for Jonathan and his companion to come up to the Philistines. They did not go forward until the sign of divine leading was given. The walk by faith means that we stand still at times to ascertain the will of God, but it also means that we take the steps as indicated. The children of Israel came up to the Red Sea before the waters parted, and the feet of the priests bearing the ark of God struck the waters of Jordan before they gave way.

IV. Jonathan's Marvelous Victory (vv. 11-16).

Being assured of the divine leading, Jonathan with his armorbearer sprang forward saying that the Lord had delivered the enemy into the hands of Israel. He did not say "into our hands," but "into the hands of Israel." This is a fine touch of humility; it shows that it was zeal for God, not selfish ambition that impelled him to go forth. God interposed by a great earthquake, causing consternation among the Philistines, moving them to destroy each other. The Philistines were defeated in such a way as to show both them and Israel that God had wrought among them in a wonderful way. May Jonathan's example show us that the need and the opportunity of the hour is God's call, and may we with his faith and enthusiasm go forth in God's name to victory!

V. Saul's Foolish Behavior (vv. 17-46).

1. His Carnal Zeal (vv. 17-23). After the Lord had given the victory at the hands of Jonathan, Saul called for the ark of God to be brought, after which he went forth in pursuit of the enemy who had already been routed.

2. His Foolish Obligation Imposed (vv. 24-30). It was that a curse would be upon anyone of his soldiers who should stop to eat on that day. Fasting is proper at times, but it was the height of folly to demand strenuous service of his soldiers without the necessary nourishment.

3. His Determination to Kill Jonathan.

Jonathan, not having heard this rash oath, partook of the honey as he passed through the woods and was greatly refreshed. When this was reported to Saul he was about to take the life of his own son, who had so gloriously wrought in the deliverance of his people.

June 6

Saul's Failure

1 Samuel 15

Golden Text: "For thou hast rejected the word of the Lord, and the Lord hath rejected thee."—1 Samuel 15:26.

This is one of the saddest pictures in Bible history. No one has had a brighter prospect before him than Saul, yet no one has made a greater failure. He possessed strong natural gifts, the qualities of a great king. He had a fine physique, which greatly favors one's success in life, other things being equal. He had the benefit of Samuel's advice and godly life which was of inestimable value. We owe much to the advice and influence of godly parents, teachers, and friends; our responsibilities are measured by them.

I. The Command to Saul (vv. 1-3).

He is commanded to utterly exterminate the Amalekites, leaving neither people nor booty. The reason assigned is their evil treatment of Israel as they came up out of Egypt (Ex. 17:8; Deut. 25:17). This command may seem cruel, but we must remember that it was given by the Lord who has the right to kill or to make alive. The wickedness of this people was very great. Their judgment was only such as their sin deserved. It was not Israel's act, but God's, Israel only being the sword in His hand. God is just as well as love. His love should not be emphasized at the expense of His justice. Those who sin shall suffer the just punishment which shall sooner or later fall upon the wicked. All acts of injustice done to God's people He receives as done to Himself.

II. The Disobedience of Saul (vv. 4-9).

He renders a partial obedience; the commandment is carried out only in part. Agag, the king, is spared and the best of the goods is appropriated. The purpose of God's thoroughgoing command was to show that it was a warfare of judgment for wickedness, not for greed. Saul only obeyed as far as his inclinations led him. The obedience to God which is limited by the heart's inclination is the worst kind of disobedience. Half-hearted obedience God will not accept.

III. Saul Rebuked by Samuel (vv. 10-25).

1. Samuel Cried to God (v. 11). The news of this disgraceful evil greatly disturbed Samuel, causing him to cry to the Lord all night. In the morning he met Saul at Gilgal.

2. Saul's Hypocritical Pretense (vv. 15, 16). Saul met Samuel with the pretense of having executed the Lord's commandment. This pretense carried a lie upon its face. Those who are the most willing to speak of their obedience are the ones who are conscious of disobedience, and their consciences trouble them over it. Though disturbed by a guilty conscience he tried to conciliate Samuel the prophet, but the very bleating of the sheep and the lowing of the herds betrayed him. Thus betrayed he tried to shift the blame upon the people (v. 15). This is always the way. It matters not what the crime may be, some excuse can be made for it. He then played the hypocrite by trying to make it pass as an act of devotion to God (v. 15). He should have known that things gained by disobedience to God are an abomination to Him. Offerings to God of ill-gotten gains can never atone for sins of disobedience and neglect. This is a lesson which thousands of men in this generation need to learn. Let all who may be tempted this way know that it is hypocrisy and sacrilege. Such religion is unreal. Saul tried to justify himself by pleading that he was keeping the spirit of the commandment, while not literally carrying out its requirements. He has many successors today who do not believe in the literal interpretation and practice of God's Word.

3. Samuel Rehearses before Saul God's Dealing with Him (vv. 17-23).

Samuel met his hypocrisy by bringing him to squarely face his sin. The best way to deal with sinners is to bring them face to face with God and their sins. God is more concerned in having His subjects render obedience unto His commandments than He is for them to offer unto Him sacrifices. This was not Saul's first act of disobedience. Between his presumptuous act of offering sacrifices (Chaps. 13:14) and this one, most likely there were many acts of rebellion. Such acts when the heart is in rebellion are as hateful to God as witchcraft and idolatry.

IV. The Judgment upon Saul (vv. 26-35).

For the presumptuous offering of sacrifice the dynasty passed from Saul's house, and for this act of flagrant disobedience the kingdom is rent from him. It is taken from Saul and given to his neighbor who is better than he. He confessed his sin and begged Samuel to still honor him before the elders of the people. This further shows his self-centered life. His honor was more to him than the glory of God. Samuel forsook him and left him alone to suffer in disgrace. He refused to punish the Amalekites and was finally shamefully treated by an Amalekite (2 Sam. 1:10). Unless we slay our enemies they will slay us. Judgment shall come sooner or later upon those who sin, for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

SUNDAY-SCHOOL NOTES AND NEWS

The latest reports indicate there are over 300,000 Sunday-schools in the world, with nearly 2,800,000 teachers and officers, and over 28,000,000 pupils.

The importance of the teaching ministry in the work of the church is indicated by the fact that "to teach" or its equivalent, is used over three hundred times in the Scriptures, while important as preaching is, it is named in only one hundred fifty passages.

"Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with."

Either be loyal to the denomination of which your church is a part or get into a church, the denomination of which you can be loyal to. This does not mean you approve of everything attempted, but it does mean you will be loyal to your denomination's activities and will strive to measure up to her standards and use her literature, entering kindly but earnest protests in writing whenever anything comes up to which you cannot give your approval.

I once sat in a rich man's office in the absence of his man who received those who came to solicit contributions. In half a day I recorded enough requests which if they were granted would make a big hole in a half million dollars. I went back to my regular work from that experience with a new beautitude, "Blessed are the poor for they have escaped the heavy burdens of the rich."

"Remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service that He grants. God creates electricity that drives cars and carries messages and lights our houses; but God is better than electricity. Christ creates spiritual power; but Christ is better than that power."

Here is a suggestion to enable the church to assist the public school in training the young. In one locality where a church is near a large public school, several pastors in the neighborhood united to hold a twenty-minute devotional service the five school days a week at 8:05 to 8:25 A. M. in that church, for the school children, attendance, of course, being voluntary, but announced in each room of the school. The pastors took turns in leading the service, which comprised two hymns, two short prayers, and a few verses of Scripture with brief comments. The teachers were unanimous in testifying of the good influence felt from it throughout the day.

THE SCHOOL OF PRACTICE

Pedagogy informs us that the learning process to be complete must include in the learner two actions—impression and expression. "Each impression must be followed by a corresponding expression or the lesson is a failure." To make the former clear and abiding the latter is necessary. This is not only true as to mental development, but also as to moral and spiritual development and practical living. A truth will never be clearly understood and deeply embedded in the soul until it is translated into a living deed. James had this in mind when he said, "Faith without works is dead." How few teachers understand this important fact!

The teacher's hour in the Sunday-school is the "School of Theory" where proper impressions and right impulses are started, but to make them effective in right living the six days between the Sundays should be regarded as the "School of Practice" where the truth taught becomes more clear and takes its place in self-consciousness for guidance in conduct, as these abstract truths are interpreted in concrete deeds.

Therefore whatever the age of the class or the truths presented, the lesson should always close with definite assignment of applications of the truths to be used in the "School of Practice" during the next seven days, and reported upon at the beginning of the lesson the following Sunday. "We learn by doing, and by doing knowledge grows." "He that doeth my will shall know of the doctrine."

TEACHING'S FIRST LAW AND SEVEN OF ITS RULES

"Truth must be taught by one who knows it."

To enforce this law the following seven rules are made:

1. Each lesson must be prepared by fresh study.
2. Study the lesson till you get it and then keep on studying it till it gets you.
3. Study the lesson till the thoughts take shape in familiar language, keeping in mind that the language is simply the vehicle of the thought.
4. Find the natural order and connection of the several facts and truths of the lesson.
5. Seek the relation of the lesson to the lives and duties of the learners.

6. Begin the study of the lesson a week in advance of its teaching, so you can live a little of it each day.

7. Use helps, but turn more often to the Holy Spirit who wrote it and is here to explain it.

If these seven rules are followed, the teacher who follows them will know the truth when he gets up to teach it, and so will obey the law.

BOOKS FOR WORKERS' LIBRARY

For the Pastor

Yale Lectures on the Sunday-school—Trumbull
Evolution of the Sunday-school—Cope
Pastor and Sunday-school—Faris
The School and the Church—Frost
Pedagogy for Pastors—Hobart
The Sunday-school and Citizenship—Frayser

For the Superintendent

The Sunday-school Organized for Service—Lawrence
Organizing and Building Up the Sunday-school—Hurlburt
The Superintendent and His Work—Brown
A Working Plan for the Church School—Henry
Organization and Administration of the Sunday-school—Worth Cunninggin

For Other Officers

Sunday-school Officers' Manual—Brown
The Sunday-school at Work—Faris
The Sunday-school of Today—Smith
Sunday-school Records and Reports—Fox

For Teachers

Christ as a Teacher—Wayland
Secrets of Sunday-school Teaching—Pell
How Can I Lead My Pupils to Christ—Pell
Plans for Sunday-school Evangelism—Brown
What Is the Gospel?—Trumbull
The Seven Laws of Teaching—Gregory
The Teacher's Candlestick—Slattery
The Pupil and Teacher—Weigle
Teacher Training with the Master Teacher—Beardslee
Stories and Story Telling—St. John
Primer on Teaching—Adams
Studies for Personal Workers—Johnston
Life in the Making—Barclay et al
Learning and Teaching—Sheridan-White

Books for Special Workers

Five Missionary Minutes—Trull
Missionary Methods—Trull
From Youth to Manhood—Hall
Seeing Truth—Woolston
Adult Class Study—Wood
Home Department of Today—Stebbins
Shall I Drink?—Crooker

Any of the above books may be secured through the Bible Institute Colportage Association, 822 No. La Salle Street, Chicago, Ill. Prices given upon request.

"SAFE IN THE ARMS OF JESUS"

The author of this beautiful gospel hymn, Fanny Crosby, was made blind when she was six weeks old, by the carelessness of a physician who treated her for a slight inflammation of the eyes. She was converted very early in life and says that ever after she never had one regret that she could not use her eyes, for she said, "I am thus able to see things I never would have discovered if like most folks my time and attention was taken up with form, fashion and color." Even at eight years of age this idea was in her mind as she showed the poetry that was in her soul, when she wrote:

"O what a happy soul am I!
  Although I cannot see,
I am resolved that in this world
  Contented I will be:
How many blessings I enjoy
  That other people don't!
To weep and sigh because I'm blind,
  I cannot, and I won't."

In 1844, at twenty-four years of age, she was taken to congress to recite one of her poems in the interest of some pending legislation to benefit the blind. In her audience was John Quincy Adams, James Buchanan, Andrew Johnson, Hannibal Hamlin, Stephen A. Douglass, Rufus Choate, Hamilton Fish, Alexander Stephens, and Jefferson Davis.

It was in 1868 that William Howard Doane came rushing into her study one day saying, "Fanny, I have forty-five minutes before I have to take a train for Cincinnati, and I have just written a melody for which I want you to write some words. Give me fifteen minutes to catch the train, but let me have at least three verses." She was in one of her writing moods and going into her room alone after he had hummed the melody for which he wanted the words, she came out in fifteen minutes with the three verses, as we sing them.

When General Grant's funeral was being conducted in New York, and the bells of the city were tolling his requiem, the band played softly, as the body was sealed in the tomb, "Safe in the Arms of Jesus."

MORE "SIDE-LIGHT" SUGGESTIONS

Teachers of the International (Uniform) S. S. lessons for June, 1920, will appreciate the aid given by the following books and leaflets:

June 6. *The School of Obedience*, by Andrew Murray (20c); *Sowing and Reaping*, by D. L. Moody (20c); "Obeying and Praying," in *How to Pray*, by R. A. Torrey (20c).
June 13. "David," in *Children of the Bible* (20c); *The Power of a Surrendered Life*, by J. Wilbur Chapman (20c); *The Spirit-Filled Life*, by John MacNeil (20c).
June 20. "God's Care of His People," in *Heaven on Earth*, by A. C. Dixon (20c); *The Shepherd Psalm*, by F. B. Meyer ($1.25).
June 27. "Samuel," in *Children of the Bible* (20c).

The books mentioned above may be obtained of The Bible Institute Colportage Association, 822 No. LaSalle St., Chicago.

Missionary Department

HOW IT WAS DONE IN THE CAMEROONS

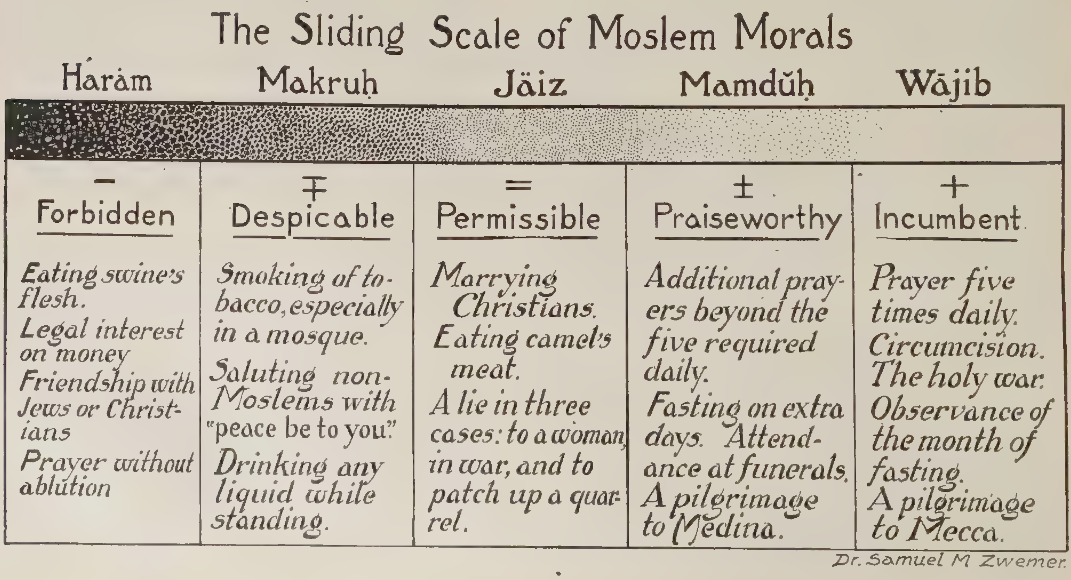
Reference has been made in these pages to the great work of the Presbyterian mission in what was formerly the German Cameroon, West Africa, where perhaps the largest congregation of Christians on the foreign field are assembled in one church, which church by reason of rapid growth has swarmed seven times and still has a membership of 5,000.

We have long desired to know the secret of this unusual success, hence took steps to inquire into the history of the mission and the methods employed which God seems to have blessed in so signal a manner. As a result of our inquiries we received from the treasurer of the mission, Mr. Albert G. Adams, the following narrative which we feel sure God will bless to others as He has to us.

"For many years after the work of the West Africa Mission was established there were very few converts and the motives of many of these were often open to serious question. Though the native helpers were paid very small wages these frequently proved a strong temptation. Very little money was in circulation and it was necessary for the mission to import goods for use in the purchase of local supplies and the payment of helpers. The natives seemed to gain the idea that the mission was there to make things cheap for them.

"In the course of time some of the younger members of the mission came to believe that the whole system was wrong; that they were building on a false foundation; and until such radical changes in policy could be brought about as would compel the native church to recognize its responsibility they could hope for no real success. When the interior of Cameroon was opened up in 1893, by Dr. A. C. Good and his associates, an opportunity was afforded to put this new theory into practice. There, from the very beginning, the natives were taught that there were to be no material benefits obtained in accepting Christianity, and that as the work developed they would be expected to support it. Progress at first was very slow, but in the next few years three stations were established, and the broad foundations of our present success were well laid.

"In 1901 the annual meeting of the mission was held in a time of great discouragement. The work had now been in progress for nearly two generations and during that time more than seventy-five missionaries had laid down their lives for results that were distressingly meager. The Board had never been able to furnish the mission with enough French, Spanish, and German speaking missionaries to conduct the school work as required by the different colonial governments, and it was thought that perhaps a more favorable location for the mission could be found in a British Colony, where English could be taught. The Board opened negotiations with the Basel Society which agreed to take over the work, but before the transfer could be made the next annual



The Sliding Scale of Moslem Morals

H́arȧm	Makruḥ	Jäiz	Mamdŭḥ	Wājib
−	∓	=	±	+
Forbidden	Despicable	Permissible	Praiseworthy	Incumbent
Eating swine's flesh. *Legal interest on money* *Friendship with Jews or Christians* *Prayer without ablution*	*Smoking of tobacco, especially in a mosque.* *Saluting non-Moslems with "peace be to you."* *Drinking any liquid while standing.*	*Marrying Christians.* *Eating camel's meat.* *A lie in three cases: to a woman, in war, and to patch up a quarrel.*	*Additional prayers beyond the five required daily.* *Fasting on extra days.* *Attendance at funerals.* *A pilgrimage to Medina.*	*Prayer five times daily.* *Circumcision.* *The holy war.* *Observance of the month of fasting.* *A pilgrimage to Mecca.*

Dr. Samuel M Zwemer.

meeting of the mission, with a larger number of the missionaries present, reversed the action of the previous year. The Board then agreed to give the mission ten years in which to produce results justifying its existence. Dr. Halsey was sent out to investigate conditions and help the mission adopt plans for the future. He arrived late in 1904, visited all the stations and met the mission in another annual meeting early in 1905. There the new policy of self support was definitely adopted for the whole mission. The representatives of the native churches were called into consultation and told that it was up to them and to the mission to make good. They were asked to assume one-tenth of the cost of their churches during 1905, two-tenths in 1906, three-tenths in 1907, and so on, that by the end of the ten years' trial they might reach self-support. They cheerfully agreed to do their best, though doubtful of the result, since even one-tenth was so much more than they had ever given before, and they voluntarily agreed to a reduction of the scale of wages that would make self-support more nearly possible. The missionaries went with them to the various parts of the mission and helped them take a first every-member canvass. The results not only surprised the people but they astonished the missionaries, and humiliated them that they had so far underestimated the power of God to accomplish wonders. During the first year the majority of the churches became immediately self-supporting. Within three years practically every church was self-supporting and the ten years' trial was a dead issue, for the work had already turned from failure to success.

"The attendance at the services rapidly increased and gradually the missionaries began to realize that a revival had started up all over the mission, not deliberately planned, but seemingly generated by the increased interest that the people began to take in the work as soon as they began to invest their means in it.

"Outposts were opened up as rapidly as native evangelists could be trained to take care of them. The work was at first greatly handicapped by lack of these native helpers, for in 1904 there were barely twenty available. At the end of 1918 there were 576 at work. The average attendance at the Sabbath services in 1904 was less than 3,000. During 1918 the average was 69,000 every Sunday in the year. The baptized church membership in 1904 was 2,100 with 400 in the catechumen class. By the end of 1918 these figures had increased to 18,000 baptized Christians and 39,000 catechumens, a total of 57,000 enrolled believers, and this number would have been far larger but for the very high standard of Christianity held up before the people. All are kept on rigid trial for at least two years before they are baptized and admitted to the church, and after admission are kept under the same careful discipline. As a result the church rolls are kept clean, the percentage of failures is remarkably small, and there is the greatest reason to hope for the permanence of the work.

"In 1904 the people gave for every purpose in connection with the work of the mission $1,500. In 1918 they gave $36,000, thus having multiplied their gifts 24 times, while the money from the home church barely doubled. The policy of self-support is valued because it has made the enormous increase in the volume of the work possible, but this is the least part of the value, since the liberality of the churches is a very accurate thermometer of its spiritual life, and without exception the best giving churches are the most spiritual churches.

"There have been some other causes for the great success of the mission, besides this policy of self-support. In a very marked degree the personal work of many of the African Christians has aided in the rapid spread of the gospel among the villages. The work has not been subject to so many interruptions from the health failures of the missionaries. The houses were screened and there have been fewer cases of the malignant fever. The term of service was reduced to three years, and the death rate has been almost wiped out.

"The people are supporting their evangelists and teachers; they are paying all other church expenses and the great part of the cost of the school work; they are supporting the medical work, they are building their churches, chapels, school houses and all other buildings in their villages; they are financing the advance of the work in the regions beyond and they stand ready to push that advance just as fast as the home church will furnish missionaries to oversee it.

"The figures given here are already out of date as this is not a finished story—simply a report of progress. The work is going on just as steadily today as it was last year, or five years ago, or ten years ago."

PRACTICAL AND PERPLEXING QUESTIONS

(*Continued from page 728.*)

The chief error of the article seems to be that there we are not to expect any future, literal, visible manifestation of Christ in power and glory (Matt. 26:64), but that Christ is now being gradually and constantly manifested in that His saving power is seen more and more in the educational, social, industrial, and political life of society. This sounds well, but even if it were true, it would not do away with a future coming and manifestation in judgment and glory.
O. C. H., Clarkesville, Mo.

For Sermon and Scrap Book

THE ASCENSION

Acts 1:1-12

Introduction: Why Jesus did not ascend immediately after the resurrection:

1. That they might know beyond doubt that He was alive.
2. That He might teach them what formerly He could not.
3. To set before them the plan of campaign.

They were to begin at Jerusalem.

1. It is the metropolis of redemption (Micah 4:2).
2. They needed a season of prayer.
3. They were to wait for a special preparation.

He gave them with renewed emphasis the promise of the Spirit.

He disclosed the plan of their work.

1. Begin at Jerusalem. Salvation is of the Jews.
2. Wait for the coming of the Spirit, who would initiate a new order of things.
3. Their only power for work was from God.
4. Witness everywhere. They were responsible not for the conversion, but the evangelization of the world.

Then cometh the end.

1. When? The time is a state secret.
2. How? A real, personal advent.
3. What then? Watch! Work in an expectant spirit. —*The Reaper.*

THE GIFT OF THE HOLY SPIRIT

"Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

Our Lord here unmistakably teaches that the Holy Spirit would more than compensate for His own bodily absence. This demands careful study, that we may, if possible, see why it is so. A few considerations are noteworthy:

1. *The Spirit of God is God's Crowning Gift to Man.*

God's new gifts always include what precede, and add something beside. The gift of the Spirit makes the gift of the Word of God more precious by illumining its pages; and Christ more precious, by magnifying and glorifying Him in our eyes, and enabling us to behold and respond to His beauty.

2. *The Spirit of God is Himself the Highest Revelation of God.*

He comes to dwell within, and in the heart to reveal God. This form of revelation addresses the highest faculties of our spiritual nature, quickening them into exercise, and making us capable of new communion and fellowship with Him (1 Cor. 2:10; Heb. 5:14).

3. *The Spirit of God Imparts to the Believer the Divine Nature.*

To Him we owe actual sonship by the birth from above (John 3:1-10; 1 Cor. 5:17): "He that is joined to the Lord is one spirit." An indissoluble union is formed between the believer and God. We become His offspring, bearing His likeness.

5. *The Spirit of God is the Special Revelation of God's Love.*

Hence called the "Spirit of Grace." He comes particularly to woo and win and persuade the sinner to accept gracious offers and respond to divine appeals. Hence the Spirit is never represented as angry, or dealing with us in wrath.

6. *The Spirit of God During This Dispensation is in Control in the Church.*

This is, in fact, His peculiar dispensation, preparing for the era of the coming kingdom. John Owen suggests that the test of orthodoxy now is the relation of the believer or church to the Holy Spirit. As to "grieving" Him, it implies hindering His holy offices and operations. As Spirit of Life, He is to be received and imparted; as Spirit of Light, to be welcomed and reflected: and, as Spirit of Love, if not grieved, He both makes us responsive to God's love and able to love with a like spirit of love.

To hinder Him does not affect the seal He has put on us as God's own; but it does affect our clear consciousness and assurance of sonship.

—A. T. Pierson.

THREE SINS AGAINST THE HOLY SPIRIT

Resisting.	(Acts 7:51). The sinners who stoned Stephen did this.	*Sinners.*
Grieving.	(Eph. 4:17-30). The sins of commission. If we do, we grieve.	*Saints.*
Quenching.	(Eph. 5:18.) The sins of omission. If we neglect to do.	*Servants.*

We may quench the Spirit in another servant.

Be filled, then you will manifest the fruits. Your life then a joy to God, and refreshing to all around. Do not ask for more of the Spirit; let the Spirit have more of you. A broken vessel will always be full if kept under the fountain.

—W. R. Manders.

• By lifting the burdens of others we loose our own.—Selected.

THE SHEPHERD IN JOHN'S GOSPEL

John 10.—The Good Shepherd.
John 11.—The Great Shepherd.
John 12.—The Chief Shepherd.

PAST—PRESENT—FUTURE

Psalm 22.—Past—The Cross.
Psalm 23.—Present—The Crook.
Psalm 24.—Future—The Crown. —T. B.

JESUS IN THE MIDST

1. On the Cross,—John 19:18, the central object of shame.
2. In the Church,—Matt. 18:12, the central object of worship.
3. In the Glory,—Rev. 5:6, the central object of praise.—H. K. D.

ONE WITH HIMSELF

1. Quickened together with Christ, Eph. 2:5.
2. Raised up together, Eph. 2:6.
3. Made to sit together, Eph. 2:6.
4. Glorified together . . . with the glory that shall be revealed, Rom. 8:17, 18; John 17:22.—E. A. H.

FOUR RESULTS OF SEED-SOWING IN THE PARABLE OF THE SOWER

On but not *in*—	wayside,
On and *in* but not *down*—	stony places,
On and *in* and *down* but not *up*—	amongst thorns,
On and *in* and *down* and *up*—	good soil.

—*Record of Christian Work.*

ETERNAL SALVATION, ETERNAL REDEMPTION, ETERNAL INHERITANCE

1. "The Son who became the author of eternal salvation unto all them that obey him," Heb. 5:8, 9.
2. "Hath obtained eternal redemption for us," Heb. 9:12.
3. "That they might receive the promise of eternal inheritance," Heb. 9:15.—E. A. H.

THE EVERLASTING ARMS

"The eternal God is thy refuge, and underneath are the everlasting arms."—Deut. 33:27.

1. A Redeeming Arm. Ex. 6:6; 12:13; Eph. 1:7; 1 Pet. 1:18, 19.
2. A Saving Arm. Ps. 44:3; Isa. 51:5; 59:16; Jonah 2:9; Matt. 1:21.
3. A Strong Arm. Ps. 89:13; Job 40:9; Eph. 1:19, 20.
4. A Scattering Arm. Ps. 89:10; Num. 10:35; Acts 8:4; Prov. 20:8.
5. A Gathering Arm. Jer. 31:10; Matt. 24:31; John 11:51, 52; 10:16; 10:3; 2 Thess. 2:1.
6. A Glorious Arm. Isa. 63:11, 12; John 10:14; Col. 3:4. —James H. Brookes.

"ALL NIGHT IN PRAYER"

Luke 6:12

"All night in prayer"—whilst others slept,
Or, heedless, their wild revels kept,
In lonely spots, oppressed with care,
The Saviour spent His nights in prayer.

"All night in prayer"—'tis joy to know
I have such comfort in my woe;
And whilst I watch, His pity share,
Who often spent like hours in prayer.

"All night in prayer"—I love to think
His hand doth mix each cup I drink;
And for my blessing doth prepare
Each night of weariness and prayer.

"All night in prayer"—O Saviour, Christ,
My sins deprived Thy life of rest;
And love for me didst make Thee bear
The sorrows of those nights of prayer.

"All night in prayer"—Soon morn shall come.
A morn whose light shall guide us home;
Its dawn must scatter gloom and care,
And joy shall crown our nights of prayer.

—Elizabeth Annable Needham, in *The Christian.*

THE UNRETURNING SOLDIER

"Weep sore for him that goeth away: for he shall return no more, nor see his native land."—Jer. 22:10.

Shallum, who went away never to return, is the type, in this one respect, of the brave soldier-boy whose going away had no return.

1. His life was the toll of war. Widowed love and orphaned dependence wept in vain.
2. His eyes never saw again the land which his patriotism rescued or enriched. That is our privilege.
3. But his memory is garlanded with the weeds of sincere mourning and the bays of warm affection.

Marble and Memorial Day keep alive our patriot dead.

—*Homiletic Review.*

THE AARONIC BENEDICTION

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." Num. 6:24-26.

Rev. Joseph Parker says of this passage: "Here is a benediction that can go all the world over, and can give all the time without being impoverished. Every heart may utter it: it is the speech of God; every letter may conclude with it; every day may begin with it; every night may be sanctified by it. Here is blessing—keeping—shining—the uplifting upon our poor life of all heaven's glad morning. It is the Lord Himself who brings this bar of music from heaven's infinite anthems."—Selected.

EXTEMPORE PREACHING

A cold heart, and pride, and sloth are the only formidable impediments to extempore speaking where there is common sense and common powers of elocution cultivated by a liberal education. . . . If we felt less concern about our own reputation and more of the love of Christ and of souls, we should oftener, I am persuaded, speak with fluency and power. Let your knowledge be accurate and your ideas definite, so that you will know what you do know, and be able, at a moment's warning, to put in requisition your resources; accustom yourself, also, to a careful method; think methodically on all subjects; lay every idea in its place on the right shelf, and tie it up, and label it with others in the right bundle, so that you can go to it in the dark, and lay your hand on it. Every subject like a tree has a root. If you find the root and follow it up, you will find, by an easy and natural process, all the branches, and will be able to pursue a subject in all its ramifications; whereas, if you lay hold and pull by the branches first, it will be like pitching into the top of a tree and cutting your way through brush and thorns to the root.—Lyman Beecher.

THIS IS MY FRIEND

One of the heroes who fell in France had on his person an old English manuscript with the following:

Let me tell you how I made His acquaintance:

I had heard much of Him, but took no heed.

He sent daily gifts and presents, but I never thanked Him.

He often seemed to want my friendship, but I remained cold.

I was homeless and wretched and starving, and in peril every hour, and He offered me shelter and comfort and food and safety. But I was ungrateful still.

At last He crossed my path, and with tears in His eyes He besought me, saying, "Come, and abide with me."

Let me tell you how He treats me now:

He supplies all my needs.

He gives me more than I dare ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of Him:

He is as good as He is great.

His love is as ardent as it is true.

He is as lavish of His promises as He is faithful in keeping them.

He is as jealous of my love as He is deserving of it.

I am in all things His debtor, but He bids me call Him Friend.

"A friend who sticketh closer than a brother."

—C. E. Cornell, in *Herald of Holiness.*

TREASURES IN SHOES

It is reported that a man from Iowa, while in a hotel in Los Angeles, gave his shoes to the porter to shine, and when they came back the wife told her husband that she had tucked $3,600 worth of jewelry in the toe of one shoe for safe-keeping. The porter and bootblack denied seeing the valuables and the police were unable to recover the property. *Meanwhile the shine has worn off!*

This was a costly shine. How infinitely better to have yielded their lives to Him who purchased them at a great price, and then to have "tucked" the jewelry or its value into those pierced hands "for safe-keeping," then as faithful stewards they would "shine as the stars forever and ever."
—F. H. Senft.

MURDOCH, MOREHOUSE AND MOODY —A GREAT FIRM

A writer in *The Life of Faith* (London), says it was Harry Morehouse who taught Moody what the love of God is, and this is how he learned it himself:

"A blind man named Murdoch had heard him, and missed the note of tenderness in his address. He asked Morehouse if he would call on him and read the Bible to him, and when he came he got him to read passage after passage about the love of God, until both his eyes and his heart were opened to it.

"We have all heard of Moody and many have heard of Morehouse, but who heard before of Murdoch? There are great surprises awaiting us all at the revelation of Christ."

GETTING THE GOOD WILL OF THE PRISONERS

The sheriff of a Maine town hands to each new prisoner coming under his care the "card" reproduced below:

> MY FRIEND
>
> For a little while you and I are compelled to live under the same roof, and, in a way, to be in each other's company. You came without an invitation from me. Probably you had no intention that we should meet in this way. During your stay your treatment will depend largely on your behaviour. Probably you have made a mistake, perhaps done wrong. I have done both, most all have. Let us both, the little while we are together, try and do as we would be done by. Should we both do this I am sure we can part with respect for each other. My earnest wish is, that I may be a better man for having known you, and that you may be none the worse for having met me.
>
> C. E. Dunn, Sheriff.

Theodore Monod said: "After all, *obedience* is the best commentary on the Bible. *Do* and you will *know.*"

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Emma Paige reports a good meeting in the Federated Church at Newbern, Ia.

Mr. and Mrs. Ray G. Swartzbaugh report a great victory for the Lord at the Third Presbyterian Church, Kansas City, Mo.

Evangelist Bodell has been holding a series of successful meetings in South Dakota, at Madison, Woolsey, Groton, Volga and Flandreau.

Copeland and Grenfell closed a gracious meeting at Ogden, Ia., March 14. One hundred or more were saved and 60 joined various churches.

H. D. Kennedy reports a successful meeting at Petoskey, Mich. He next held a meeting at Clarinda, Ia., all the churches uniting in the campaign.

Rev. Jack Cardiff has just completed a five months series of meetings and after resting a week or two at Anthony, Kan., will re-enter the evangelistic field.

G. A. De Flon reports 125 souls saved and seventy accessions to the church in his meeting at Scotia, Neb. On March 14 he opened a meeting at Grand Island, Neb.

F. J. Thomas closed a three weeks meeting at the Middletown, O., U. B. church. There were 121 professed conversions and about 80 accessions to the church.

After a most successful meeting at Detroit, Mich., with about 200 converts, Dr. H. P. Dunlop and wife report a strong meeting in the Presbyterian church at Moberly, Mo. They will close the season at Sioux City, Ia.

Evangelist R. O. Wine has just closed seven months of meetings throughout Illinois for the Salvation Army. Hundreds of souls were converted in these meetings. Mr. Wine began a summer campaign April 6, in northern Michigan.

The Vom Bruch Party closed a two weeks meeting in the First Baptist Church, Sunbury, Pa., Rev. Charles H. Harrington, pastor, with splendid results. There were eighty-six decisions for Christ. The next meeting was held at Cleveland, O.

The work of the Market Street Mission, Pittsburgh, Pa., during the past six years, has been wonderfully blessed. Gospel services have been held every night since the doors opened in 1914. This work, while it is under the control of the Presbytery of Pittsburgh, is non-sectarian.

Charles H. Gray writes: "Closed a great meeting at Elvaston, Ill., Feb. 22. Wonderful spiritual awakening." His next meeting was a community campaign in Hemingford, Neb., resulting in eighty professions and from there he went to Gordon, Neb.

The Lockett Adair and R. M. Hickman Party conducted union meetings during January and February at Cumby and Point, Tex., with good results. On March 7 they began a union meeting in Gainesville, Tex., and from there they go to Midland, Tex.

R. E. Lucas reports a successful union meeting of the Reformed and Methodist churches at Conesville, Ia. Mr. Lucas preached and also had charge of the singing. The meeting resulted in forty-two reconsecrations and conversions. His next meeting was held at Pana, Ill.

Ham and Ramsay closed a successful meeting in Harriman, Tenn., recently. Hundreds were converted and reclaimed. Mr. Ramsay left at once to prepare for their next meeting at Dayton, O., and Evangelist Ham went to Kingston, Ky., for a five days meeting.

The Annual Missionary Convention of the Christian and Missionary Alliance of the Western District was held in Chicago, Ill., March 28-April 4, ending in a Union Mass Meeting on Easter Sunday afternoon in Orchestra Hall, at which time Paul Rader delivered the annual missionary address.

Clyde Lee and Robert S. Fife report a successful union campaign held in Hooversville, Pa., where nearly 400 responded to the invitation in two weeks. Services were held in the Lutheran church. March 22-April 11 they held a union campaign in Central City, Pa.

The Franklin Evangelistic Party closed a successful meeting in the Baptist Church of Eldora, Ia., April 4, with a goodly number of conversions, and God's people greatly strengthened and revived. A number of family altars were started in homes where there never had been one before.

A three weeks meeting was recently closed at Belmont, Wis., the pastor, Rev. A. E. Edwards, preaching, and C. Alexander Jones in charge of the music. The church was blessed spiritually and souls were saved. Mr. Jones next assisted Dr. Johns of the First M. E. Church, Albion, Mich.

Richard Low writes: "The three weeks meeting at Almena, Kan., closed March 14 with thirty-eight converts, twenty-nine accessions to the church and twenty-seven baptisms. Dr. Harmon of Louisville, Ill., was the evangelist. The interest, attendance and response, were very encouraging."

Edward M. Young spent January at Needles, Calif., in a revival campaign, a union meeting of the Christian and Methodist churches. He reports the interest good from the start, and the results very satisfactory. His next meeting was held in the Tremont Baptist Church of Pasadena, Calif.

Mr. and Mrs. John Imrie report a successful meeting at St. Louis, Mo. The meetings were held in the Euclid Avenue Baptist Church, the pastor, Rev. Whiteside, doing the preaching. There were nearly forty conversions in ten days. Mr. and Mrs. Imrie were in South Dakota in meetings before going to St. Louis.

The Linden-Dixon Evangelistic Party will assist the Salvation Army in Canada, from March 15 to June 1, in their Jubilee Self-Denial Campaign, for which the Dominion quota is $1,000,000. Their headquarters during this period will be 83 King Street, West, Hamilton, Ontario, Canada.

G. E. Vinaroff assisted in a meeting at East Palestine, O., which closed March 7. The pastor of the U. B. church was the evangelist. There were forty-seven souls saved and many reconsecrations. The next meeting was held at Justus, O., which resulted in seventeen confessions and from there Mr. and Mrs. Vinaroff went to Atkinson, Neb., for their April meetings.

Miss Sara C. Palmer recently closed a two weeks campaign with the Y. W. C. A. in Louisville, Ky. Her meetings were well attended and greatly enjoyed in spite of the fact that that they were held during a "flu" epidemic. Many of the people, from the "select folks" who attended her drawing room meetings down to the industrial groups to whom she spoke daily, were blessed, and the prayers of her many friends in Louisville will follow her wherever she goes.

Harry Dixon Loes and Miss Birdie C. Loes, musicians with the Steve Burke Evangelistic Party, assisted in a pre-Easter revival, pending the recovery of their evangelist, who had been ill. The meeting was held in the First Baptist Church, Evansville, Ind. On the Monday night following the close of the revival, Mr. and Miss Loes gave a concert, which was followed by a reception to the new members. They left at once for Golden City, Mo., to rejoin the Steve Burke Party in a union tent meeting there.

Evangelist F. A. Enslow, of Kewanee, Ill., reports the opening of a very promising meeting in the First Methodist Church at Reynoldsville, Pa. One hundred fifty persons were received into the church on confession of faith the second Sunday, the fruit of the first week of the campaign. A successful meeting at Punxsutawney, a nearby city of 12,000 people, preceded this campaign. A meeting in the First Methodist Church at Sharon, Pa., followed the Reynoldsville meeting. Late in April a campaign was inaugurated in the city of Sheboygan Falls, Wis.

Dr. J. L. Campbell, formerly pastor of the First Baptist Church, Vancouver, B. C., landed in New York, March 1, thus completing a missionary and evangelistic tour around the world. He visited mission fields in Japan, Korea, China, Burma and India. He spoke at conferences and addressed student bodies in colleges, theological seminaries and schools. There were revivals in China and in the Judson College in Rangoon, Burma. In all he spoke over 260 times. Dr. Campbell is now making his home at Nyack, N. Y., although at present he is engaged in conducting an evangelistic campaign in Paterson, N. J.

The Rescue Society, located at Old Chinese Theater, 5-7 Doyers Street, New York City, has issued its twenty-sixth annual report for 1919. Thomas J. Noonan is secretary and superintendent. The report is an illustrated folder with many interesting pictures of Chinatown, the midnight mission and typical scenes in the district. The total receipts for the year were $21,092.17.

"It was early in the year 1890 that a band of consecrated men and women, now known as The Rescue Society, began to be engaged in personal work among unfortunate women and depraved men in three evilly-notorious

New York Districts—Five Points, Mulberry Bend and Chinatown. What is now known as Paradise Park was, in those days, one of the worst haunts of crime and vice in the entire city. Personal comfort was willingly sacrificed and personal danger, consequent on both criminal violence and the danger of contagious disease, willingly risked by those whose nocturnal hours were freely given for the cause of Christ and humanity. Devoted workers from the various evangelical churches rallied to the support of the cause and the work of rescue was marked by signal success."

In one year 114,953 persons attended the services; 20,293 requested prayers and 1,416 professed conversion; thousands received food, lodging and clothing. Full information about the work may be obtained by addressing the superintendent, as above.

Lancaster, Pa., March 29, 1920.

To Whom it May Concern:—

The pastors and committeemen of the co-operating churches of Lancaster in the recent Stough Evangelistic Campaign hereby wish to record their observations and express their judgment respecting the events which resulted in Dr. Stough's withdrawal from the city.

If there were no other reasons for taking this step beyond that of sheer justice to a fellow man, we could do nothing less and remain true to the common instincts of the human heart, much less to the principles of Christian brotherhood.

First, as to the events themselves: On the evening of February 7, Saturday, in a sermon intended to set before his hearers the varying moral qualities of mankind and the necessary caution that fact imposes upon Christians in general and upon parents in particular, Dr. Stough made use of a phrase, with absolutely no intention as a reflection on the army nor the service men. This phrase was detached from its setting when the article appeared in the daily paper, and this newspaper statement became the sole basis of attack upon Dr. Stough by the ex-service men. Neither at the time of its utterance nor since, have we discovered one person who attended the Saturday evening service, who found cause for objecting to what Dr. Stough said, or detected, in the least, any intent to cast reflection upon our service men. On the other hand, many who did attend the meeting and heard the sermon in question, have expressed themselves as surprised and shocked that such an interpretation could even have been thought of.

In view of these facts and by way of bearing personal witness to their truth, we stand ready to appear, by committee, before any interested church or group of people, to support the same in detail. In the event of being privileged to render such service to the church at large or to Dr. Stough in person, we wish it further to be known that in doing so our chief preference would be to have present at such a conference representatives from the local post of the American Legion.

Respectfully submitted,
The Stough Evangelistic Campaign,
Rev. Geo. F. Schaum, Chairman.

Attest:
Lloyd B. Hershey, Secretary.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

J. F. Bailey Party—May 5, Chapman, Kan.; June-August, Chautauqua work.

Harry Beckman—Until Apr. 25, Jellico, Tenn.

W. A. Bodell—Until June, South Dakota.

C. B. Brooks—Apr. 25-Aug. 8, North Dakota.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

Earl W. Clark and wife—Until May 6, Vinton, Ia.

Willet S. Colegrove—Until June, California.

The Conners—Until May 2, La Prairie, Ill.; May 3-23, Metropolis, Ill.; May 24-June 21, Union Mills, Ind.

H. E. Copeland and B. G. Grenfell—Apr. 18-May 9, Hector, Minn.; May 20-June 13, Yale, Ia.

O. L. Cotterell and Paul Taylor—May, Randolph, Wis.

Crimm-Cumbie-Clark Evangelistic Party—June 6, Caldwell, Tex.

A. C. Dixon—Until May 4, Lexington, Ky.; May 8-16, Athens, Ga.; May 22-June 6, Greensboro, N. C.; June 9, 10, London, Ont.; June 12-18, Ridgecrest Students' Conference; June 20, Chicago, Ill.; June 22-25, Buffalo, N. Y.; June 26-July 4, Toronto, Can.; July 6-11, New York City; July 13-29, Montrose Ministers Institute; July 30-Aug. 8, Montrose Bible Conference; Aug. 10-12, Hersha Pennsylvania Bible Conference; Aug. 14-21, Ridgecrest North Carolina Bible Conference; Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—May 2-16, Sioux City, Ia.; Aug. 1-21, Madison, Mo.

John W. Erskine—Until Apr. 25, Clare, Mich.; May 4-8, Edgetts, Mich.; May 9-23, Leland, Mich.

S. B. Goff, Jr.,—May 2, Atlantic City, N. J.

Roy Gourley—Y. M. C. A., Erie, Pa.

John Greenfield—Apr., Indianapolis, Ind., and Grand Rapids, Mich.

Joseph W. F. Hakes—Until May 16, East Branch, N. Y.

Edward Clare Harding—Until May 2, Michigan City, Ind.

Walt. Holcomb and C. P. Curry—May 23, Johnsonville, S. C.; June 13, Calhoun, Ga.; June 30, McColl, S. C.

I. E. Honeywell Party—June, Maquoketa, Ia.

Bob Jones Party—Until May 16, South Bend, Ind.; May 23, Blytheville, Ark.; June 30, Sheffield, Ala.

H. D. Kennedy—April-June, Winnipeg, Canada.

G. A. Lamphear and Carolyn A. Hosford—May, Erie, Pa.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Lindgren and Erwin—May, Garner, Ia.; June, Sioux Rapids, Ia.

John M. Linden and William S. Dixon Party—Until May 31, Canadian Salvation Army Drive.

J. B. McMinn and Wieand—May, Ithaca, Mich.; June 13, Kasson, Minn.

H. J. Magonigal—May 23-June 11, Andover, O.

J. W. Mahood Party—Until June, Oregon.

Frank McKeegan—May 2-30, Klemme, Ia.; June 6-27, Garner, Ia.

L. J. Miller and C. E. Edwards—Until May 9, Bismarck, N. Dak.

Arthur Moore—May, Princeton, W. Va.

G. Campbell Morgan—Until May 8, Washington, D. C.; May 9-21, Wilkes-Barre, Pa.; June 5-7, East Northfield, Mass.; June 9, 10, Indianapolis, Ind.; June 11-Aug. 31, Winona Lake, Ind.

David F. Nygren Party—June, Kiron, Ia.; Aug., Mead, Neb.; Sept., Oakland, Neb.

Sara C. Palmer Party—May, Belfast, Ireland; June, July and August, Great Britain.

George D. Reep—June 20-July 11, Marion, N, Dak.

Harold F. Sayles—May 2-16, Perrington, Mich.; May 25-June 6, Pompeii, Mich.

Shannon-Higginbotham Evangelistic Party—Until Apr. 26, Millville, Cal.; May, Cottonwood, Calif.

Miss Annie Agnes Smith—May, California Conference of Methodist Episcopal Church.

Chas. Cullen Smith Party—Until May 2, Iroquois, S. Dak.; May and June, South Dakota.

Charles Stewart and wife—May, Stockbridge, Mich.; June, Rosiclare, Ill.

William A. Sunday Party—April 27-June 13, Oklahoma City, Okla.

The Taylor-Fleming Party—Until May 9, Spooner, Wis.; May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.

Thacker-Armstrong Party—April-June, Jacksonville, Fla.; Tallahassee, Fla.; Columbus, Ga., Springfield, Ky., Eminence, Ky.

F. J. Thomas—May, Johnstown, Neb.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

A. G. Voight—May 8-20, Winona, Mo.; May 31-June 19, Fremont, Mo.

The Vom Bruch Party—April, Geneva, Ill., Racine, Wis. May, Flint, Mich.

Charles F. Weigle—May 3-16, Milledgeville, Ga.

Owen O. Wiard—May 1-15, Colorado Springs, Colo.; May 16-30, Denver, Colo.; May 31-June 6, Haxton, Colo.; June 7-20, Pueblo, Colo.; June 21-27, McClare, Colo.; July 18-25, Troutville, Va.; Aug. 1-17, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

R. O. Wine—April, Cadillac, Mich.; May, Traverse City, Mich.; June, Cheboygan, Mich.

E. L. Wolslagel—Apr. 25-May 9, Smithfield, N. C.; May 16-30, Lexington, Ky.

Edward M. Young—April, Long Beach, Calif.

William Malcolm Young—Until Apr. 25, Argyle, Mich.; until May 16, Durand, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World's Sunday-school Convention, Tokyo, Japan, Oct., 1920.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.

Northfield (Mass.) Summer Gatherings for 1920:
  Young Women's Conference, June 27-July 6.
  Summer School for Women's Foreign Missionary Societies, July 8-15.
  Women's Summer School of Home Missions of the East, July 16-23.
  Summer School of Religious Education, July 17-26.
  General Conference for Christian Workers, July 30-Aug 15.

Missionary Education conferences, season of 1920:
  Blue Ridge, N. C., July 25-Aug. 5.
  Silver Bay, N. Y., July 9-19.
  Estes Park, Colo., July 9-Aug. 19.
  Asilomar, Calif., July 13-23.
  Ocean Park, Me., July 20-30.
  Lake Geneva, Wis., July 23-Aug. 2.
  Seabeck, Wash., July 28-Aug. 7.

Winona Lake (Ind.) activities for 1920 (Partial list):
  Summer Normal School, May 3-Aug. 20.
  Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
  Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
  Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
  Evangelistic Week, Aug. 13-20.
  Song Leaders' Conference, Homer Rodeheaver, director, Aug. 13-29.
  Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.

Northern Baptist Convention, Buffalo, N. Y., June 23-30, 1920.

National Congregational Council, Boston, Mass., June 29-July 6, 1920.

Keswick (Eng.) Conference, July 16-26, 1920.

International B. Y. P. U. Convention, Toronto, Ont., July 1-4, 1920.

Erieside (O.) Bible Conference, July 16-25, 1920.

Green Lake (Wis.) Bible Institute Summer Gatherings for 1920:
  Presbyterian Summer School, July 21-28.
  Bible Institute Program, July 29-Aug. 11.
  Wisconsin Baptist Assembly, Aug. 12-22.

Presbyterian General Assembly, U. S. A., Philadelphia, May 20, 1920.

A cure for argument and strife about questions not to edification, is to get hid in God's pavilion. "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues" (Ps. 31:20).—*The Believer's Pathway.*

MISSIONARY WORK AMONGST THE JEWS IN THE HOLY LAND

(*Continued from page 717.*)

X. Industrial Missions

Industrial missions have proved their helpfulness to Jewish work, that is, if they are carried on, on the right basis. Naturally, the Orthodox as well as the Reformed, Radical and the Zionistic Jews, will not look kindly on a converted Jew, especially they will not be apt to keep him in employment. Palestine, above all countries, demands something of such a nature. Haifa would be the most suitable place because it is central, a junction and a port; a large center for immigration. Three kinds of work could be established and would pay for itself. (a) A soap factory. Olive-oil and refuse thereof give splendid opportunity for any one establishing a soap factory, and good results are almost secured. (b) Printing and book-binding at Haifa particularly are needed at the present time, and would be remunerative. (c) An olive-wood factory would pay for itself, and a dozen or two converted Jews could easily be employed.

XI. In Conclusion

This is by no means an exhaustive or retrospective view of Palestine and the Holy Land in its relation to missions to the Jews. Personally, I am not at all anxious about adding organized missions, hospitals, industries and large plants, etc., though I believe they are all essential, doing good work and very helpful. The organized church ought to look after all these. What is absolutely needed, is an undaunted Hebrew Christian witness with a clear message, its first business and primary object being to bear testimony to all kinds and classes of peoples, and to make the Jewish colonies the chief aim and object of its testimony. They should always go two by two, if possible. And the second thing which is on my heart is the establishment of a definite Bible school to train men and women for this special and peculiar vocation of being missionaries to the Jews in Palestine, Russia and other parts of the world. These witnesses will bear a "triune testimony" to the Jew, to the Gentile, and to the church of God.

Rev. Watkin R. Roberts has been appointed by the Scripture Gift Mission of London its Superintendent in India. In the Dominican Republic this work is having fine results. The work is needed among American soldiers in the occupied territory in Germany. Contributions may be sent to Robert B. Haines, Jr., 119 So. Fourth Street, Philadelphia, Pa.

"Secret sins, like private conspirators, must be hunted out, or they may do deadly mischief."

Take good heed to your walk: God will care for your good name.—*The Believer's Pathway.*

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Greatest Thoughts About Jesus Christ, by J. Gilchrist Lawson.

This book purports to be a collection of the greatest thoughts of the greatest men of all ages concerning the deity, supremacy, influence, existence, ministry, atonement, resurrection, offices, symbols, saving power, mediatorship, character, love and second coming of Christ.

It is a valuable book for the Sunday-school teacher, preacher, lecturer, and all who would give recognition to the one real center of the world's best activity.

322 pages. 8x5½ inches. The George H. Doran Company, New York. $1.50, net.

P. B. F.

In Touch With the Throne, by Rev. James Little, D. D.

This is a timely book. If ever there was a time when the Christian needed to use prayer, his invincible weapon of offensive and defensive warfare, it is now. The last years have shown man's utter impotency.

The author not only sets forth the philosophy of prayer, but vitalizes it with the enthusiasm of one who has been in touch with the throne. It is one of the very best books on the subject which has yet appeared.

208 pages. 7½x5½ inches. Marshall Brothers, London and New York. $1.40, net.

P. B. F.

The Laughter of God, by Rev. David J. Burrell, D. D.

This volume of sermons by the pastor of the Marble Collegiate Church, of New York, is fully up to his best, and we are able to understand how Dr. Burrell has been able to retain his hold upon his conspicuous congregation for so many years. It is interesting to note that the themes are "catchy," but not "clashy." They are sure to create interest, but not at the expense of principle. Vital things are dealt with rather than superficial. Dr. Burrell wastes no time upon the non-essentials. His themes and his style are popular in the best sense of the word.

217 pages. 7⅜x5 inches. Fleming H. Revell Company, New York and Chicago. $1.25, net.

G. S.

The Jewish Title to Asia Minor, by Richard Hayes McCartney

As many of our readers know, the author is a business man as well as a profound student of the Bible. Happily his purse is able to co-operate with his pen in spreading the truth through the world. Copies of this book have been sent gratuitously to educational institutions in England and Scotland, as well as the United States and Canada.

Mr. McCartney is not seeking book notices in the way of endorsement for publication purposes, but we are glad to say, nevertheless, that this volume is a most interesting and useful one, which can be said without fully adopting his views on every question. He has rendered good service in exposing the ignorance of eminent archaeologists, who because of lack of confirmation outside of the Bible, have denied its statements concerning the mighty empire of the Hittites.

147 pages. 5¾x7 inches. Fleming H. Revell Company, New York and Chicago.

J. M. G.

Keynote Studies in Keynote Books of the Bible, by C. Alphonso Smith, Ph. D., LL. D., L. H. D.

Written by the head of the department of English in the United States Naval Academy, Annapolis, Md. His approach to the Bible is from a literary viewpoint. But unlike many literatures of our day, his conception of literature is not that of mere form, however perfect, but literature that is moulded by its content. His defense of "The Keynote Method," chapter one, is strong and luminous.

It is refreshing to have a qualified layman say "That the Bible surpasses in the value and potency of its thought-current all other literature does not need to be reaffirmed. I yield to no one in my admiration of the classical literature or of the modern literatures or of the more technical literature of scientific achievement. But in vividness and intensity, in elevating appeal, in the extent of her literary empire, and in the duration of her sovereignty, the Bible takes easy and secure precedence."

The author asserts that the first question to be asked in taking up any book of the Bible for study is, "What does this book say that no other of the sixty-six says or says so well?" This is the author's keynote method, and he applies it to "eight masterpieces of the world's literature:" Genesis, Esther, Job, Hosea, John, Romans, Philippians, and Revelation. The method itself is not new but it comes with new force from one who is evidently well versed in the world's best literature.

199 pages. 7⅜x5 inches. Fleming H. Revell Company, New York and Chicago. G. S.

(*Continued on page 757*)

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Fitzwater: Bible Conference, North Manchester, Ind.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Prophetic Bible Conference, Toronto, Canada.

Mr. Cork: Teachers' Meeting, Moody Tabernacle; Bible Conference, Chattanooga, Tenn.

Mr. Meeker: Beverly Hills Union Church, Chicago.

Mr. Stroh: Presbyterian Church, Menominee, Mich.

Mr. Pace: Russian Conference, Marcy Center; Lakeview Swedish Free Church; Park Manor M. E. Church; Chicago Business Woman's Council; First United Brethren Church, New Castle, Ind.; Oak St. United Brethren Church, Dayton, O.

Mr. Page: First Baptist Church, Pontiac, Ill.

Mr. Holzworth: Choir and Boys' Choir, First M. E. Church, Oak Park, Ill.

Mr. Fellers: Choir, Fullerton Ave. Presbyterian Church.

Mr. Latchaw: Choir, North Shore Congregational Church; soloist in concert given by Madrigal Club at Union League Club.

Dr. Ralston: First Presbyterian Church, Englewood; Christ Presbyterian Church.

RECENT SPECIAL SPEAKERS

March 5, 7—Miss A. Mildred Cable, missionary from China under C. I. M.

March 5, 11—Rev. W. B. Williston, missionary from China under C. I. M.

March 6, 9—Miss Francesca E. French, missionary from China under C. I. M.

March 7, 9—Miss Eva L. French, missionary from China under C. I. M.

March 13—Dr. McDaniels of Siam, under Presbyterian Board of Foreign Missions.

March 16—Mr. E. F. Rice, of Africa, under Sudan Interior Mission.

March 16, 23, 25, 28—Dr. A. E. Shoemaker, missionary from Ningpo, China, under Presbyterian Board of Foreign Missions.

March 19, 30—Mrs. A. E. Shoemaker, missionary from Ningpo, China.

March 21—Dr. Fleming, medical missionary from Ichowfu, China.

March 21, 26—Miss Elizabeth Small, superintendent Training School for Bible women, Ichowfu, China.

March 28—Rev. N. B. Harrison, pastor University Presbyterian Church, Seattle, Wash.

April 2—Miss E. Stafford Millar, Extension Staff of the Institute.

April 2—Mr. Ralph D. Smith, '95, Bible House, Los Angeles, Calif.

DEATH OF MR. JAMES MARTIN GRAY

The death of Dr. Gray's son, Mr. James Martin Gray, on March 26, of pneumonia, after a brief illness, came upon many hearts with the shock of tragedy. For the bereaved family, and especially for Dr. Gray, so sorely bereft the second time within little more than a year, and who, since the death of his wife, made his home with his son, the deepest sympathy is felt by the resident Institute family, and a host of other friends, far and wide, whose lives have been blessed and enriched through his ministry in the class room, the pulpit, or the printed page, and by his true and unflinching witness in these days of apostasy to the fundamentals of the faith. That the God of all comfort shall strengthen him "with might by His Spirit, in the inner man," and in mind and body, is the believing prayer, we doubt not, of a great company of those who love him.

Mr. Gray was born in Newburgh, N. Y., in 1879, where his father was then settled as rector of the Church of the Corner Stone, but the greater part of his life, until coming to Chicago, was spent in Boston, being a graduate of the Boston Latin School, Boston University, and Boston Law School. He was a member of the Illinois bar, and was also admitted to practice in the United States Supreme Court. He was the counsel of the Quaker Oats Company, and served as adviser of several other corporations. He was a member of the Admissions Committee of the University Club, and was well known to and highly respected as a man and a lawyer by a large part of the legal profession of Chicago.

"FOREIGN STUDENTS IN THE UNITED STATES"

Under this heading an editorial in the *New York Evening Post* of March 15 quotes figures from a recently issued "Directory of Foreign Students in the United States of America" on the distribution of the students in the country's educational institutions. New York State leads, and Illinois comes second with 725. "Of these," says the *Evening Post*, "forty-seven are Russians entered in the Chicago College of Dental Surgery, and 109, drawn from twenty-seven different countries, are members of The Moody Bible Institute."

Illinois has thirty-seven or more colleges and universities, including the theological institutions. That The Moody Bible Institute ranks so high in the number of foreign students enrolled, with more than fifteen per cent of the total for the state, and from so many different countries, is a testimony to God's blessing upon its world-wide work.

THE MOODY POST OF THE AMERICAN LEGION

Moody Post, No. 562, of the American Legion, has been organized with fifty-seven charter members, men of The Moody Bible Institute who were in service during the war. On receiving their charter, dated March 22, 1920, the following staff officers were elected: Post Commander—Bruce W. Bell, Altoona, Pa.; Vice Commander—J. Alban Berry, Cambridge, O.; Adjutant—Charles B. Pavey, St. Louis Park, Minn.; Finance Officer—Reuben Larson, Minneapolis, Minn.; Chaplain—E. A. Dillard, Columbia, S. C.; Asst. Chaplain—Harry P. Wootan, Forrest Park, Ga.; Post Historian—W. L. Rugg, Chicago, Ill.

The American Legion, a non-secret fraternity of ex-service men, is a national organization with the following purposes, as stated in the Preamble to its Constitution:

For God and Country, we associate ourselves together for the following purposes:

To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a one hundred per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

The Legion has no purposes, policies or activities which are not covered by this Preamble.

As the organization is non-military, non-political, and non-sectarian, it is expected from the standpoint of patriotism that all ex-service men will become identified with it.

Our students and Faculty, feeling that the spirit and work of the Institute is in line with the purposes of the Legion as stated above, and finding that each local post adopts its own constitution and by-laws; and furthermore, knowing there will be many local posts whose activities, particularly along social lines, they will not approve, decided to create an American Legion Post for Moody men, membership in which would make them a part of the national organization, even after they had finished their Institute course.

Doubtless many former students who were in the service would like to be counted in the legion provided they can be true to their conviction of the surrendered Christian life. This newly organized post makes a legion home for all such, who will express their desire in writing, addressing the Adjutant, at the Institute.

A committee of the Faculty helped the young men to frame their local constitution and by-laws.

The men feel that their connection in this way with the national body offers a point of contact with ex-service men that perhaps could not be gained in any other way, and thus will enable them to win many for Christ.

Already it is planned to do aggressive evangelistic work through teams which will be sent to the adjacent camps of Fort Sheridan and Great Lakes. The post officers request prayer that every member may be a good soldier for Jesus Christ.

THE MARIAN B. BRAYMER MEMORIAL FUND

The Institute has received a letter from Mr. W. L. Kimball, attorney and counselor at law, Bradentown, Fla., enclosing a copy of a resolution passed by the Bradentown Society of Christian Endeavor, of which Miss Braymer was for ten years a member.

The resolution reads in part:

"*Whereas*, Marian B. Braymer, our true friend and fellow endeavorer, born September 28, 1898, departed this life to be with Christ on February 9, 1920, after a short life unusually devoted to the glory of God, and culminating in a calm decision to definitely prepare, at The Moody Bible Institute of Chicago, which she entered September 4, 1919, for such further Christian service as she might be called into, and

"*Whereas*, we desire to manifest our gratitude for the inspiration which her life has been to us, and our wish to perpetuate her seemingly unfinished life plans and purposes,

"*Resolved*, That this society pledge and devote itself to the creation of a fund of money, to be known as the Marian B. Braymer Memorial Fund, for the purpose of assisting worthy young Christians to attain a proper training for a life of service similar to that sought by our much loved friend, and in such a way as to perpetuate her life purposes and plans.

"That a board of trustees, consisting of three active members of this society, be constituted custodians of said fund, who shall arrange in detail for its creation and maintenance, encourage and receive applications from those desiring the benefits thereof, examine into the qualifications of such persons, and with the approval of the session of the Bradentown Presbyterian Church, make such recommendations to this society with reference to these applications, as said trustees shall seem advisable."

Mr. Kimball stated that several other young people were likely to come to the Institute from Bradentown.

A LETTER FROM COMMANDER MAYO, U. S. N.

Mr. B. F. Wyne, a student of the Day Classes in the Bible Course, teaches a Bible class at the Great Lakes Training Station. He has received a letter from Commander C. B. Mayo, U. S. N., who is chief in command of U. S Naval Stations, which reads as follows:

"My dear Mr. Wyne:—It has been my duty as well as my pleasure, to keep myself informed of the progress of the work of the Bible classes in the Great Lakes Training Station. On a recent visit to the station, I was informed that there were about 56 classes, with a membership of some 2060 men. I believe that this tremendous number of men and the great interest in this work on the station is due almost wholly to the efforts which you gentlemen of Chicago and the neighboring community have so unselfishly made. I know you realize that you are doing a great work, but I sometimes wonder if you know that you are starting a movement which I believe will undoubtedly spread throughout the whole naval service and have a great effect upon the character and morals of the young men of the navy.

"Good character and good morals mean high morale and an increase in the fighting efficiency of the United States navy. Such a condition might well guarantee victory for our forces at sea in some hard fought engagement where every force, both moral and mechanical, would be brought into play.

"As the head of the morale division of the navy, I am writing to express the deep appreciation of the service for the work which you are doing, and to say to you that I know of no more inportant work that can be done for the youth of the country than the inculcation, of proper moral principles during their first formative period upon their entrance to the navy, I have taken steps to guarantee the continuance of this work for the coming year in so far as finances are concerned.

"I am writing a similar letter to the other gentlemen associated with you in this work.

"With best wishes, I remain

"Sincerely yours."

SOUTHERNERS AND HOLLANDERS HOLD PARTIES

The students now in the Institute from the southern states held a party on Monday evening, March 29, to arouse interest in the Southern Prayer Band. A social time was enjoyed, also a program including readings by Miss Carrie Parber, solos by Mrs. Clara M. Yates, and a sermon in negro dialect by Hollis Peyton. A flashlight picture of the group is shown herewith.

With a few exceptions all in this group are students from the states south of Mason and Dixon's line, including Virginia, West Virginia, North and South Carolina, Georgia, Mississippi, Teaxs, Arkansas, Kentucky, Alabama, Louisiana, Oklahoma, Tennessee, Kansas and Missouri.

On the same evening the Hollanders of the Day and Evening Classes also held a party, with a program including a song service, a reading by Miss J. Fibma, song by a male quartet, Messrs. A. Van Puffelen, J. De Valois, B. Sprik and A. Schermer; a reading by Mr. Van Puffelen; instrumental duet by Professor and Mrs. Alfred Holzworth; reading by Jacob Blauw; reading, women's quartet, Misses Bertha DeJong, Marie Youngs, Marion DeVries, Henrietta Hofland; a talk by Miss DeVries, and a solo by Miss J. Van Koevering.

Games followed, then refreshments and a devotional talk by Professor Holzworth. A flashlight picture of those present is given herewith.

MRS. HARPER'S VISIT TO THE INSTITUTE

A pleasant event occurred on March 23 when a group of students of the early days of the Institute, living in and near the city, met at the Women's Building to greet Mrs. M. L. Harper, the first matron of the Women's Department, who was visiting the Institute after an absence of ten years. Dinner was served in the Faculty dining room and many interesting reminiscences were recalled of the days dating back to 1889 when this Department was opened. Among other things mentioned was the first dinner planned by Mrs. Harper, at which six were present: Mrs. S. B. Capron, the first superintendent of women; Miss Hurlbert, the principal; Mrs. Harper; Mr. Moody; and the two students who that day composed the entire class.

Reference was made to the report hours then held in the parlor of the Women's Building conducted by Mr. Moody, and by Dr. Torrey in Mr. Moody's absence. The teachers of those early days were discussed, the experiences in the house-to-house visitation upon which Mr. Moody placed such emphasis, the domestic work in the dish room, dining room and elsewhere, and the limited equipment as compared with the present, and other things which are now ancient history. Those present were Mrs. Harper, the guest of honor; Miss Cary, who presided; Mrs. A. F. Gaylord; Miss H. M. Strong, '08; Mrs. Julius Haavind, '01; Mrs. Mary Russell, the present matron; Miss Annie Rosie, '91; Mrs. Gertrude Taylor Ham, '05; the Misses Edith Metcalf, '93; Adah A. Collins, '02; Mary Moore, '93; Agnes Williams, '01; Ora Edmunds, '08; Nina P. Lincoln, '03; and Elizabeth Stalker, '01. Mrs. Harper resides at North East, Pa.

Mrs. M. L. Harper

This group of Day and Evening class students (excepting Prof. and Mrs. Alfred Holzworth) are all Hollanders or of Dutch descent

EXTENSION DEPARTMENT NOTES

During March Rev. George E. Guille taught the Bible at the Floyd Street Presbyterian Church of Lynchburg, Va., and at the Greene Street Presbyterian Church of Augusta, Ga., where he was a former pastor. In April he filled a return engagement with the City Mission, Buffalo, and covered the Harrisburg, Reading, Shippensburg and Lebanon circuit of monthly Bible conferences in Pennsylvania.

Dr. Henry Ostrom conducted a union meeting of the Presbyterian and Methodist churches of Bradentown, Fla., where an automobile accident caused painful though not serious injuries. It appears a racing car struck the automobile occupied by Dr. Ostrom and two others from the rear. The doctor was in the back seat and it is declared he was hurled over the top of an orange tree. This did not deter him from preaching every night, though it was a severe shock to his nervous system.

Dr. William P. White has returned to the Pacific Coast after assisting in a number of conferences on Christian fundamentals, principally in the East and South.

During April Miss Millar filled an engagement with the Macon, Ga., Y. W. C. A. The Rochester *Times-Union* in its issue of March 16, said of her: "Miss Millar has an international reputation, not as an orator, but as a speaker who has a wonderful power in coming close to her audiences and making them see and feel what she has seen and felt. She paints word pictures that are irresistibly moving, and through which a quaint humor constantly flashes. In the course of her work she has been received twice at the White House; once by President Taft and more recently by President Wilson."

The Rev. William Crowe, pastor of the Idlewild Presbyterian Church of Memphis, Tenn., has written: "Please let me thank you for sending Mrs. Russell. The results of her work have exceeded all expectations. At the final meeting last night 400 women were present." During April Mrs. Russell filled engagements at the Kalamazoo, Mich. Y. W. C. A., and at Baton Rouge, La.

The Rev. Merwin A. Stone conducted the Union Bible Class at the Smithfield Street M. E. Church of Pittsburgh, and gave Bible studies at two services each Sunday under the auspices of the Hope Gospel Mission of Detroit, which marks a change from Thursday night in the Mission premises, to a large hall on Sunday.

Mr. C. E. Putnam conducted a Bible Conference at Fruitland Park, Fla.

Mr. John R. Riebe addressed the morning devotional meeting at the Chicago Central Y. W. C. A. Sunday, March 21, and conducted services at the Madison Street Church of Oak Park, Ill., Sunday, March 28.

ALUMNI INTEREST IN SEATTLE

A letter dated February 24, issued by the officers of the Washington Alumni Association, is reproduced herewith:

"Dear Fellow Student, Greetings:

"You will be interested to know that on Dr. Gray's last visit to the coast there was organized what is known as the Alumni Association, of The Moody Bible Institute.

"As former students of the Institute there should be a way for us to have fellowship together, and this will supply that need by having occasional reunions, which will be a source of joy and strength to us, and we ask your cooperation.

"We are planning to have our first reunion on Tuesday, March 23, in the Y. W. C. A. in this city. We will lunch together, cafeteria style, at 6:00 p. m., followed by program.

"Will you kindly let us know if you are coming (wives and husbands of former students and correspondence students are included)?

"We are glad there are so many of us here in Washington, and look with joy to the coming gathering. Send us at least a post card assuring us of your interest.

"Yours in Christ."

PERSONALIA

H. F. Holbrook, '11, is now pastor of the Broadway Baptist Church, Bay City, Mich.

John Betlem, '17, pastor of Elmwood Avenue Baptist Church, Elmira Heights, N. Y., was ordained March 2, 1920.

Richard Low, '17, sang at the Northwest Kansas Annual Conference, held at Hays, Kan., in March. His address is Alton, Kan., c-o Rev. James Roberts.

J. C. Watt, '14, held evangelistic meetings at Fairfield, Ia., in February, which resulted in over sixty cards being signed.

G. F. Higginbotham, '15, and W. W. Shannon, '15, are holding evangelistic meetings in California. In a letter to Mr. Kirk, Mr. Higginbotham reports many decisions and accessions to the churches and that backsliders have been reclaimed. He asks for continued prayer for their work. The home address of Mr. Shannon is Berwick, Pa., and of Mr. Higginbotham, Red Bluff, Calif.

Mr. and Mrs. Jack Linn, '15, report successful meetings at Armstrong, Ia., Englewood and St. John, Kan., Sheridan, Ind., and Oakwood, Okla. During these meetings a number of young people were called to Christian service. The prayers of the Institute are asked for.

George Avery, Jr., '15, conducted the singing at evangelistic services held in March at Katy, Tex. Twenty-five were brought into the church as the result.

G. C. Fisher, '17, is supplying the Presbyterian church of Aniwa, Wis. When he left the Institute he asked God for the hardest place He had, and the Presbytery of Winnebago told him his prayer was answered. Nevertheless, it has proven to be true in the sense that Christ has been with him and his ministry has been blessed in several conversions.

G. C. Cross, '19, is pastor of Franklin Park Baptist Church, East St. Louis, Ill., which was organized in August, 1919, in a rented tent with only twenty-seven members. Since then a church has been built costing $11,000 of which $4,000 has been paid. It was opened March 14 with a revival, which is continuing. There were five baptisms the first night and the membership is now seventy-five. He asks prayer for himself and the meetings.

C. R. Moser, '16, is pastor of an interdenominational church in a rural district near Portland, Ind., which was organized last December at the close of revival meetings which were largely attended and resulted in twenty-six conversions. He reports a marked change in the spirit of the community, and an encouraging attendance at both morning and evening services and the prayer meeting. He expresses his delight in the Magazine and asks for the prayers of the readers.

Word has come that ill health has compelled Mrs. Hulda Danielson Averill, '17, to leave her work at Mahagi Centre, Congo Belge, Africa, for a rest in the mountains. The prayers of Institute friends are requested for her. Address c-o Kacengu Mission Station.

John M. MacInnis, '97, pastor of the South Presbyterian Church, Syracuse, N. Y., was a caller at the Institute in March. Questioned concerning the Billy Sunday converts which united with his church four years ago, Dr. MacInnis replied that of the 346 taken in he had found, on checking over the entire list recently, that there were only nine of them he could not satisfactorily account for.

Mrs. W. J. Campbell writes from Tainingfu, Chihli, China, that her sister, May H. Taggart, '98, went to be with the Lord on March 4. The work there is very heavy, especially since the departure of this valued worker, and prayers are asked on behalf of the station.

On March 7, C. R. Scafe, '00, completed his first year as pastor of the First Church, Tyrone, the largest Presbyterian church in central Pennsylvania. During the year, eighty-nine members were received and progress made in all departments of the work. The date being also the twentieth anniversary of the marriage of Mr. and Mrs. Scafe, the congregation marked the occasion by a reception the following Tuesday, at which a dinner-set and table linen were presented them.

A sacred concert was given on Good Friday evening at Fullerton Avenue Presbyterian Church by the quartette and chorus choir, under the direction of Professor Foss L. Fellers, who has been for some time organist and director of music.

A reunion of six former students took place during the pre-Easter revival services held in the First Baptist Church, Evansville, Ind. Those present were J. F. Rake, '04, pastor; Mrs. R. S. Coulter, '15, pastor's assistant; Harry Dixon Loes, '15; Birdie Loes, '19; Ada E. DePuy, '15, Evansville Rescue Mission; and Beulah Doerr, '19, pianist, John S. Hamilton Party.

J. C. Williamson, '16, is at McMaster University, Toronto, Ont. and in addition to his studies, has charge of a country church. He writes: "It is an exceedingly difficult and needy community and for eleven months no one had preached in it. I have preached, souls have been saved and we are expecting to build a church this summer."

L. Jack Clark, '17, secretary, in charge of Y. M. C. A., Houston, Tex., sends the report for February of the Newsboys' Club, which shows a gain of 72 new members, an increase in attendance of 647, new Bible classes 4, and a splendid growth in other departments.

Miss Julia A. Astroth has been engaged by the Holliday's Cove (W. Va.) Presbyterian Church to do parish work. This work has started under very favorable auspices and on February 5 she was given a reception by the congregation. Her work will be in the poorer families of the congregation and among foreign-speaking people. The church will soon celebrate its 130th anniversary, being one of the oldest congregations n the upper Ohio River valley. The population has greatly changed, as factories have come into the community.

The student reunion at Berne, Ind., mentioned in the March Magazine, was held in the Mennonite Church shown herewith, in connection with a Bible conference at which Carl A. Montanus, '96, was one of the speakers. Mr. J. F. Lehman, manager of the Mennonite Book Concern, was a student in the first Bible Institute class held by Mr. Moody in the Chicago Avenue church prior to the formal opening of the Institute.

BORN

To J. W., '16, and Mrs. Cross, at Curlew, Ia., a son, Donald LeRoy, March 25, 1920.

To S. O., '19, and Mrs. Sigworth, '19, at Scottdale, Pa., a daughter, Naomi Ruth, March 8, 1920.

To Wilbur M., '13, and Mrs. Smith, '09, at Ocean City, Md., a son, Thomas Sylvester, March 30, 1920.

MARRIED

Herbert E. Grings and Ruth Fuller, '10, at Arwa, West Nile Province, Uganda, Africa, December 2, 1919. Address Kilo, Congo Belge, c-o A. I. M.

William Lucus and Hazel May Tate, '19, at Staunton, Ill., March 10.

C. E. Bulander, '19, and Ruth Nelson, '19, April 7, 1920, at Minneapolis, Minn. at home at St. Clair, Mich., where Mr. Bulander is pastor of First Baptist Church.

The Gospel in Print

BOOK MISSIONARY WORK

Some "Observations"

The tactful approach of the gentlemanly "book missionary" does not invite rebuff at the door of the urban or village home, but rather guarantees the favorable attention of the resident who is impressed with the dignity and important character of his mission.

Women do well as colporteurs and find access to the homes more readily than men even. Then, too, their hold upon the children seems stronger.

The canvasser with horse and buggy—or auto, may travel fast and reach homes in the countryside not so accessible to one who must proceed on foot. Distances at which homes are located from public libraries also aid the worker in placing books.

Wide-awake lads, with or without bicycles, can readily place good, wholesome books. Boys make active and enthusiastic salesmen, who know the community. Their energies might well be directed in a plan to spread clean reading.

The farmer on the roadside is a good "prospect" for the "book missionary." The entree of the colporteur gives opportunity for a brief rest and personal work by the "agent," opening the way for a heart-to-heart talk on the great issues of life.

The midweek church service, or other meeting of special interest, affords excellent and appropriate opportunity for the sale of sound religious reading.

A book table at religious conventions, Bible conferences, missionary mass meetings, etc., offers a favorable occasion for the sale of the "gospel in print," Bible study aids, Christian biography, handbooks for Christian workers and church leaders.

Evangelistic meetings in tent or tabernacle, hall or church, offer an unusual opportunity for the sale and circulation of gospel literature. Books may by this means be placed in the hands of those who are to be directly benefited and without which might not obtain the needed help.

EFFECTIVE MESSENGERS

Tracts may be dropped into a letterbox, or in at an open door or window—may be left in the house, the shop, the waiting-room, the railway car, the cab, between the leaves of books, under a sheltering ledge, in a hole in the wall, on a garden seat, in a basket, a hat, a pocket—anywhere in fact, where they are likely to be found.

* * *

Two eminent missionaries of the Cross, Rev. J. Hudson Taylor and the noble Frenchman, M. Coillard, both entered into light and liberty through reading a gospel tract.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1 to 31, 1920, inclusive:

Africa Book Fund:	
1 Contribution	$20.00
Alaska Book Fund:	
1 Contribution	2.50
Hospital Book Fund:	
3 Contributions	26.00
Hotel Room Book Fund:	
7 Contributions	26.40
India Book Fund:	
1 Contribution	10.00
Life-Saving Station Book Fund:	
1 Contribution	1.00
Lumber Camp Book Fund:	
73 Contributions	296.25
Miners' Book Fund:	
3 Contributions	15.80
D. L. Moody Pamphlet Book Fund:	
2 Contributions	10.40
Mountain Book Fund:	
8 Contributions	40.50
Prison Book Fund:	
86 Contributions	383.62
Seamen's Book Fund:	
1 Contribution	1.00
Spanish "Way to God" Book Fund:	
15 Contributions	86.50
Free Tract Fund:	
6 Contributions	1.65

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, "Pocket Treasury," etc., have been sent out on account of the several book funds named, from March 1 to 31, 1920, inclusive:

Army and Navy Book Fund:
California, 578 books.
Prison Book Fund:
Kentucky, 20 books.
Iowa, 100 books, 100 Gospels.
Maine, 10 books, 15 Gospels.
Oregon, 100 books, 100 Pocket Treasury, 100 Gospels.
Illinois, 449 books, 200 Pocket Treasury, 25 Gospels.
California, 75 books, 75 Gospels.
Idaho, 150 books.
Alaska, 60 books, 50 Gospels.
Colorado, 125 books.
Georgia, 30 books, 30 Gospels.
Minnesota, 50 books.
New York, 24 books.
Lumber Camp Book Fund:
Washington, 300 books.
Arkansas, 150 books, 200 Gospels.
Wisconsin, 485 books, 4 Pocket Treasury, 240 Gospels.
Minnesota, 1,050 books, 650 Gospels.
Michigan, 25 books, 25 Gospels.
Mountain Book Fund:
Virginia, 144 books, 28 Gospels.
Kentucky, 100 books, 50 Gospels.
Tennessee, 10 books, 4 Gospels.
Africa Book Fund:
Capetown, 500 Gospels.
Hospital Book Fund:
Illinois, 500 books.
Spanish "Way to God" Book Fund:
Central America, 50 books.
India Book Fund:
Dhond, Poona District, 250 Gospels.

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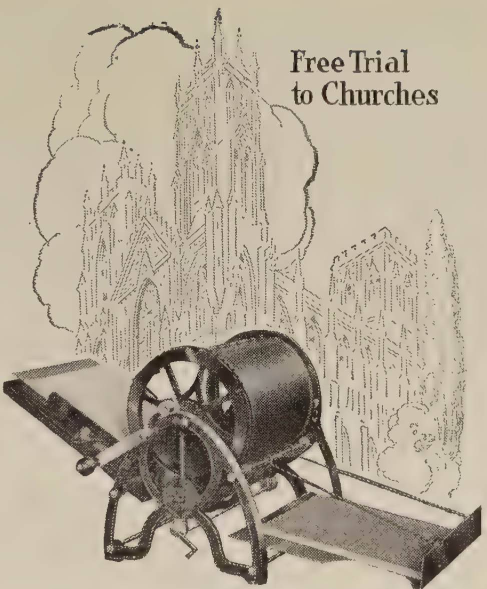

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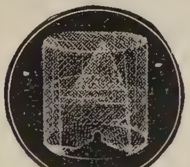

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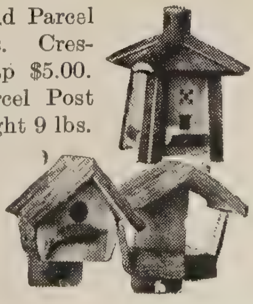

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Publisher's Stuff

Free Pamphlets

Some people have an aversion to taking something for nothing—no reader need feel that way about books offered free in this magazine. Two firms offer you booklets free, The Silver Publishing Company and Asher Publishing Company. See their advertisements.

Our Turn Has Come—Troubles

Many of the large periodicals have announced to their subscribers the troubles they have experienced in publishing for the past eight months. Our turn has now come. Last fall we authorized our printers to place an order for paper for The Christian Workers Magazine and they did so, covering several tons. Our subscription list increased rapidly and our editors were so encouraged, as well as our advertisers, that we were given more editorial copy and advertising to print each month, until we have printed 680 pages of the current volume, or 72 pages more than a year ago ending with April.

With the increased subscription list we used all our surplus stock of paper by February 1, and had no paper for the March number—the mill could not deliver paper fast enough and we could not buy any except at an exorbitant price from jobbers, and none our size. Thus we had to wait until near the end of the month for paper. The paper for the April number did not come until March 29, and copies will be ten days to two weeks late.

I am writing this copy April 7. We are all working hard to get the May number out early. There has been a congestion of mail in the postoffice; the parcel post overloaded on account of the express strike; the switchmen on strike on the railroads in Chicago, so we are not surprised at anything unusual happening. But God has enabled us to keep going and we ask your prayers on our behalf, and your patience, if your magazines, or books, may be delayed in reaching you. We hope conditions will be better. Keep right on sending in subscriptions, as we believe now is the time to increase our testimony.

How Our Hopes Rise and Fall

Two letters have just come before me, and I want to quote from both, not mentioning names, showing you how The Christian Workers Magazine appeals to different people:

Letter No. 1. "The magazine sent me does not please. So please me and send me two books—one for an old man and one a middle age. By so doing you will please,

"Yours truly,

"* * *"

Letter No. 2. "My dear Mr. ————: your packet of two recent copies of The Christian Workers Magazine was the best gift of literature I have received for years. It is finest production as a teaching faculty I have yet seen. It is first of all, for which thank God, free from error; it is scholarly but direct and simple in its teaching, it is more than helpful, and its presentation of the missionary work in all lands is a wonderful feature. I have learned much from the two copies you sent * * May I share the expense of the magazine with you. Remittances to America are now expensive, and I must now continue the magazine and you can have them back again each month.

"Yours very sincerely,

"* * *"

In The Sunday-school

Among the many clubs of subscribers was the following from a superintendent:

"March 29, 1920.

"Dear Mr. Woodruff:

"I consider The Christian Workers Magazine the best publication of its kind in this country, and I desire that it should go regularly to each of the officers and teachers in my Sunday-school.

"I am enclosing check for twenty-eight dollars for which please send same to the list of names with addresses enclosed.

Very truly yours,
"McKenzie Cleland."

Judge Cleland is superintendent of Second U. P. Sunday-school, Chicago.

Poet's Corner

"March 31st, 1920.

"Dear Mr. Woodruff:

"It was only today that I discovered that you had practically committed me to the public for poetical recognition of the esteem in which I hold The Christian Workers Magazine. I found the attached lines in my waste-paper basket which I am happy to contribute to your 'stuff'.

Sincerely yours,
"(Miss) E. Stafford Millar."

AN ODE TO THE CHRISTIAN WORKERS MAGAZINE

O Magazine! My Magazine!
I have not read, I have not seen—
Thine Equal!

I read thee in my leisure hour,
I read again, digest, devour
Thy contents.

Thy full-orbed truths and fair deduction
Of Bible facts and sane production
Do me inspire!

Thy charge to scoffers rings most true,
Thy challenge to the "New Thought" too—
Do satisfy!

God's Majesty, The Prince, His Son,
The Holy Spirit, all are One
Thy declaration!

—Anonymous.

"That Reminds Me"

Rev. William Evans, who wrote "How to Memorize," was just passing my window and came in to shake hands. So I dug out a letter awaiting space in these columns, about his book. If you haven't a copy you may want one some day—75 cents a copy—or one free with a year's subscription to The Christian Workers Magazine.

"Dear Prof. Evans:

"Your little book on 'How to Memorize' came to me as a premium with The Christian Workers Magazine. I want to tell you the pleasure it has already given me. I picked it up for the first, at seven o'clock p. m. At half-past seven, I went to prayer-meeting saying the first fifty words, having read that far. This morning I again at 9:30 took up the book and in half hour had the other fifty words and then I took up my darning and my Hymnal. I opened to John Newton's 'Amazing Grace, How Sweet the Sound.' As I was darning, I learned the three double stanzas and as I got dinner I could sing it all! Oh! I am so glad, I'll tell you why—I live a rather solitary life with an aged parent, who is so deaf, conversation is difficult, I had in former years learned many hymns but I had 'let go' because I thought I was 'too old' to memorize and your book has given me new hope and keen delight.

"Now if I can arrange my home duties, I am going to go up to the Normal school here this coming semester and begin a course in typewriting and shorthand to concentrate and fix attention. I am fifty years old and things have happened to make me feel sad and isolated but, as I said, I feel as though I had received a fresh stimulus, to take hold again with new zest.

"I have not read on, for I have promised myself not to skip ahead but shall faithfully 'go on.'

"Thanking you, "Mrs. * *."

"It's never too late to mend;" if you feel discouraged try again.

Yours truly
The Publishing Agent.

(*Continued from page 745*)

The Victorious Life

This book contains the messages delivered at the Victorious Life summer conferences of 1918. They deal with some of the great Bible doctrines, but especially with the problem of sin in the individual life. Deliverance from sin and victory over sin is taught, but not complete eradication of sin. Sanctification is prominent, but no room is given to "sinless perfectionism." The messages are wholesone and victory is assured through Jesus Christ. In these days of almost utter worldliness and materialism upon the part of many Christians, this book points the way to victory through surrender.

374 pages. 7¾x5¼ inches. The Board of Managers of the Victorious Life Conference, Philadelphia, Pa. $1.00, net.

G. S.

BOOKS RECEIVED

Fleming H. Revell Company, New York and Chicago.

"The Church We Forget." P. Whitwell Wilson. Cloth, 359 pages, $2.00 net.

"Come Ye Apart." John Henry Jowett. Cloth, 254 pages, $1.50.

"Conscripts of Conscience." Caroline Atwater Mason. Cloth, 156 pages, $1.00.

"Democracy and The Church." F. A. Agar. Cloth, 91 pages, 75 cents.

"Does God Care?" Bishop Edwin D. Mouzon. Cloth, 88 pages, 75 cents net.

"The Drama of the Face." Elwin Lincoln House, D. D. Cloth, 258 pages, $1.75 net.

"God's First Words." George D. Watson, D. D. Cloth, 228 pages, $1.25 net.

"God's Present Kingdom." Philip Mauro. Cloth, 270 pages, $1.25 net.

"The Gospel and the New World." Robert E. Speer. Cloth, 313 pages, $2.00 net.

"How Can I Lead My Pupils to Christ?" Edward Leigh Pell. Cloth, 160 pages, $1.00 net.

"If I Were You." Rev. S. D. Chambers. Cloth, 155 pages, $1.00 net.

"A Lawyer's Study of the Bible." Everett P. Wheeler, A. M. Cloth, 224 pages, $1.50 net.

"Letters of Donald Hankey." Edward Miller, M. A. Cloth, 356 pages, $2.50 net.

"The Meaning of the War for Religious Education." Robert Wells Veach. Cloth, 254 pages, $1.50 net.

"The Ministry of the Word." G. Campbell Morgan, D. D. Cloth, 222 pages, $1.50 net.

"Peter—Fisherman, Disciple, Apostle." Rev. F. B. Meyer, D. D. Cloth, 224 pages, $1.50 net.

"Plans for Sunday School Evangelism." Frank L. Brown. Cloth, 223 pages, $1.50 net.

"Practical Inter Church Methods." Albert F. McGarrah. Cloth, 335 pages, $1.75.

"Problem—or Opportunity." George Wood Anderson. Cloth, 159 pages, $1.00 net.

"Rebuilding Europe in the Face of Bolshevism." Newell Dwight Hillis. Cloth, 256 pages, $1.50.

"Ridding the World of Leprosy." W. M. Danner. Paper, 48 pages, 15 cents.

"Ruth, The Satisfied Stranger." Philip Mauro. Cloth, 220 pages, $1.25 net.

"The Silver on the Iron Cross." James I. Vance, D. D. Cloth, 122 pages, 75 cents net.

"Songs from a Watch-Tower." Richard Hayes McCartney. Cloth, 151 pages, 75 cents.

"The Stewardship of Life." F. A. Agar. Cloth, 107 pages, 60 cents.

"The Tragedy of Bitlis." Grace H. Knapp. Cloth, 160 pages, $1 00 net.

"Where Are the Dead?" E. M. Milligan, D. D. Cloth, 96 pages

"With the Y. M. C. A. in France." Harold C. Warren. Cloth, 160 pages, $1.00 net.

"A Working Plan for the Church School." Rev. A. E. Henry Cloth, 208 pages, $1.25 net.

Book Stall, New York.

"Ephesians, The Three-Fold Epistle." William B. Riley, D. D Cloth, 154 pages, 75 cents.

"The Gospel in Exodus." Eleanor Herr Boyd. Paper, 202 pages, 35 cents.

"How to Interest the Young in Bible Truths." Chas. B. Donle. Cloth, 112 pages, 75 cents; paper, 45 cents.

"How to Win and Other Victory Messages." Paul Rader. Paper, 99 pages, 35 cents.

"Mesopotamia and Babylon." James Dunbar. Cloth, 57 pages, 50 cents.

Presbyterian Board of Publication, Philadelphia, Pa.

"The Arts." Charles R. Erdman. Cloth, 176 pages, 75 cents net.

"The Beginner's Department." Louise M. Oglevee. Paper, 94 pages, 50 cents net.

"The Home Department." Minnie K. L. Karnell. Paper, 96 pages, 50 cents net.

Pamphlets by E. C. Foster, 7 pages each, 3 cents net, each: "What Does the Sunday School Teach?"; "The Sunday School and The Home"; "The Aim and Purpose of the Sunday-School;" "The Value of the Sunday-School to The Community;" "The Jewish Attitude Toward Christ." E. S. Greenbaum, 15 pages, 5 cents net.

"The Presbyterian Christian Endeavor Manual for 1920." Robert P. Anderson. Paper, 110 pages, 15 cents.

"Presbyterian Handbook, 1920." Rev. Wm. H. Roberts, D. D. Paper, 127 pages, 5 cents.

"Recitations and Dialogues." Paper, 240 pages, 75 cents net.

"The Senior Boy." Eugene C. Foster. Paper, 57 pages, 50 cents net.

"The Unwelcome Angel." Charles F. Wishart, D. D. LL.D. Cloth, 234 pages.

"The Wall and the Gates." J. Ritchie Smith. Cloth, 278 pages, $1.50.

The Gorham Press, Richard G. Badger, Boston, Mass.

"Daily Devotion." Arranged by George Brewer. Cloth, 248 pages, $1.25 net.

"The Humanity of Christ." Gerritt Huyser. Cloth, 296 pages, $1.50 net.

Geo. H. Doran Company, New York.

"Christina Forsyth of Fingoland." W. P. Livingstone. Cloth, 248 pages, $1.50 net.

"Greatest Thoughts About Jesus Christ." J. Gilchrist Lawson. Cloth, 316 pages, $1.50 net.

"I Wonder Why Stories." George Adam. Cloth, 152 pages, $1.25 net.

E. P. Dutton & Co., New York.

"Essays in Lent." Hamilton Wright Mabie. Cloth, 67 pages.

Doubleday-Page & Co., Garden City, N. Y.

"Mexico Under Carranza." Thomas E. Gibbon. Cloth, 270 pages, $1.50 net.

J. B. Lippincott Co., Philadelphia, Pa.

"A Gentleman Cynic—Being The Book of Ecclesiastes." Morris Jastrow, Jr. Cloth, 253 pages, $2.00 net.

American Tract Society, New York.

"A Manual of American Citizenship." Edwin Noah Hardy, Ph. D. Paper, 129 pages, 50 cents.

"The Victory Life." John T. Faris, D. D. Cloth, 220 pages. $1.40.

Northwestern Publishing House, Milwaukee.

"The Ancient World." Karl Koehler. Paper, 43 pages.

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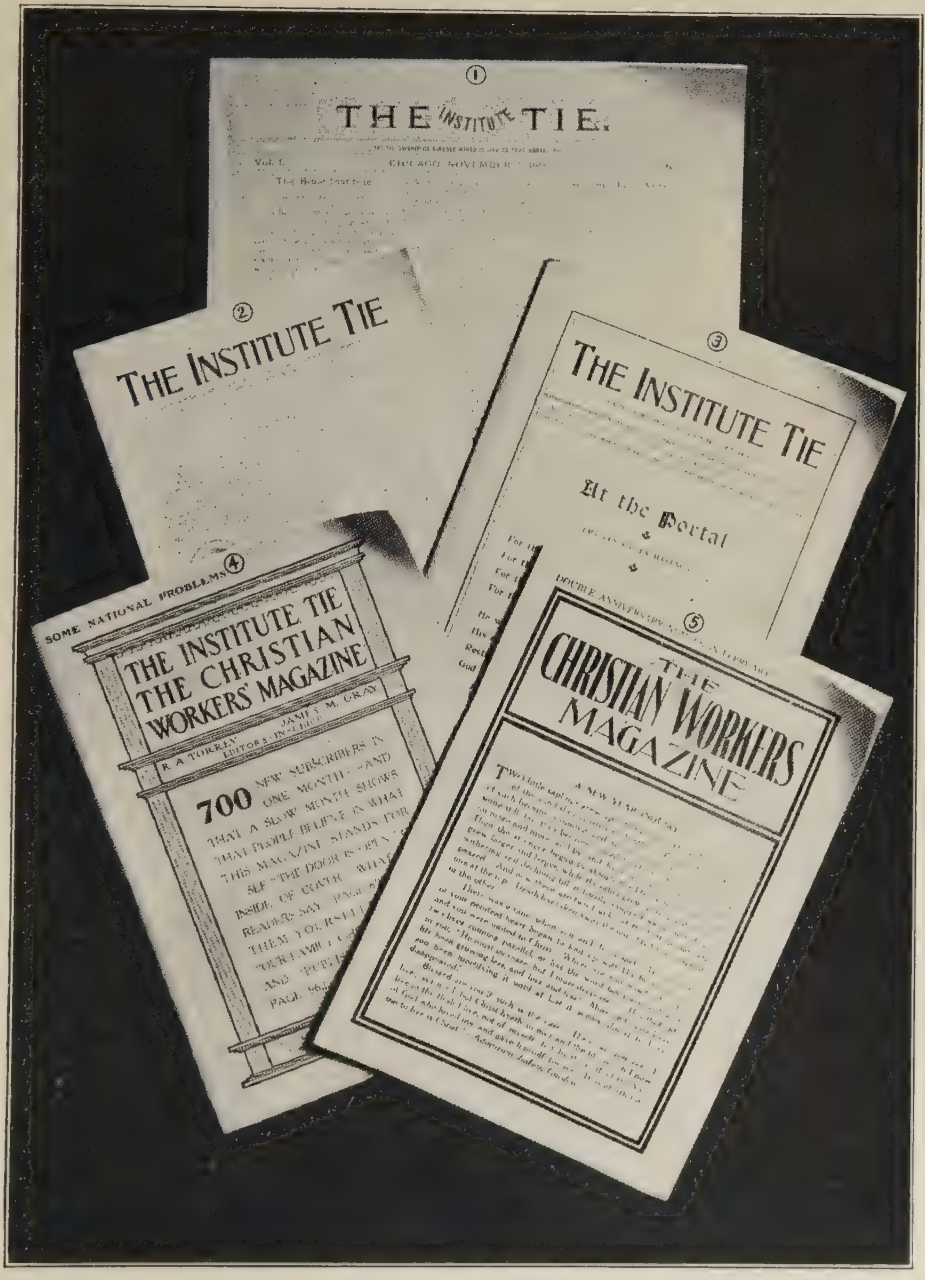
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Still larger and urgent needs include three new dormitory buildings —one for married students, one for men, and one for women; an administration building; and provision for additions to the teaching force.

In this day of rapidly developing apostasy in the professing church from the foundation truths of the gospel, it is daily becoming more and more needful for those who love our Lord and His Word in sincerity to stand together and "strengthen the things which remain."

Will you join with us in strengthening this Institute which stands unswervingly in the "old paths," and which God has so signally and increasingly honored as the years have passed? Take it on your heart and into your prayers if you have not already done so, and put such a proportion of your money into it as you believe will please Him and bear precious fruit to His glory.

How carefully the affairs of the Institute are managed may be appreciated, from one point of view, by the fact that "System" Magazine printed an article in its April issue under the heading "Short Cuts," explaining how economically and efficiently the Institute's large student body is served substantial and satisfying meals three times a day in its great dining room. In the face of a general advance of eighty-five per cent in food costs in the last five years, the cost of meals at the Institute has increased only forty-six per cent.

Address *THE MOODY BIBLE INSTITUTE*

153F Institute Place *Chicago, Illinois*

Second World Conference

ON

Christian Fundamentals

AT

The Moody Church Tabernacle

Chicago, Illinois

June 13-20

The need of the hour is implicit, happy confidence in the Bible as the Word of God. World thought is staggering amid the mists of human speculation and the denser darkness of "doctrines of demons." Men are clamoring for a twentieth century theology, when nothing but the First Century Gospel has Power to Save. Eight days, including two Sabbaths, with sessions morning, afternoon and evening will be given to the presentation of the Fundamental Teachings of God's Word.

Opening Service Sabbath, June 13, 2:30 P. M.

Personnel of Conference

The following outstanding Preachers and Bible Teachers will share in the Conference Program:

W. B. Riley, Minneapolis, Minn.
L. W. Munhall, Germantown, Pa.
W. B. Hinson, Portland, Ore.
W. Irving Carroll, St. Louis, Mo.
Louis Sperry Chafer, East Orange, N. J.
Forest J. Garman, Paris, Texas.
James M. Gray, Chicago, Illinois.
A. C. Gaebelein, New York City, N. Y.
H. C. Morrison, Wilmore, Ky.
Perry V. Jenness, Denver, Colo.
J. C. Massee, Brooklyn, N. Y.
A. B. Winchester, Toronto, Canada.
Len G. Broughton, Knoxville, Tenn.
Gustav F. Johnson, Minneapolis, Minn.
F. E. Howitt, Hamilton, Canada.
M. P. Boynton, Chicago, Ill.
Cortland B. Myers, Boston, Mass.
Robert M. Russell, Mercer, Pa.
Charles J. Blanchard, Wheaton, Ill.
Douglass Buchanan, Kansas City, Kan.
William Evans, Wheaton, Ill.
W. W. Bustard, Cleveland, Ohio.
Henry Ostrom, Chicago, Ill.
S. S. Hilscher, Lincoln, Nebr.
W. Leon Tucker, New York City, N. Y.
Frederic W. Farr, Los Angeles, Calif.
R. A. Torrey, Los Angeles, Calif.
John Heslip, Youngstown, Ohio.
John M. MacInnis, Syracuse, N. Y.
W. L. Pettingill, Philadelphia, Pa.
Joshua Gravitt, Denver, Colo.
J. J. Ross, Chicago, Ill.
A. C. Dixon, Los Angeles, Calif.
J. W. Lawrence, Dallas, Texas.
Paul Rader, Chicago, Ill.

Themes to be Discussed

The following vital subjects are among those that will be considered during the Conference period:

The Crises of the Hour—The Challenge of Orthodoxy.
How to Study and Use the Bible.
The Scientific Accuracy of the Holy Scriptures.
A Group of Fundamentals Surely Believed Among Us.
Old Testament Names for God. A Refutation of Destructive Criticism.
The Divinity of Christ.
What Is the Gospel and When Is it Preached?
Contending for The Faith.
Scholarship False and True; or the Bible and Its Critics.
The Glory of the Bible.
The Christ of the Cross: the Wisdom and Power of God.
The Holy Spirit the Conservator of Bible Truth.
The Imperial Program of Christ.
The Present Lordship of Jesus.
The Mystery of God and the Mystery of Iniquity.
The Christless Christianity.
Christ's Teaching on Prayer.
The Returning of the Jews to Palestine a great fulfilment of prophecy.
Things Not Shaken.
The Naturalness of the Supernatural—an Incentive to Prayer.
Convincing the World of Righteousness.
The Belief in the Virgin Birth of Jesus Essential to Intelligent Christian Faith.
The Self-consciousness of Jesus as to His Deity.
Jesus The Prophet.
The Menace of Modernism.
The Apostasy Interrupted at Babel Possibly Revived.
The Suffering and Glory of Christ in Isaiah 53.
The Eschatology of the Apocalypse.
The Three fold Office of the Son of God: Prophet, Priest and King.
The Resurrection of Christ—Its Certainty and Significance.
The Day of the Lord.
Our Unfading Inheritance.
Why Will Christ Return.
Spiritism and the Mystery of the Fallen Angels.
Imputed and Imparted Grace.
The Inspiration and Interpretation of Scripture
How to Make Christ Real.
The Greatest Need of Pastors and Churches.
The Menace of Evolution.
Jewish Contribution to the Christian Faith.
Christian Character the Productive Product of the Holy Spirit.

For information address
Robert M. Russell, Executive Secretary
Room 1128-M, 29 South La Salle St., Chicago, Ill.

THE
Christian Workers Magazine

Continuing the INSTITUTE TIE

Published on the first of each month

Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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The Christian Workers Magazine

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Which supper would you like best?

Wheat bubbles or bread?

Millions of children now get Puffed Wheat in their milk dish.

They get whole wheat, with every grain a tidbit. The grains are toasted bubbles, thin and flimsy, puffed to eight times normal size. The taste is like airy nut-meats.

Every food cell is exploded, so digestion is easy and complete. It is better liked and better for them than any other form of wheat.

Three grains are steam exploded

Prof. Anderson has found a way to puff wheat, rice and corn hearts. All are steam exploded, all shot from guns.

So these three grains are at your service in this ideal form.

Serve all of them, and often. Not for breakfast only, but all day long.

Use in every bowl of milk. Use as nut-meats on ice cream, as wafers in your soups. Crisp and douse with melted butter for hungry children after school.

Keep all three kinds on hand. These are the best-cooked grain foods in existence and the most delightful.

Puffed to 8 times normal size

Puffed Wheat

Puffed Rice

Corn Puffs

Also Puffed Rice Pancake Flour

Mix with strawberries

Puffed Rice or Corn Puffs makes a delightful blend. The texture is flimsy, the taste like nuts.

They add what crust adds to shortcake, tarts and pies. They add as much as the sugar or the cream.

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Sole Makers

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An Open Letter

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many Jews are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land and the Book."

Yours very truly,
KENNETH MACKENZIE, AMBROSE S. MURRAY, Jr.,
WILLIAM W. McALPIN, JAMES WOOD,
Ways and Means Committee.

WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS

The late Rev. David Gregg, D. D., LL. D., President of Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Schapiro on the 'Origin of Sacrifices.' I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen. This tract is the expression of loyalty to the one living and true God. It is the voice of a true Israelite."

JESUS AND HIS KINSMEN
(Second Edition, 50,000)

Prof. Luther T. Townsend, D. D., S. T. D., M. V. I., who has written the introduction, says:

"The following essay by our friend, Mr. B. A. M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated and abounds in love and zeal for his people."

"His appeals to the Jewish people to accept Christ and His Salvation are among the strongest we have ever seen."

Robert D. Wilson, Ph. D., D. D. Professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, who, writing to the society about this tract, says:

"I have just read Mr. Schapiro's tract on the 'Origin and Significance of Sacrifices.' I believe it is one of the best treatises ever written on the subject."

The above mentioned tracts and others can be secured

The People, the Land and the Book, published Quarterly, pocket edition, 3 1-2x6, contains 96 pages.

NO SAMPLE COPIES, as a limited edition is issued.

You can, however, secure a pamphlet "The Aim" of the Hebrew-Christian Publication Society, containing 28 pages, which will give you an excellent idea of the work of the Society.

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Note—Contributors to the work of the Society are entitled to all publications, including the Magazine, "THE PEOPLE, THE LAND AND THE BOOK."

"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."
(Jesus the Christ.)

"Through your mercy they also may obtain mercy." "And so all Israel shall be saved."
(St. Paul.)

America Famishes for Bible Teachers

Theodore Roosevelt

For men and women of yielded hearts, and minds trained in the Bible through faithful persevering study; who know God and His Word and hence are able to teach others.

Oh, how great is the need for such teachers, in and out of the churches, in the homes, in the Sunday-schools, in Bible conferences, everywhere!

False substitutes for the glorious gospel of the Son of God are deceiving millions!

Theodore Roosevelt said:

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible."

Yet storm-tossed hearts, hungry for comfort and help, on every hand in thousands, starving for the Bread of Life and the Living Water, are being snared and deceived by Satan through ignorance of the Bible.

Announcement of Sunday services in the newspapers of the large cities are mainly those of Spiritualism, Rationalism, New Thought, Christian Science and Sunday Evening Clubs that fail to hold up the Cross of Christ; pitifully few of them are of churches which honor God's Word and are full of zeal for the gospel.

What is the lesson for the readers of this advertisement? Is it not this?

CHRISTIAN, PREPARE!

Enter without delay upon systematic study of the Bible; or, if already such a student, press on to the goal in view!

No matter what your occupation, you can study the Bible by correspondence.

Doing this, you will find that as you proceed with your studies your life will be wondrously enriched and blessed; your latent intellectual powers will develop and expand; your stores of knowledge and wisdom increase; your vision and understanding gloriously broaden!

And then, as you humbly place all at the Master's disposal, how the Holy Spirit will use you to bless this so terribly needy, sin-cursed world.

Don't wait until a more convenient season! Fill out the coupon below at once, and a prospectus will be sent to you promptly, telling all about our eight Bible Correspondence Courses—the Synthetic Course, Chapter Summary Course, Bible Doctrine Course, Scofield Bible Course, Introductory Bible Course, Christian Evidences, Practical Christian Work, and Evangelism.

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These courses have never been sold on a commercial basis, but always below cost, in order that as many as possible might have the priceless opportunity of systematic training in the Scriptures. No advance has hitherto been made in the prices, in spite of the great increase in costs. Soon, however, advances must be made, but those who enroll now will have the advantage of the present rates.

A letter from a Methodist minister in Australia (dated December 31, 1919) who had just completed the Scofield Course, said:

"I must speak a word of appreciation for the Scofield Course. (1) I like it because it is built on the Granite Rock—the Bible. (2) It shows great spiritual understanding. (3) It lays bare the sores of the soul and mind and applies the healing Word. (4) It shows a careful examination of the works of our great spiritual teachers. (5) It primarily shows the mind of the Spirit rather than the mind of the writer—it is written for the glory of God. (6) It has been generally helpful to a young Methodist minister by teaching him what is in the Bible and how to use it, more than all his previous theological training. (7) It is a course he can recommend to his young brethren in the Methodist ministry—or any ministry."

February 18 a Vermont student wrote: **"I am getting far more out of my Scofield Course, than I had in all my Bible training heretofore."**

A recent letter from a Philadelphia student says: **"I wish to express my deep appreciation of the Synthetic Course. It has been the means of a marked change in my life, and helped me to study the Word as I never have before. It is truly wonderful."**

Another student of the Synthetic Course, a Methodist clergyman in Maine, wrote February 14: **"It affords me unspeakable pleasure to express my appreciation of what the Synthetic Bible Study Course has done for me."**

Here is a testimony from a distinguished clergyman of Tsinghua College, Pekin, China: **"I have been so impressed with the value of hiding the Word in my heart, that I have taken the study of this course up again (Practical Christian Work), which I had dropped for a term."**

Enroll before the prices advance! Fill in and mail the coupon at once.

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How I Improved My Memory In One Evening

The Amazing Experience of Victor Jones

"Of *course* I place you! Mr. Addison Sims of Seattle.

"If I remember correctly—and I *do* remember correctly—Mr. Burroughs, the lumberman, introduced me to you at the luncheon of the Seattle Rotary Club three years ago in May. This is a pleasure indeed! I haven't laid eyes on you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of the speaker—in the crowded corridor of the Hotel McAlpin—compelled me to turn and look at him, though I must say it is not my usual habit to "listen in" even in a hotel lobby.

"He is David M. Roth, the most famous memory expert in the United States," said my friend Kennedy, answering my question before I could get it out. "He will show you a lot more wonderful things than that, before the evening is over."

And he did.

As we went into the banquet room the toastmaster was introducing a long line of guests to Mr. Roth. I got in line and when it came my turn, Mr. Roth asked, "What are your initials, Mr. Jones, and your business connection and telephone number?" Why he asked this I learned later, when he picked out from the crowd the 60 men he had met two hours before and called each by name without a mistake. What is more, he named each man's business and telephone number, for good measure.

I won't tell you all the other amazing things this man did except to tell how he called back, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel post rates and anything else the guests had given him in rapid order.

* * * * * *

When I met Mr. Roth again—which you may be sure I did the first chance I got—he rather bowled me over by saying, in his quiet, modest way.

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts or something I have read in a magazine.

"**You can do this just as easily as I do.** Anyone with an average mind can learn quickly to do exactly the same things which seem so miraculous when I do them.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes, it was—a really **poor** memory. On meeting a man I would lose his name in thirty seconds, while now there are probably 10,000 men and women in the United States, many of whom I have met but once, whose names I can tell instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted, "you have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. This is not a guess, because I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study, I show you the basic principle of my whole system and you will find it—not hard work as you might fear—but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did: I got it the very next day from his publishers, the Independent Corporation.

When I tackled the first lesson, I suppose I was the most surprised man in forty-eight states to find that I had learned—in about one hour—how to remember a list of one hundred words so that I could call them off forward and back without a single mistake.

That first lesson **stuck.** And so did the other six.

Read this letter from Terence J. McManus, of the firm of Olcott, Bonynge, McManus & Ernest, Attorneys and Counsellors at Law, 170 Broadway, and one of the most famous trial lawyers in New York:

> "May I take occasion to state that I regard your service in giving this system to the world as a public benefaction. The wonderful simplicity of the method, and the ease with which its principles may be acquired, especially appeal to me. I may add that I already had occasion to test the effectiveness of the first two lessons in the preparation for trial of an important action in which I am about to engage."

Mr. McManus didn't put it a bit too strong. The Roth Course is priceless! I can absolutely **count** on my memory now. I can call the name of most any man I have met before—and I am getting better all the time. I can remember any figures I wish to remember. Telephone numbers come to mind instantly, once I have filed them by Mr. Roth's easy method. Street addresses are just as easy.

The old fear of forgetting (you know what that is) has vanished. I used to be "scared stiff" on my feet—because I wasn't **sure.** I couldn't remember what I wanted to say.

Now I am sure of myself, and confident and "easy as an old shoe" when I get on my feet at the club, or at a banquet, or in a business meeting, or in any social gathering.

Perhaps the most enjoyable part of it all is that I have become a good conversationalist—and I used to be as silent as a sphinx when I got into a crowd of people who knew things.

Now I can call up like a flash of lightning most any fact I want right at the instant I need it most. I used to think a "hair trigger" memory belonged only to the prodigy and genius. Now I see that every man of us has that kind of a memory if he only knows how to make it work right.

I tell you it is a wonderful thing, after groping around in the dark for so many years, to be able to switch the big searchlight on your mind and see instantly every thing you want to remember.

This Roth Course will do wonders in your office.

Since we took it up you never hear anyone in our office say "I guess" or "I think it was about so much" or "I forget that right now" or "I can't remember" or "I must look up his name." Now they are right there with the answer—like a shot.

Have you ever heard of "Multigraph" Smith? Real name H. Q. Smith, Division Manager of the Multigraph Sales Company, Ltd., in Montreal. Here is just a bit from a letter of his that I saw last week:

> "Here is the whole thing in a nutshell: Mr. Roth has a most remarkable Memory Course. It is simple, and easy as falling off a log. Yet with one hour a day of practice anyone—I don't care who he is—can improve his Memory 100% in a week and 1,000% in six months."

My advice to you is, don't wait another minute. Send to Independent Corporation for Mr. Roth's amazing course and see what a wonderful memory you have got. Your dividends in **Increased earning power** will be enormous.

VICTOR JONES.

Send No Money

So confident is the Independent Corporation, the publishers of the Roth Memory Course, that once you have an opportunity to see in your own home how easy it is to double, yes, triple, your memory power in a few short hours, that they are willing to send the course on free examination.

Don't send any money. Merely mail the coupon or write a letter and the complete course will be sent, all charges prepaid, at once. If you are not entirely satisfied send it back any time within five days after you receive it and you will owe nothing.

On the other hand, if you are as pleased as are the thousands of other men and women who have used the course, send only $7 in full payment. You take no risk and you have everything to gain, so mail the coupon now before this remarkable offer is withdrawn.

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C. W. M. 6-20

Hebrew Christian Alliance of America

(Incorporated)

REV. H. L. HELLYER, M. A., President.
REV. A. LICHTENSTEIN, Field Secretary
REV. S. B. ROHOLD, F. R. G. S. Secretary-Treasurer

An organization for the purpose of:

1. **Bringing together into mutual fellowship all Hebrew Christians.**
2. **Endeavoring to present to the Jew, to the Gentile, and to the Church at large, a corporative Hebrew Christian Testimony.**
3. **Providing for the Evangelical Christian Churches of America an authoritative and reliable channel how best to serve the cause of Jewish Evangelization.**
4. **Preparing, printing and distributing Hebrew Christian Literature.**
5. **Helping to educate and to send forth divinely called workers for Jewish Evangelization.**
6. **Establishing in America a Hebrew Christian Headquarters and Jewish Missionary Training School.**
7. **Sending forth itinerant Evangelists to propagate the Gospel of Jesus Christ in America, Eastern Europe and Palestine.**
8. **Fostering and encouraging Hebrew Christians in Palestine to organize a colony and community, thus creating a deep-felt need of a united witness in the Holy Land.**
9. **Rendering practical and substantial aid to the stricken Hebrew Christians and Jews in general, in Russia, Poland and other parts of Eastern Europe.**

The official organ of the Alliance is:

The Hebrew Christian Alliance Quarterly

Rev. S. B. ROHOLD, F. R. G. S., Editor.

He is aided by a staff of able and competent Hebrew Christians who know the Jewish question in all its phases most thoroughly, not from hearsay or by culling out tid-bits from other magazines, but from actual experience. Mr. Rohold is a Palestinian, born in the city of Jerusalem, and has kept in constant contact with affairs there. He made a number of Missionary Journeys to the Holy Land, and only recently returned from a visit there. He is an expert on conditions of Palestine. His articles are always very interesting and instructive.

Dark Russia and Eastern Europe in which most of the Jews live and suffer, is also represented by able men who speak from personal observation. In the near future, the Alliance will have its own representatives in both Palestine and Russia, and the reports of their labors will be published in the QUARTERLY.

The Homefield is also not neglected. Interesting reports from Jewish Missions of our land as well as of the work of the Alliance Evangelist are found on its pages.

Altogether, THE HEBREW CHRISTIAN ALLIANCE QUARTERLY is a Magazine which should be read by all who are interested in the Jewish people and desire to keep abreast with all that God is doing with them. It contains 40 pages and the subscription price is $1 a year.

For sample copies, write—Rev. Jos. R. LEWEK, Manager, 3719 Roosevelt Road, Chicago, Ill.

Dear Sir: The enclosed $1.00 is for one year's subscription to the Hebrew Christian Alliance Quarterly.

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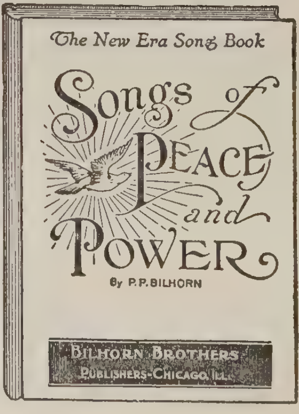

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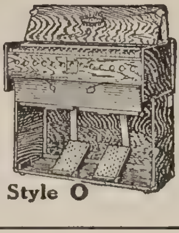

Style O

A Trip To Chinatown

If you enter Doyers Street from Chatham Square, keep to the left past the window full of liche nuts, china and red paper mottoes and then walk half way to the turn. Almost opposite the green lantern, you will observe, if you look closely, a little inconspicuous door. Through that door last year passed nearly 200,000 persons. All these who went in, came out again, which is a new sort of history for that door, for there have been nights when men went in there and were brought out, never to go in at any door again.

And of the nearly 200,000 who passed in and out there in the last twelve months, at least 5,000 of them have come out happier than when they went in.

It's one of the most curious and amazing places in Chinatown. The felt-footed Tongs steal up and down the street and strange noises beat against the door—a rattle of shots from Mott or Pell Street, the laugh of noisy women at night, the tinkle of teacups and glasses and every now and then the rap of a policeman's club on the sidewalk. But these noises all stop at the door. There is another business going on inside.

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THE
Christian Workers Magazine

June, 1920

Editorial Notes

"*Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.*" (1 John 3:6).

"*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*" (1 John 3:9.)

Cut from the Loaf

In all these four places where the verb, "to sin," is found, it is in the present tense in the Greek, which expresses continuous action. It is not in the aorist tense which is used to denote a single act, as for example, in 2:1. In other words, the apostle does not claim that the Christian never sins, nor does he intimate that it is possible for a man in this life to reach that state of perfection in which he never sins. What he declares is that one who is really born of God does not, and cannot continue to live in sin. As Paul would put it, he does not let sin *reign* in him.—Willis W. Mead in *The Modern Outcry Against the Law.*

✣ ✣ ✣

"Cutting the Gloom"

"There's nothing but gloom in this old world," says the Daytona (Fla.) *Daily News.* "Nothing but gloom if you take stock in all the talk of poverty, unemployment, debt and predicted hard times that you hear about. But brace up!" It adds, "There's another story—a story of big, ambitious, optimistic projects that will bring food, clothing, good times, happiness and even wealth to great members of the earth's people." It then engages in the process of "cutting the gloom," as it calls it, by reciting some of the enterprises of first magnitude now in process of development.

The difficulty is that these enterprises are projected in a world that does not know God. It is the old Cainite civilization that tries to make the world as comfortable a place as possible to live in without Him.

Of course, these enterprises are great as men count greatness, and they will certainly make for some of the results of which the editor speaks; but who believes that "happiness" will be one of these, or "good times" either, in any real sense? "God made man upright," says the proverb, "but they have sought out many inventions;" yet not one of them has restored that lost uprightness. Only God Himself can do that, and He can do it only as men submit themselves to His Son Jesus Christ.

But the time is coming when that submission shall be brought about, even though, in part, it will be a "feigned" obedience, as the Psalmist says. And then these great enterprises shall be utilized for the benefit of mankind in a way of which their projectors may have little dreamed. (See Psalm 67.) They are not going to be lost. The saints of God shall yet realize upon them in the day when "the meek shall inherit the earth."

But here is the list. Let us look at it and congratulate ourselves on our "futures":

Power canal from the Mediterranean to the Dead Sea, to raise the Sea of Galilee and make a garden of all Palestine.

The largest hydro-electrical plant in the world to make use of the rapids of the Yangste Kiang river in China. Buying the machinery in the United States.

Heavy flowing oil wells developing in Argentine that will greatly increase the world's supply.

Greece prosperous, and government about to tackle mammoth public works planned by Pericles 450 years before Christ.

New railroad from Pekin, China, to run through the province of Pichili, opening up commerce, education, and civilization to millions of people.

French and Italian engineers surveying a tunnel under Mt. Blanc to join the two countries.

Federal and state governments of America to spend seven hundred millions on good roads.

Sir William Willcocks planning canal system to use the Euphrates for irrigating six million acres of desert land surrounding the garden of Eden.

Argentine appropriates $40,000,000 to develop water power of Igauzu Falls, greater than Niagara. Machinery from United States.

✣ ✣ ✣

A Progressive Devil

What will he be up to next? The latest from Paris, the deeply afflicted Paris, as we called her this time last year, is that hypnotism is now to be applied to dancing. To a cable dispatch by the Universal Service we are indebted for the thrilling information that the intricacies of the tango and the complications of the fox trot will no longer be unapproachable by the uninitiated if the new "art" proves what its patronesses claim it to be.

All that is needed, they say, is a few minutes of hypnotism practiced upon a willing devotee—she must be willing for otherwise the "influence" does not work—whereafter she will be able to perform the most difficult and daring dancing feats with perfect grace.

"Those who attended last night's ball say the large fashionable crowd was held breathless by the marvelous performance of girls who had not mastered the simplest steps when they arrived, but went away fully conversant with all the "new fangled" tricks of terpsichorean art!

* * *

Uniting Seminaries

A contemporary recently raised the question as to whether the Auburn and Rochester Theological Seminaries should not unite, the one a Presbyterian and the other a Baptist fitting school for ministers.

The reason for the suggestion was the cost of training their output with the double equipment required, whereas if they were united, students would have the advantage of the strong men of both faculties, while certain subjects, like denominational history, could be treated "along communional lines." The writer thought that theological seminaries should be willing to lose their identity if thereby they could "help more adequately to build the kingdom of God on the earth."

It is interesting to note that The Moody Bible Institute has been conducted on this principle for a generation. Presbyterians and Baptists, and for that matter, about all the other evangelical denominations meet and mingle in the happiest and most efficient manner both on its faculty and in its student body, while representatives of all these denominations find delight in contributing in larger or smaller sums to its support. Thus both men and women are turned out for practically all kinds of Christian service on the most economical basis.

* * *

George S. Fisher

News of the death of this devoted servant of God came to us too late for mention in our last issue, but we do not wish the event to go unnoticed by us because he was one of those of whom the world is not worthy. We can say this sincerely, though we know how often and how seriously he was criticized for untempered zeal. God has need of such instruments as he, and the church is the purer and the stronger for their fearless testimony.

Mr. Fisher was the president and editor of the *Gospel Message*, of Kansas City, Mo., representing the work of The Gospel Missionary Union, and he died on March 22, of typhoid fever, while engaged in the work of that mission in South America. The important work he represented is doubtless crippled by his removal, but God is able to raise up a successor, and supply the faith needed for the emergency. For his widow and the workers he has left behind, we earnestly crave the divine blessing.

Gethsemane

By Eugenie du Maurier

In golden youth, when seems the earth
A summer land for singing mirth;
When souls are glad and hearts are light,
And not a shadow lurks in sight—
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden, all must sometime see—
Somewhere lies our Gethsemane.

With joyous steps we go our ways,
Youth lends a halo to the days,
Light sorrows sail like clouds afar,
We laugh, and say how strong we are!
We hurry on, and hurrying go
Close to the borderland of woe,
That waits for you and waits for me—
Forever waits—Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears,
The garden lies; strive as we may,
We cannot miss it on our way—
All paths that have been or shall be,
Pass somewhere through Gethsemane.

All those who journey, soon or late,
Must pass within the garden gate;
Must kneel alone in darkness there
And battle with some fierce despair.
Alas! for those who cannot say
"Thy will, not mine!" who only pray
"Let the chalice pass," and cannot see
The purpose in Gethsemane.

Spiritism Before the Flood,
or, the Mystery of the Fallen Angels

Editorial

THE task we have set ourselves would be inadequately rendered if attention were not called to the mysterious sixth chapter of Genesis, in which the record of the marriages of "the sons of God" with "the daughters of men" and the issue of the same is intended to account for the catastrophe of the flood.

> "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
>
> "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
>
> "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
>
> "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown."

I

The question arises, "Who were these 'sons of God' and these 'daughters of men' whose union produced the powerful and wicked race the iniquity of which resulted thus, and necessitated this judgment?"

We who are familiar with the use of the first-named phrase in the New Testament might at first interpret it to mean men of faith, true believers, real saints; while the second would logically apply to women of the opposite character.

But reflection would recall that Moses was unlikely to be using New Testament terms, and that such phraseology would be foreign to conditions antedating the flood.

Also, it might be asked, "Would godly men contract such marriages, and in such a way, inasmuch as a plurality of wives, and force in obtaining them, seem to be implied?" "And if they did, what would further explain the gigantic stature and colossal wickedness of their offspring bringing about so terrible a penalty?"

In searching for a different explanation we find that "sons of God" is used everywhere else in the Old Testament to designate angels, and why should it not be so used here? Moreover, if it were so used, it would carry with it a confounding of two distinct orders of creatures and the production of a mixed race, partly human, partly superhuman, which would be just such a derangement of the divine plan as to fully warrant that which occurred, namely, the almost total extermination of all who were upon the earth.

Indeed, this was the prevailing view of the passage in the ancient synagogue of the Jews and among Christian theologians for the first three or four centuries of the church. And there is reason to believe it would not have changed in the latter case, had it not been for certain erroneous opinions and practices of Christendom, to which reference will be made later, and with which it was not in harmony.

But naturally there exists a prejudice against such a view. How could such intercourse be possible between the visible and invisible worlds, such an unnatural connection between beings so widely different from each other?

It is our purpose to deal with this question before we conclude, but a more important one precedes it. It is not, as Nicodemus said, "How *can* these things be?" but rather, is it true that they *are*? However inconceivable or inexplicable the fact may be, it is first necessary to show that it *is* a fact.

In doing this we now address ourselves to the two theories that have been most persistently maintained in opposition to it. The first, a Jewish interpretation which holds the "sons of God" to mean men of authority or rank who married women of inferior station; and the second, the church interpretation already mentioned, which holds that godly men, the descendants of Seth for example, chose for wives women of godless life belonging to the line of Cain.

II

The Jewish Interpretation

The Jewish interpretation has been paraphrased thus: "When men began to multiply on the earth the chief men took wives of all the handsome poor women they chose. There were tyrants in the earth in those days. Also, after the antediluvian days, powerful men had unlawful connections with the inferior women, and the children which sprang from this illicit intercourse were the renowned heroes of antiquity of whom the heathen made their gods."

The ground on which this interpretation was founded is that the Hebrew word for God, "Elohim," is sometimes used in the Old Testament to denote judges or princes, hence "sons of God" might mean sons of judges, or sons of princes. And the Hebrew word for man, "Adam," is occasionally used to denote one whose station in the world is lowly or poor, hence "daughters of men" might mean daughters of the lowly, or the poor.

It is admitted that "Elohim" is, in a few instances, applied in the Old Testament to Israelitish magistrates acting representatively for Jehovah, but there is nothing in this passage of that character. Moreover, this word is not "Elohim" simply, but "Bne-ha-Elohim," a very different expression, which means "sons of God," and which in every other instance stands, not for men of any grade or distinction, but for angels. Therefore, the inference is fair that if Moses had intended men, however great, in this place, he would not have used that word but some other, of which there were several from which to choose.

It is admitted also that "Adam" is, in some places, applied to human beings of low degree, but when women of low degree are meant the word is always used in connection with the word "Ish," which is not the case here. Otherwise the word simply means a man, or mankind in general, without distinction of class or condition. Moreover, the particular word now under discussion is not "Adam" simply, but "Bnoth-ha-Adam," "daughters of men," which occurs nowhere else in the Old Testament, so that no argument can be founded upon its usage.

"In short," to quote another, "women of high station as well as low are Bnoth-ha-Adam," and the title simply means Adam's daughters, female descendants, womankind without distinction.

Indeed, it is difficult to understand how such an interpretation of the passage ever found acceptance considering its extreme improbability. "How unlikely," to continue quoting, "that all the great men of the day, or even a large proportion of them, should, at the same time and with one consent, contract such alliances. And how unlikely that female beauty should just then have appeared, and only or chiefly, in women of the lower rank; and that it should have possessed such strongly attractive power in the case of all these 'sons of God.'"

And stranger still, how improbable the results that followed. Why should it have come about that the marriage of the judges or princes of that age with women of low degree but of great beauty, should have issued in mighty men of renown, a heroic race of gigantic size, celebrated for their exploits through succeeding time? And strangest of all, the Hebrew word for "giants" in verse four is "Nephilim," which means "fallen ones," as to whom there can be little doubt that they were more than human beings and derived their origin in part from a superhuman source.

A word of explanation seems necessary before leaving the Jewish interpretation, by which, of course, is not meant that of the ancient Jewish synagogue mentioned above, but that of Jewish teachers of a later time, say, the early centuries of the Christian era. The Jewish synagogue, as was said, held to the angel interpretation. Just what prompted the change of interpretation from that of angels to that of great men is not known except that it could not have been on exegetical grounds. Fleming, from whose work on *The Fallen Angels and the Heroes of Mythology* we are quoting, thinks it may have been dogmatic considerations concerning the nature of angels of which we shall speak by and by; but suffice for the present to re-affirm that the angelic interpretation was the first which suggested itself, and that it was very anciently received both by Jews and Christians.

III

The Church Interpretation

A fair and clear statement of later Christian or church interpretation is given by Dr. John Gill in his *Exposition of the Old Testament*, published in the middle of the eighteenth century. He says: "Those sons of God were not angels, because angels are incorporeal beings, and can not be affected with fleshly lusts, or marry and be given in marriage, or generate and be generated. Nor were they the sons of judges, magistrates and great personages; but rather is the phrase to be understood of the posterity of Seth, who from the time of Enos, when men began to be called by the name of the Lord (Gen. 4:26), had the title of the 'sons of God' in distinction from the children of men."

All this is pure assumption on Dr. Gill's part, and was to be expected, since no serious attempt seems to have been made by him to ascertain the real meaning of the words in their place whatever the consequences might be. For example, what ground outside of his own opinion, had he for saying that angels are incorporeal, etc.? And similarly, what ground for saying all that he does say about the posterity of Seth? However, he has plenty of company among commentators and others, including some of the poets, Milton as an illustration, in *Paradise Lost*. And yet, that great poet in *Paradise Regained*, Book II, returns to the angel interpretation, where he makes Satan, after the failure of his first temptation of Christ, in addressing the infernal council, say to Belial:

> "Before the flood, thou with thy lusty crew,
> False titled sons of God, roaming the earth,
> Cast wanton eyes on the daughters of men,
> And coupled with them, and begot a race."

What, however, explains the abandonment of the earlier angel interpretation for this of the sons of Seth? The most likely answer is that of John Henry Kurtz, D. D., professor of theology at Dorpat, quoted at some length by Fleming, who attributes it to the rise of certain superstitions and unwarrantable practices in the church growing out of false ideas as to the nature of angels. In other words, it was the coming in of angel worship that drove it out. Angel worship raised its head gradually, but its progress tended to remove everything that might shake confidence in the holiness of angels, or mar the gratification which their worship afforded.

There was also a second cause which was almost equally influential with the first, namely, the spread of celibacy, or monkery, as Kurtz calls it, and the reverence with which it came to be regarded in the early centuries. If Genesis 6:1-4 taught that although the angels in heaven marry not, yet at one time a portion of them, seduced by the beauty of women, came down to earth for the purpose of gratifying amorous propensities, then a weakness of the like kind on the part of "earthly angels" might be more readily excused. As a matter of fact such an apology was pleaded for monkish transgressions, at the time, and it therefore became a pretext for changing angelic "sons of God" into human "sons of God."

It was not until the last century that the angel interpretation began again to find favor with Christian theologians. And for its revival by the way, we are, in a sense, indebted to the destructive critics. Their attacks upon the Bible necessitated a return to the old-fashioned way of studying it with the aid of the grammar and lexicon. Exegesis has been restored to its rightful place, and exegesis never attempts to explain away uncommon or supernatural occurrences just because it does not understand them.

We have spoken of Fleming's work on *The Fallen Angels*, but he, in turn, is largely indebted to Kurtz above named, and also to Maitland's essays on the same subject and on *False Worship* as well as to Kitto's *Daily Bible Illustrations*. Following these authorities he goes on to deal at length with collateral aspects of the question for which we have not the space or time except to mention them. They include the suppositions and assumptions that are involved in the Sethite interpretation, an examination of Genesis 4:26, which speaks of Seth's descendants, a careful inquiry into the use of a phrase analogous to "the sons of God" wherever it occurs either in the Old or New Testament, and the antithesis of the "sons of God" and "daughters of men." We have studied him with care, and feel convinced that the improbabilities involved in the Sethite, or as we have called it, the church interpretation, are so serious as to put it out of court.

IV

Communication Between the Races

In our next article we expect to deal with the angel interpretation and the objections to it growing out of the supposed nature of angels. But we conclude this with some general observations in anticipation of it.

1. It has already been suggested in previous articles, that while angels are immaterial beings, yet they appear to possess, or at least are able to assume, some kind of an ethereal, corporeal form. At the same time it is to be remembered that the human race is composed of immaterial beings, clothed at present with gross bodies akin to beasts, but hereafter, in the case of the redeemed at least, to be clothed with spiritual bodies not unlike that of angels. If therefore, there is in our nature a capability of becoming like angels in some degree, is it so certain that they are as dissimilar to us in all respects as many people believe?

2. We have seen also that angels, both good and bad, are interested in the affairs of men, and have communicated with men. How much more intimate that communication might have been had not sin entered the human family, who can say? And if there is a possibility of greater communication if God willed it so, is it unlikely that evil angels, should it suit their propensities, would endeavor to make it so whether it was His will or not?

"We can not hold it to be an absurd proposition," writes Kurtz, quoted by Fleming, "that angels who, in their state of holiness, desire to look into the deepest mystery of grace on earth (1 Pet. 1:12), should, in their apostasy from holiness, have desired to look into the deepest mystery of nature on earth; and transgressing the limits of their own nature, participate in that mystery themselves."

"I desire my minister to preach every Sunday the simple gospel. The old, old story never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, His gospel, and the inspiration of the Bible, from a careful reading of that Book of books and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's Gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social progress and morality and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.' "—William J. Bryan.

A NEW RELIGIOUS PAPER

The *Baptist Believer* is an eight-page monthly, which is intended to emphasize the spiritual rather than the mechanical side of the work of the Baptist denomination. Sample copies of the paper can be secured from H. S. Tillis, 5906 Thompson Street, Philadelphia. The editor is Rev. W. H. Houghton of New Bethlehem, Pa., and a correspondence student of The Moody Bible Institute.

A Physician's Report of the Miracles of Jesus

By Professor A. T. Robertson, D. D., LL. D., Louisville, Ky.

THERE is no doubt that the miracles of Jesus greatly attracted Luke. Was he credulous in his report of the wonders wrought by Jesus? Did he have the scientific spirit and the historical temper?

I

Luke a Man of Science

This fact has been often overlooked. Luke's witness to the miracles of Jesus has been brushed aside as the credulous ignorance of a non-scientific age. Each age plumes itself upon the scientific progress over the rest. The word science is simply Latin for the Greek "gnosis," our "knowledge." Progress in knowledge has not been steady and uninterrupted and uniform. Reactions and lapses come. The Renaissance followed the Dark Ages. The Dark Ages belong to the Christian era and succeeded a period of pagan enlightenment. We must not forget that Plato and Aristotle lived long before Luke's day. In the spring and summer semester of 1905 at the University of Oxford over a hundred courses of lectures on Aristotle were offered. Aristotle is still king in the realm of pure intellect. The late Dr. W. H. Whitsitt, for long Professor of Church History and then President of the Southern Baptist Theological Seminary, used to talk to his classes of the time when "Plato was king in Zion," and then of the time when "Aristotle was king in Zion." Both Plato and Aristotle have left their mark on Christian thought.

Luke's Technical Training

Not simply was Luke a man of general culture, a university man familiar with current literature and literary methods, but he was a man of technical training. Since Hobart's researches concerning the medical language of Luke, it is no longer possible to treat Luke as a "quack," a charlatan, or an ignorant practitioner. He was a trained physician like Galen and Hippocrates, and is one of the best products of Greek culture. So far as we know, he was the first man of science to grapple with the facts and forces of faith and science. He was superbly equipped for his task. He had a passion for the truth, for the facts of nature and of grace. "No other man of his time was so well fitted to judge rightly in questions involving both science and faith; and this ability sprang from the nature of his vivid and varied Greek mentality."[1] So we approach Luke's report of the miracles of Jesus with sincere interest. "His testimony to the miracles is, therefore, the nearest thing possible to the evidence which has often been desired in that of a man of science."[2]

And yet Luke is discounted by some for the very reason that he is a physician. So Harnack[3] instances the healing of Malchus's ear as a case in point: "This is the flagrant instance of the way in which a story of a miracle has arisen, and of what we expect from Luke. He certainly is not following a separate source here; but because he thinks it ought to have been so, he makes it happen so." That is simply intolerable in Harnack. Luke is here ranked no higher than a peddler of tales or a writer of medieval miracle plays, or a dispenser of marvelous cures by a group of "Christian Science" dupes. When Luke has been vindicated by modern research against the whole array of historians and critics who attacked Luke 2:1-7, he is entitled to be heard on his own account before it is assumed that he is incompetent and insincere and even hypocritical. Percy Gardner[4] follows the cue of Harnack and says: "But when we speak of him as a physican the modern mind is apt to be misled, and to attribute to him a scientific education, and methods of investigation such as are commonly used in the great schools of medicine. From this point of view our author is very far removed." Luke, to be sure, did not know the evolutionary hypothesis or the germ theory of disease, but he did have the Greek physician's love of the study of actual cases and of drawing his theories from the facts. This is the heart of scientific progress and Luke is in the line of succession. Gardner[5] even says: "He loves a good miracle," as if to discredit Luke's testimony on the subject. Carpenter[6] accepts this view of Luke: "Physician though he was, he was uncritical about miracles." Again[7]: "He was undoubtedly what we should call a truthful person, but it cannot be pretended that he had the scientific zeal of the best modern historians. He took pains to ascertain facts, but he was not alive to some of the perils that surround historical inquiry." But I submit that the new discoveries justify precisely this claim concerning Luke.

Present-Day Theories Not Finalities

It is not "pretended" that he had modern views of science and medicine, nor will a true scientist today pretend that present-day theories are finalities. The twentieth century has brought a more reverent temper on the part of the scientists concerning both God and man. No one claims that he has discovered the ultimate facts concerning nature. The very "atom," once thought to be absolute and indivisible, is now divided into electrons. Modern chemists, like the alchemists of Luke's day, claim to be able to transmute metals by the aid of radium, and to make diamonds to order out of charcoal. He is a bold man today who will dare to say what man can or cannot do. The Atlantic Ocean has been spanned by the aeroplane in a single flight. One disease after another is conquered by science. Shall we limit the power of God while we enlarge the powers of man? There has never been a day when it was easier to believe in miracles than now, and harder to tell what is a miracle. We can well believe that some of the miracles wrought by Jesus would not be called miracles by all men today. The use of language varies with the growth of ideas. The fundamental question is the fact of Jesus (His birth, His work, His teaching, His character, His resurrection from the dead, His power today over the lives of men).

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[1] Homan, *Luke the Greek Physician*, p. 12.

[2] Wace, *Intr. St. Bible Encycl.* (art. "Miracles").

[3] *Luke the Physician*, p. 187, note 4.

[4] *Cambridge Biblical Essays*, p. 386.

[5] *Ibid.*, p. 390.

[6] *Christianity according to S. Luke*, p. 83.

[7] *Ibid.*, p. 82.

At bottom we face the same problem that Luke faced. In reality we know not one whit more concerning the ultimate reality than Luke did. The new knowledge of our day has filled us with awe in the presence of God. It is no disgrace for us today to bow before the fact of God in Christ as Luke did. We must open our minds to learn all we can, but the pride of intellectual arrogance must not blind us to the glory of God in Christ. Luke saw God at work in Christ the Great Physician. No physician today can tell precisely how medicine cures disease, or what part the mind plays in the cure, or how far the will of God operates in the whole both in the fight that nature makes, and in the special exercise of His will in the individual case. The physician himself often rouses the will of the patient to victory over disease. Can God not do the same?

Luke as an Eye-Witness of Paul's Miracles

Carpenter[8] has a curious comment concerning Paul's view of miracles: "It may readily be conceded that Paul's attitude towards the miraculous is much truer than Luke's." That remark can only mean that Paul is skeptical concerning the miraculous or that Luke is credulous. But Paul claimed that he himself wrought miracles, a thing that Luke never does. "Truly the signs of the apostle were wrought among you with all patience, by signs and wonders and mighty works" (2 Cor. 12:12). Paul here employs precisely the three words[9] that Luke reports Peter as using in his address at the great Pentecost (Acts 2:22). So in Romans 15:18 f. Paul speaks of what the Holy Spirit wrought through him among the Gentiles "in the power of signs and wonders." We have Paul's first-hand testimony concerning his own miracles. Besides, Paul testifies to the greatest of all miracles in his own experience, the vision of the Risen Christ (1 Cor. 9:1; 15:8; Gal. 1:16). Paul even claims that some of his own converts wrought miracles (1 Cor. 12:9 f., 28-30, 14: 22; Gal. 3:5). These instances all come from Paul's universally acknowledged epistles. It is hard to set aside the witness of a man of Paul's intellectual acumen. There were "Counterfeit Miracles" (Warfield) then as there are now, but Paul's miracles do not come in that category.

Other Eye-Witnesses

We have other autoptic witnesses to the miracles. Mark's Gospel reports Peter's description of the miracles of Jesus. If John the apostle is the author of the fourth Gospel, we have another eye-witness to the miracles of Jesus. (See John 21:24). In John's Gospel we have healings of the sick (4:16 ff; 5:8; 6:2; 9:6 f.), raising the dead (11:44), the resurrection of Christ (chaps. 20 and 21), and miracles over inanimate nature (2:9; 6:11 f, 19; 21:6).

Percy Gardner[10] thinks that Luke "was attracted to the new faith by its power over disease and evil spirits." Even so, we have no right to say that Luke was "taken in" by Paul's "pretense" to work miracles. Luke not only had Paul's word for working miracles, but in the "we sections" of Acts, Luke records miracles which he himself witnessed. "It should always be borne in mind that they are recorded by a physician, who was an eye-witness of them.[11] In these cases, therefore, we have a sort of double proof, Paul's general claim that he worked miracles, and Luke's testimony to seeing him do them. It is wholly gratuitous to say that Luke's judgment as a historian lapsed when miracles came before him. Let us examine some of the cases in question and see if Luke's treatment of the miracles wrought by Paul disqualifies him for discussing in a credible manner the miracles of Jesus.

The Girl With a "Python"

The cure of the ventriloquist girl (Acts 16:18) is in point. The poor girl had a "*python.*"[12] Plutarch says that a ventriloquist was called a *python.* The slave girl may have been diseased in her mind and was the object of superstition and the victim of a group of men who exploited her fortune-telling for gain as men, alas, exploit girls for base gain. The poor girl troubled Paul, Luke and the rest, "the same following after Paul and us" (Acts 16:17). Luke reports Paul as charging "the spirit in the name of Jesus Christ to come out of her. And it came out that very hour." The whole subject of demonology is a dark one, but modern scientists are no longer so positive that evil spirits cannot dominate human beings. Luke saw the cure of this girl, sudden and instantaneous.

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[8] *Christianity according to S. Luke*, p. 83.

[9] σημειοις και τερασιν και δυναμεσιν.

[10] *Cambridge Biblical Essays*, p. 386.

[11] Wace, *Intr. St. Bible Encycl.* (art. "Miracles").

[12] πυθωνα.

Luke was a witness also of the earthquake and the release of the prisoners with the consequent conversion of the jailor (Acts 16:26 34). He does not report the earthquake as a miracle, but as a dispensation of providence for Paul and Silas.

Luke saw Paul restore to life the lad who had fallen out of the window at Troas during Paul's long sermon (Acts 20:9-12). Luke is careful here in his language. He says the boy was "taken up dead," but he implies that Paul brought him round to life and not by medical means. Luke was evidently greatly impressed.

We have also Luke's description of Paul's shaking off the viper unharmed (Acts 28:5) which Ramsay considers a constrictor, a non-poisonous snake. But even so that explanation cannot apply to the cure of Publius by Paul's prayer (Acts 28:8), and to Luke's further practice of medicine in the island (28:9 f.). Luke does not create the impression in these narratives that he is credulous and anxious to tell the marvelous. His language is restrained and simple and quite that of a scholar who weighs his words.

III

Luke's Report of Miracles in Q (the Logia) and Mark

In Luke 7:20-23 (Matt. 11:4-6) Luke reports the record in Q (possibly by Matthew the publican, himself an eye-witness of the miracles of Jesus) of the words of Jesus concerning His miracles. The two messengers from the Baptist in prison brought his despairing question in his hour of gloom: "Art thou he that cometh or look we for another?" (Luke 7:19). But Jesus went on with His work as if not heeding the inquiry. "In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight" (Luke 7:21). Then Jesus turned to the messengers and said, "Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached unto them." This was the cure for John's doubt and despair.

We have seen that Q preserves the oldest tradition about Christ that we have. It may even belong to the time when Christ was alive on earth. There is no escape from the fact that Jesus claimed to work miracles and that people believed that He wrought them. Luke had seen Paul work miracles. He would not be prejudiced against the testimony for the miracles of Jesus. But did he not sift the evidence for the miracles of Jesus as he claims to have done (Luke 1:1-4) about everything else? In Luke 7:1-10 (Matt. 8:5-13) we certainly have a quite independent record of the same event that Matthew narrates. Luke gives the two embassies from the centurion to Jesus, while Matthew fails to bring out these details.

Mark gives a detailed report of eighteen miracles of Jesus. Of these Luke also reports thirteen. Luke modifies the language in certain instances, but he does not weaken the argument for the real interposition of divine power by Christ. Two of them are nature miracles (the stilling of the storm and the feeding of the five thousand). The rest (counting the drowning of the swine with the cure of the demoniac) are cases of healing.

Few today will take the position of Hume that miracles cannot be proven or even that of Huxley that we can know nothing about the matter at all. Fewer still assert that miracles cannot happen. Goethe said that a voice from heaven would not convince him that water burned or that one rose from the dead. But water can be made to burn by certain chemicals. The more we know about nature and God, the more modest we become in our dogmatic statements about God's limitations. Many are now willing to admit that Jesus cured nervous troubles by psychic force since we have learned that the mind has a great influence on the body. Professor Hyslop even suggests that hospitals be set apart for the curing of certain forms of insanity by casting out demons. And then many cases of insanity are now cured by pulling out diseased teeth. So we learn slowly. But demoniacal possession is no longer scouted by all scientists.

We must remember that nothing is miraculous to God or to Christ. If modern science could learn all the secrets of nature and by the use of the laws of God do the things that Jesus did, surely this would not disprove the cures wrought by Jesus or His claim to divine energy in doing them. "My Father worketh even until now, and I work" (John 5:17). With amazement and with difficulty we unlock a few of the mysteries of nature and pride ourselves on our own attainments. Jesus played with the forces of nature as a master musician. The more we learn of the marvels of nature, the more we marvel at Jesus. There is only one explanation of His person and His claim and His prowess. He was the Son of God.

IV

Five Cases of Healing in Luke Alone

Of the thirty-five miracles described in detail in the Gospels, Luke gives twenty. Of the twenty-six miracles of healing Luke gives sixteen and five are peculiar to him. These five excited the special interest of Luke. They were all chronic or incurable cases like the old woman with curvature of the spine (Luke 13:10-17), the man with the dropsy (14-1:6), the ten lepers (17:11-19), the case of surgery (22:51), and the restoration to life of the son of the widow of Nain (7:11-17). They were all cured instantaneously by Jesus and were genuine miracles. Not one of these was a case of nervous disorder. These cannot be explained by any theory of modern psychology Luke was a psychologist, like all true physicians, but he has no hesitation in recording these cases that go beyond all human power now as then. Luke alone reports the remarkable case of the raising of the son of the widow of Nain. The funeral procession was stopped and the boy given back to his mother. It is one of the tenderest touches in the Gospels. It manifestly touched the heart of Luke. "There is no need to prove that the representation of our Lord given in the third Gospel is dominated by the conception of Him as the wondrous Healer and Saviour of the sick, as, indeed, the Healer above all healers."[13] But we are not at liberty to distort this fact into meaning that Luke attributed supernatural powers to Christ in order to create that impression. We may, if we will, say that Luke was incompetent to distinguish a miracle from an ordinary case of healing or was a poor judge of evidence, though our opinion makes no change in the facts of the case. Gilbert;[14] endeavors to explain away Luke's belief in the miraculous: "We cannot doubt that Luke, who was little interested in the miraculous element * * * was profoundly moved by what he learned of the depth and the universality of the Master's sympathy." But how does Gilbert know that Luke took little interest "in the miraculous element?" Percy Gardner says that Luke loved a good miracle so much that he would lug it in to brighten his narrative. It is hard to satisfy critics of Luke. Luke gives no evidence of being an excitable physician or a poor diagnostician. He writes calm and serious history after prolonged and thorough research. We are bound to give due weight to what he records as true whether we accept it or not. It is easier to ask questions than to answer them. Who today can tell what is the origin of life, or the true nature of life, or what death is and means?

V

Miracles of Christ over Nature

Luke did not hesitate to record evidences of the power of Christ over animate and inanimate nature outside of man. It is here that some modern scientists take a more positive stand against miracles. Possible explanations have been offered for some of the miracles of healing so that men of science are less skeptical about the rest. But it must never be overlooked that the fact of the miracles of Jesus by no means depends upon our being able to offer intelligible theories about them. They may thus be rendered easier for some men to believe, but the miracles of Jesus are grounded on the central fact of God's mastery over nature. Jesus presents God as personal, and not as an abstract philosophical concept on or as misty pantheism. God is like Jesus as Jesus is like God. Personal will rules the universe, the will of God expressed in His laws, but superior to His laws, the source of all energy and life. This is the view of Jesus and He acts upon it. Luke accepts it and records proofs of Christ's power and claims. It is not unscientific that a real God should be at the heart of the universe. Modern scientists hesitate to say that God cannot or does not guide the universe by His will. Wonderful powers have been discovered in certain forms of matter like radium. We must either be materialists or spiritualists (in the proper use of that word). Either matter is eternal and self-sufficient and the source of life and energy or God is eternal and before matter and the creator of matter and the guide of the universe. No one today conceives of a mechanical God who started the universe and then took His hand off of the machine. God is working today as much as ever. He works by His laws, by the laws of His own nature, some of which we have discovered. But He works on whether we are ignorant or whether we know. Nothing is miraculous to God. His will is the supreme law of the universe. It is thus an ordered world of law, but not a merciless machine that, like a juggernaut, overrides all. Presumption pays the price in such a universe. But we are not hopeless and helpless before the perils of nature red in tooth and claw. Law at bottom is love and God is love. God does not act by whims and caprice, but He is our Father.

So Jesus lets the demons rush into the swine to save the man (Luke 8:33 f.). "He gave them leave," Luke says, following Mark's record (5:13). Whatever our explanation of the reason that prompted Jesus, Luke puts down what Mark has. The result proves that the people cared more for the hogs than they did for the poor demoniac, or they begged Jesus to leave their shores (Luke 8:37). It mattered little that the man was now clothed and in his right mind (8:35). This miracle is usually counted as one and the same with that of the Gerasene demoniac. Huxley had his fun with Gladstone over "the Gadarene Pig Affair," but, all the same, hogs are subject to mass attacks like sheep and like mobs of men. Huxley's point about Gerasa and Gadara vanishes, for we know that the village of Khersa (Gerasa) by the lake, is meant, (not Gerasa thirty miles away), the village tributary to Gadara some six miles distant.

Luke alone gives the draught of fishes (5:1-11). Some critics find here another version of the draught of fishes in John 21:1-14, but without adequate justification. Peter plays a leading part both times, it is true, but that is not strange. One of the strangest of all theories is that of

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[13] Harnack, *Luke the Physician*, p. 195.
[14] *Jesus*, pp. 46 f.

Schmiedel who thinks that Luke is giving an allegory of Paul's conflict with the Judaizers about the Gentiles.[15] No wonder Carpenter[16] calls this interpretation "an interesting example of the over-subtlety with which Luke can be treated." And that is termed historical and scientific exegesis! The allegorizing is that of Schmiedel, not of Luke. Luke (8:22-25) reports the stilling of the storm, following Mark's Gospel (4:35-41; Matt. 8:23-27). The mastery of Christ over wind and wave is clearly shown to the marvel of the disciples, who gain a fresh revelation of the person and power of Jesus.

The feeding of the five thousand is given in all the four Gospels, the only one of the miracles wrought by Jesus that is thus attested. Huxley does not ridicule this witness which is on a par with the resurrection of Christ in its full testimony. And yet Luke records this amazing incident with much detail (9:10-17). Mark's Gospel here preserves the vivid details of Peter's description, the garden beds and the green grass (Mark 6:39 f.), but Luke follows Mark with the orderly arrangement of the crowd and the manifest miraculous multiplication of the loaves and the fishes in the presence of all the multitude. Jesus stood on the hillside and blessed and broke the loaves as the disciples rapidly bore and distributed the baskets. This miracle is a stumbling-block to all who believe in an absentee God or in no God. But we see here Jesus as Lord of nature and of man, with infinite pity and boundless power. He hastened or skipped the usual processes of nature. The miracle created a crisis in the ministry of Jesus and led to His withdrawal from Galilee because of popular excitement and misunderstanding. It is hard to think that the great crowds were fed by a trick and so purposely misled by Jesus. The picture of Jesus on the eastern slope of the Sea of Galilee near Bethsaida Julias challenged the interest of Luke, as it compels men today, to pause. The crowd wanted to take Him by force to Jerusalem and crown Him political king as the panacea for earthly ills. If we crown him King of our lives, we shall find Jesus to be what Luke took Him to be, the Great Physician for soul and body, the Saviour from sin and sickness, the Lord of all nature, the Giver of all grace and good, the Lord of life and of death.

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[15] *Encycl. Bibl.*, pp. 4573-76 (art. "Simon Peter").
[16] *Op. Cit.*, p. 84.

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"What Manner of Time," 1 Pet. 1:11

By Rev. Henry Ostrom, D. D.

WHEN Eve named her first-born son Cain, how great and strong must have been the hope back of the choice of that name!

Cain means, "I have gotten a man from the Lord." Eve had likely heard God's words, "It shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). Whose head? The serpent's head. What shall bruise his head? The woman's seed.

Does she now consider, "This boy is mine, here is the seed, he is the one who shall bruise the serpent's head, I will name him accordingly 'the man from the Lord' ?" She had no knowledge of the extended history of mankind to consider. All this was at the initial stage. "Ah," she thinks, "this is the Messiah. I have gotten Him!"

Time Does Not Count With God

"But not so, mother Eve. At length the promise will be fulfilled, and to the full; but the God who made this promise is the eternal God. He hath set eternity in His heart. He carries out plans conceived in the ages of the ages; they are large to infinity, and wise and holy to boundlessness. Hence, centuries must pass before the promised serpent-bruiser is born of woman's seed, and centuries more thereafter must be, before the fulness of that glorious promise is seen (Luke 1:31-33)."

"One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). That is, when time with God is to be considered we have to abandon all rules of arithmetic, for, one three hundred and sixty-five thousandths parallels three hundred and sixty-five, and three hundred and sixty-five fits only alongside one three hundred and sixty-five thousandths. With Him the former is as now, and what is now is as the former. So above time is He that it becomes timeless.

After all, it is not so difficult for man to grasp this truth. Do not we, we finites, when waiting for some belated railway train to carry us to a friend in a startling hour of peril, seem to feel that one hour is a whole day? O, how waiting stretches time! Contrariwise, do we not, when in delightful visiting with an old-time friend, seem to realize that two hours are only two minutes? And we exclaim, "It cannot be so late!"

Thus does the short seem long, and the long short. It is far from impossible to trace the significance of the words, "A thousand years are as one day," and its opposite. It is the language of timelessness which is eternity. Thus, we wait, and from one point of view the ages are so drearily long. We look, and from another point of view, the event, centuries away, is "at hand."

The Timeless Element in the "Blessed Hope"

When John the Baptist began to announce "The kingdom of heaven is at hand," his expression "at hand" gave to men the truth that this would be the next outstanding epoch. The epoch might extend over an hour or over centuries. Epochs can not be tied too firmly to ticking clocks.

When Paul announces by the Holy Spirit also, "The Lord is at hand," as the reason why saints are to be anxious for nothing, it is the same as saying that the next great event is the fact that He is coming back. Indeed, that is the event, and we are to be so expecting it that if we reach out the hand, it may be then and there that the heavens will light up and He will appear. But as to time, it is the same as in John the Baptist's announcement. When Paul says, "We shall not all sleep but we shall all be changed in a moment," he includes himself in that "we." How the Holy Spirit here also gives the truth in the terms of eternity rather than those of measured years of twelve months each!

Yes, of the eternities! For you and I are also included here. "We!" Is not that just as he uses the word "we" in 1 Corinthians 15:49? There he says, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Who bear the image? The church—people of Corinth only? Surely not. He is writing for *us* also. Like the old prophets "Searching what, or what manner of time the Spirit which was in them did signify" (1 Pet. 1:11), they wrote clear beyond themselves. So the Holy Spirit here is through Paul including us in the hope of the image of the heavenly, and in the epistle to the Thessalonians is he not including *us* in the "we?" There is evidently the arithmeticless and the timeless element in this precious declaration of that "blessed hope."

When Jesus says, "Now shall the prince of this world be cast out" (John 12:31), we think He means that one of whom it is said, "The whole world lieth in the wicked one." We say, "Now?" Yes, now, just as the cry on the cross, "It is finished," was as truly the finishing of my guilt as a believer in Jesus, as if I were transferred across the centuries and were standing today beside the Roman centurion and looking upon Jesus on the cross for me. So this word "now" is of the same timeless tang. We are in that epoch. Only the Eternal can speak so. And when God condescends to accommodate Himself to our actual periods of time, as He so often does in the prophets and elsewhere, it is but one more token of His merciful interest in us.

Centuries of Silence

If we imagine ourselves living in those days after Malachi, and before our Lord's advent to accomplish His marvelous work of salvation for us, we consider—what centuries of silence! Thus, too, when we look back from our present day to those hours before His crucifixion and hear Him saying, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again," we say, "How long this silence lasts since He pronounced those words and a little later was received up!" How long since He was to *come again!*

And today we hear it said, "Where is the promise of His coming?" *His coming!* Is it not in the very air about us to argue as of old "since the fathers fell asleep, all things continue as they were" (2 Pet. 3:4)? And there continues that long space of silence. Could He have forgotten—or failed? No, no. Again the long silence will be broken (as of yore) and suddenly. For, at length, "He that shall come will come, and will not tarry."

"The Lord is at Hand"

Say not, tested soul, that it is a long time waiting. Say rather what is true, "We do not quite know whether it is long time or short time. We have so often proven that the long is short and the short time long that we resign it completely to Him who knows the hour." Say rather, that you are to so prove the Holy Spirit increasing your faith that viewing it from the standpoint of His own revealed message, His holy Word, you rejoice in the fact day by day, "The Lord is at hand."

Have the God-given view. He with whom a thousand years are as one day and one day as a thousand years has imparted that standard to us that we may rest in it. Resting assured that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" is as positive a truth as in the moment when first uttered (2 Pet. 1:16).

When those early and tested followers of our Lord Jesus asked Him, "Wilt thou at this time restore the kingdom to Israel?" Israel! The asking of that question is the spring of the bow of faith so far that it is just ready to break, but Jesus prevents the breaking. And how? By showing them how exceedingly small are "the times and seasons" when placed alongside the great, sure fact of the promised kingdom, in which He is to be King, after their witness, and ours. He seems to say, "I hold that project in hand duly, meantime I give you the honor of being witnesses in this special order called the church." (See Acts 1:6,7.)

Yes, it is so, He of the "yesterday, today and forever" may come and call His own up into the air this minute, or it may be He will not do it until tomorrow, or it may be much later by months, or years, or even decades. But with the Spirit of the Eternal filling us, we become so in tune with His Word that it becomes a constant language of the soul to say, "The Lord is at hand." How contenting, and how exalting and assuring!

Time Is Eternity Trimmed at Both Ends

Then let all affairs of business, recreation, conflict or friendship fit this glorious hope. Then let me witness to the last person possible that Jesus saves, and Jesus alone. Then too, let me be this moment the most fully Spirit-filled possible. I am living on earth, to be sure, but in the midst of the eternities, and "the coming of the Lord draweth nigh." For what is time but eternity trimmed at both ends?

We are in the same age with Peter, James, John and Paul. Other ages have terminated. This one will terminate too. It is an age described in the ninth chapter of Hebrews, with three great finger-board events: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Christ has entered "into heaven itself, now to appear in the presence of God for us." "Unto them that look for him shall he appear the second time, without sin (or the sin-offering) unto salvation" (Heb. 9:24, 26, 28).

Let us keep the warm heart's greeting up to the very lip-edge. Ever ready! "The Lord is at hand!"

THE FALSE BROTHERHOOD AND THE TRUE

By Rev. Herbert J. Bryce

War hath not ended war, nor can it end
That sin born demon of the countless years;
Can ruthless force make warring spirits blend?
Can souls be cleansed by flowing blood and tears?

How sweet to dream of that new brotherhood,
"When each man's good will be each other's care,"
And man, by man no more misunderstood,
Shall dwell in love, and work and worship there.

Dream on, and strive, but vain the dream and toil,
While carnal mind rejects the Crucified;
Cain's brother's blood will yet besmear the soil,
Till man and God at last are reconciled.

There is no "Fatherhood," till sinners fling
Their weapons down and take God at His word;
There is no "brotherhood," which does not spring
From sonship born of faith in Christ the Lord.

"Is the World Growing Better?"

Or, Dr. Snowden as a Prophet

By Rev. W. H. Griffith Thomas, D. D.

WHEN Christ said, "Be of good cheer," He gave a reason for the exhortation, and Dr. Snowden adduces in his book with the above title what he regards as genuine grounds for an optimistic view of things in general at the present day.

But unfortunately, his treatment does not carry out his thesis. Thus he speaks of optimism as the belief that the world "though infused with some evil, is yet fundamentally good and will grow better and better." Yet surely this is not strictly true to existing facts.

Then, it is said that personal theism is optimistic as opposed to impersonal pantheism, though he must know that there are many who are strongly convinced of personal theism who cannot be regarded as optimistic in Dr. Snowden's sense of the word.

Material progress is regarded as belonging to the kingdom of God (p. 45), and as such is to be considered as a proof that the world is getting better. But side by side with this there is a significant admission that "our whole material civilization is a monstrous powder magazine, that uncontrolled human selfishness can blow up in a world explosion that would shake the planet to its center. We must control it or it will destroy us" (p. 131). This does not inspire us with the conviction that material progress is to be considered as part of God's kingdom.

There are also some admissions that evil will continue, and that there will be a special outbreak of it at the end, though how this is to be reconciled with a gradual progress upward is not clearly indicated.

Christ's teachings are said to be optimistic (p. 64), though Dr. Snowden does not provide any real treatment of the questions of sin and redemption. His optimism does not rest on facts, but is largely a product of his own imagination.

It is curious to be told of the beneficent results of the war and in particular that "there are times when the sword of the Spirit and the sword of steel, the Bible and the bayonet, go together and do the same work" (p. 81). This is altogether different from the frank confession of a well-known English Unitarian that the disasters of the last four years will take centuries to repair and that in any case this can only be accomplished by some special divine interposition.

Dr. Snowden's reference to the League of Nations is equally optimistic and yet equally baseless as far as actual facts are concerned.

It is surprising that so well-informed a man can refer to Mr. H. G. Wells, as speaking about "a personal God in a vein that sounds orthodox" (p. 84). Dr. Snowden knows that so far from being orthodox, Mr. Wells is one of the bitterest opponents of Christianity and has spoken in deplorable terms of our Lord. As in the former book, Dr. Peabody, the Unitarian, is warmly praised without any hint being given of his theological position.

But the most impressive feature of Dr. Snowden's book is the manifest weakness of his treatment of Scripture. What are we to say to the interpretation of "energize" in James 5:16, as referring to our own energies first of all, "We must energize our prayers . . . God will then energize our prayers with His omnipotence" (p. 127).

We are also told that Jesus quickly hurried His three disciples down from the Mount of Transfiguration to the plain. It would be interesting to know the proof of this "hurry."

Our Lord's weeping over Jerusalem is said to have been followed by such religious, civil and political reform that "He cleaned up that town" (p. 157). Somehow we have never become aware that Jerusalem experienced this remarkable transformation.

In keeping with Dr. Snowden's postmillennial view, we are told that the leaven of Christianity is to leaven the whole mass of humanity and thereby the great prophecy will be fulfilled, "The kingdom of this world is become the kingdom of our Lord and His Christ." Here, again, a little reference to the context would have prevented so obvious a misuse of the passage.

Most surprising, and, it must be added, most flagrant of all, is the use of Romans 8:28 to explain the gradual progress of the world in Dr. Snowden's view.

The passage, "Then cometh the end" in 1 Corinthians15:24, is similarly misused, and given an interpretation which is entirely opposed to the context.

The question of the world getting better could not be considered without some reference to the problem of Christian unity and church union, and Dr. Snowden points with approval to the spirit of unity which now possesses Protestant denominations and "will widen and deepen and take on other communions and in time embrace all Christian bodies, Protestant, Roman Catholic and Greek" (p. 145). How this unity is to be accomplished without the sacrifice of truth is not indicated.

One more illustration will show quite clearly the essential position of Dr. Snowden. "Commerce, democracy, education, brotherhood, the League of Nations, and especially Christianity, are the fingers of God with which He is molding the world into form and fashioning it into a new heaven and a new earth wherein dwelleth righteousness." This is an astonishing statement even for Dr. Snowden, but it carries its own condemnation in the face of patent facts in the world today, to say nothing of the utter misuse of Scripture in the closing words.

This book has been read, like Dr. Snowden's former one, with the great desire of learning all that is possible of his point of view, more particularly as some of his earlier books were truly helpful in their Scriptural and forceful presentations of truth. But it must be said that if the students of the seminary in which Dr. Snowden is a member of the staff, are given teaching of this kind, it would not be in the slightest degree surprising if they enter the ministry either with an inaccurate view of Scripture and present-day facts, or else with no vital message of redemption for fallen man, and for a world that "lieth in the evil one."

The Insufficiency of the Interchurch World Movement

By Rev. D. Lauck Currens, M.A., Pastor, Oak Hill Presbyterian Church, Evansville, Ind.

A paper read before the Ministerial Alliance of that city and published by request of its members.

With the request for the publication of the article the following commendations were received. —Editors.

From the Presbytery of Indiana

Rev. D. Lauck Currens is a member of the Presbytery of Indiana, and pastor of Oak Hill Presbyterian Church, Evansville, Ind. His pastorate has been greatly blessed both in the building up of his church, and the conversion of souls. He has taken a prominent part in the work of the Presbytery and in general Christian effort, being a leader in Christian Endeavor and the Vice President of the Evansville Ministerial Alliance. He is a preacher of force and power, and his sermons display study and thought, and a loyalty to and knowledge of God's Word and the plan of salvation. He is faithful to the fundamentals. We take pleasure in commending him.

H. R. TAYLOR, Moderator of Presbytery.
J. S. HOWK, Stated Clerk of Presbytery.

From Evansville Pastors

I am glad to add this word of personal appreciation of the article. It is intended for the sober and serious reader. In it there is offered substantial food for serious reflection.

G. C. SCHAUB, Pastor, English Lutheran Church.

Rev. D. L. Currens' article in my judgment is the most unique exposure of interchurch autocracy and inefficiency I have been privileged to hear.

J. W. JENKINS, Pastor, Calvary Baptist Church.

Thousands of Bible Christians and conscientious believers will welcome this pointed treatment of the great "world-betterment" propaganda known as the Interchurch World Movement.

J. FREDERICK RAKE, Minister, First Baptist Church.

THE objectives of the Interchurch World Movement are good. Summarized they are: spiritual life, intercessors, ministerial and missionary volunteers, stewardship, world survey, soul winning, and the application of the principles of Christ in all civic relationships. Many good men are affiliated with the Movement.

Its methods, however, cannot be commended as in keeping with the honor of Christianity. This may seem unimportant. We might say that the plan of salvation is unimportant so long as men are saved. But if the means are insufficient then that becomes the vital question. The means employed by the Movement are insufficient to attain the goals it has set.

I

It Is Autocratic in Organization

Its originators were a few self-appointed and self-authorized men. They advertise the denominations as saying: "It is not enough for us to go forward. We must go forward together." This makes the Movement indigenous but the fact is, it is exotic. It began in a corner outside the church—we know not where—and has been working its way gradually into the denominations. This opens the way for all kinds of unauthorized movements to seek shelter under the branches of the church. If it had been born of the Spirit it would have come into being by each denomination spontaneously electing representatives to create such a co-operative agency.

The leaders are autocratic. They invited ministers, as guests rather than representatives, to their conferences, where they proclaimed their decisions. They forced the unauthorized Foreign Missions Conference to ratify a budget of $104,000,000 unauthorized by their respective boards or churches. Of the thirty-nine leaders, fifteen are Methodist and seven Presbyterian. The Methodists have pledged nothing to the expenses of the Movement and the Presbyterians $1,000,000. Why representation without taxation? The Methodists and Y. M. C. A. men hold down all the leading executive positions. New York is fast becoming the Rome of America where the heads of the would-be Protestant hierarchy have their seats of authority.

The influence of the Movement is autocratic. It influenced the Executive Commission of the Presbyterian Church to authorize the boards to reappropriate part of the benevolent funds of over a million people, and to keep their books open ten days beyond the closing date, which is a flat violation of church law.

The financial canvass is called a "drive." This implies a driver, and that means autocracy and slavery. Dr. G. A. Gordon designates such campaigns as "Caesarism gone mad," and "wildcat ecclesiastical campaigning."

Will democratic churches bow the knee to this Baal? We cannot believe that Protestants, freed from such idolatry in Reformation days, will yield.

II

It Is Extravagant in Expenditures

Dr. Agar informs us that it was underwritten by the denominations co-operating, the Banker's Trust Co., of New York, loaning the money, being confident that the security is good. Think of the risk the church is taking in view of the high cost of living, industrial conditions and the economic deflation that will come! Should she be left in debt when the storm breaks, what will become of her honor in the eyes of an unfriendly world? The Movement then is spending money which is not its own.

Who gets the money for the surveys? Not the pastors who do the greater part of the work, but those who command. Bishop Neely said: "The centenary committee has no business to tell us what we must do. I cannot see why their work must be done by a committee at a cost of $1,000,000 a year when twenty thousand pastors are ready to do it." This is true in a larger degree of the Interchurch Movement.

Some items of extravagance that might be mentioned: Conventions in capitals when the same facts could have been given in local centers, saving the railroad fare of ministers; maps that could have been secured from boards or made by existing organizations; addresses that could have been given under boards; spectacular advertising and unnecessary literature, and experts who are termed "courageous" for leaving problematic parishes to receive high salaries doing sums in arithmetic.

The southern Baptists completed a $100,000,000 campaign at a cost of less than three-fourths of one per cent. The Interchurch Movement needs 5 per cent for its expenses. Why not secure the Baptist organizers and save four and one-fourth per cent of the budget?

III

It Is Worldly in Methods

The fact that secular periodicals since the Movement started are saying to the church, "Shoemaker stick to your last," should call her back to an evangelistic and spiritual program.

This from *Life*: "The primary job of the churches is to conserve and impart religion. Their great office is to connect things visible with things unseen. If they do not do that, all their organization for benevolences, and all the dollars they entice from submissive contributors will not save them from failure as churches. Their errand is spiritual. It cannot be accomplished by mere material activities, though such activities are bound to follow if the spiritual errand really prospers."

The *Philadelphia Inquirer* says: "A decline in interest in churches may, in part, be set down to the fact that so many are engaged in movements foreign to their purpose. When a church becomes a vaudeville house and a forum for men who have axes to grind and salaries to earn, it degenerates into an omnibus of bedlamic distractions that irritate a lot of persons and disgust as many more."

These quotations show what the world expects from the church and what it gets. That it will get no more from the Interchurch is evidenced by what it has done and the materialistic and worldly commission it gives. *Men are employed to get money to feed machinery to produce motion.* Jesus sent His disciples to preach the gospel.

1. The gospel method is vital not motive. The Movement realized from the start it must do something to attract attention, so these modern Babel builders put on "The Wayfarer" in New York. Thirty professional performers who were not Christians mingled with church people in the cast. The star said, "The Koran appeals to me more than the Bible." An admission was charged. Advertisements read. "See the mob streaming toward Calvary to the crucifixion. The Triumph of the Cross. The tomb of Joseph on the day of the resurrection."

Thus the most sacred events that ever took place upon this planet were dragged down to the level of the comedy and the vaudeville. Should a Movement which so prostitutes the fundamentals of our faith by commercializing them to gain publicity merit anything less than the righteous indignation and anathemas of every contender for the faith?

Motion is not life. Organization is good but it cannot take the place of life which is not made, but given by God. Life must come first—being internal, organization may follow—being external. The Movement has put organization first.

2. The gospel method is spiritual not mechanical. The leaders speak of the value of the spiritual yet their Movement is mechanical. Spectacular attractions, hurry-up methods, and forced effects seem to announce that God would have His church geared to the hustling American spirit, and that the Kingdom of God will come in a day. Dr. John Mott said, "It seems to me in the past five years God has done the work of one hundred years. We must quicken our pace."

God can make a squash in a few months, but it takes Him years to grow an oak tree. Do we want a superficial Christianization of humanity? The old symbol of the altar, the ox and the plow—ready for sacrifice or patient service—has been displaced for the band and the oil can. The Interchurch Movement is attempting to make God grow a harvest in one day by machinery and very little seed.

3. The gospel method is God-energized and not money-energized. The Movement is so anxious to get money that it does not care where or how it is secured. It merits the criticism of Wells that religion today is only exploitation. It would have us infer that if money fills their treasury all that Christianity should do for the world will be accomplished immediately.

It is reported that in an Interchurch conference these questions were asked:

"Who will supply the millions in the budget?" The leader answered: "The millionaires."

"Why are successful men taken from pastorates to join the Movement?" He answered, "They can do better persuading millionaires to give up their money."

The *Continent* presents logical objections to the excursion into "No Man's Land." Summarized they are:

"The church wants the credit of doing millions of dollars worth of good, and tells the world she will invest half of the amount if it will put in the other half even if it doesn't care much for the churches. It means the church passing the hat and beating the drum on the street, strengthening the idea that the church cares more for the money than the man, fortifying the man who considers that a gift to a good cause will let him out of all further obligations, callousing the conscience so that he thinks the pocketbook will get him forgiveness, and reversing the apostolic ambition to get men to first give their own selves to the Lord. It means denying the Christian principle that money given from a spiritual motive has greater power to build the kingdom, and teaches the church to rely on others to perform part of her obligation to her Lord—a death wound to the sense of responsibility necessary for stewardship.

"Some may be brought into the church in this way but that does not necessarily mean they have become Christians or that the principle could successfully be applied wholesale, for many will be driven away from the church, and worse still, from Christ. To invite Sanballat and Tobiah to help us do spiritual work in a mechanical way is to break down the line of demarcation between the church and the world. The church needs other things worse than it needs money."

Dr. J. M. Duff, of Pittsburgh, says: "As for securing that power from on high which alone, in our business, can make any human effort effective, we should remember that Pentecost had neither numbers, capital, organization, nor promoters and yet "they were all filled with the Holy Ghost."

The Interchurch Movement is trying to make effect precede cause in its attempt to pool the interests of the church before Pentecost has come.

4. The gospel method is divine not human. The Movement trusts in man more than in God. Hosts of young men have been taken from pastorates to become money raisers. Christ sent them to preach, the Interchurch Movement to raise money. They hope to glean from the one per cent of church youths in college future leaders who will at least be able to hold the bag like Judas, while the less fortunate, who do not hold diplomas, fill it.

If the money is secured where will the men be found who can do gospel work? Twenty per cent of our ministers have left the pastorates for other vocations since the war began. The southern Baptist campaigners are to do evangelistic work. How many Interchurch men are, or could? Why did they not go out into the field and help in the Easter ingathering? Theological students will be sent this summer into lumber camps *but as lumber-jacks only*. Would Jesus have sent them with sealed lips concerning the message they are to deliver through life?

The Movement does not care to regenerate a man so much as by "painless extraction" to draw from him money for itself and its program. The two leading bodies last year lost 84,000 in membership. Is it not time for them to hear the voice of the laymen calling the church from its worldly enterprise to preach the gospel?

IV

It Is Untruthful in Some of Its Statements

The fallacies are mostly inferential and therefore the more misleading. For example:

"It is the agency which the churches have created." This has been proven fallacious.

"Practically complete Protestantism will unite in raising together the budget." The Methodists, southern Baptists, Episcopalians, Lutherans and others will make no Interchurch canvass.

"Every dollar has its post of service assigned to it in advance." In the five year budget $154,000,000 for home missions is marked "Unallotted."

"Put the church in a town and you insure a community where law and order reign." An Interchurch speaker said recently that in eastern Ohio, an overchurched section is noted for its corruption and vice. Have they tried the gospel?

"Part of the Interchurch program is a living wage for every minister." "Just what and where is the money to be spent? Item 6,—pastors salaries." "In preachers' homes life will be made happier and better." "Rosy vision of benefits pastors will enjoy through Interchurch Movement"—Interchurch Bulletin. Notice that these benefits are to come through the Movement and not the local church or denomination.

S. J. Greenfield writes from the headquarters of the Survey Department. "There is no effort being made to create an endowment fund for the benefit of effective ministers. The amount in the budget is entirely for ministerial relief and pensions" (ministers past sixty-five). "It is better to show the churches their financial ability and the meager support now given their ministers, and then leave it with each local church to decide the matter for itself."

V

It Is Setting Aside the Faith

G. Frederick Wright observes that the strenuous efforts put forth by various denominations to raise immense sums of money occurs at the same time that there is a noteworthy letting down of their standards of faith, notably in their recognition of the authority of the Bible.

The absence of Scripture in the advertisements of the Movement is noticeable. Cannot the leaders agree that the Bible is the Word of God? Or, does the world not need it? Only two texts have we seen and they were mutilated, the vital truth being cut out. The laymen are "weary for the Word" today.

The official organ of the Movement, the *World Outlook*, has launched the definite policy of making Christianity appeal to everybody, even the most skeptical. Its main object is to "show the practicality and attractiveness of Christianity, not creed."

"Can two walk together except they be agreed?" We conclude then that the churches which are walking together in this Movement are agreed that declarations of faith should be set aside, and ethics should be pushed to the front. Hence the name of Christ is not found in the name and seldom in the advertisements of the Movement.

Only that in Christianity which is "attractive" and appeals to the "most skeptical" shall be presented, therefore doing away with the spiritual for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." That which is foolish to the unregenerate man would not be attractive to him. "The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." Thus the cross should also be set aside. The practical silence of the Movement's literature concerning the cross and the empty tomb proves this to be the case.

This quotation from Bushnell cannot be passed over: "One more revival, only one is needed, the consecration of the money power to God, when that comes the Kingdom of God will come in a day." Peter preached: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Jesus said to the church (Laodicea), representing our day: "I will spue thee out of my mouth. Because thou sayest I am rich and increased with goods and have need of nothing. * * * I counsel thee to buy of me gold. * * * Behold I stand at the door and knock." Would Jesus not use the same words were He to speak from heaven today concerning the Interchurch Movement?

What comment would He make on the decision of the General Committee that "for the present non-evangelical and interdenominational and undenominational bodies should not be related in an organic way?"

What would Christ think of the plan of His churches to "co-operate in foreign mission fields to produce the largest results in international education, health, and good will." Why not in evangelization?

All of these things show that the belief in the supernatural and the fundamentals does not occupy an important place in the hearts of many of the leaders.

VI

It Is Unionistic in Tendency

Some quotations will show this drift of the Movement:

A leading minister speaking on it said, "I am glad the day of denominationalism is over." The "elimination of competition in local and foreign fields" certainly is a big step in the direction of union.

The present plan of co-operation is considered "temporary." Certainly the leaders do not think that after several years the churches will cease co-operation! The next step in the other direction will be union.

"The spirit of co-operation is in the air, and sectarianism, and the accompanying bigotry which it engenders, will not be tolerated."

The statement of the General Committee concerning the churches not admitted to the Movement speaks of them, in its statement, as not being related to it in an "organic way." Is not that a unionistic term?

A secular paper writes: "With the League of Nations now in working order, in the next three years we will have a league of churches so near as to pass for an actual accomplishment."

This we find in the Movement's advertisements: "The evangelical churches of North America have formed a league (in another statement 'have united') in a great co-operative movement."

There can be no doubt regarding the unionistic tendency in these statements. Do we want it? What will it mean? Ecclesiastical autocracy, such as is pictured in Revelation 13:11-18; a mechanical and not a spiritual union, for that is of the Spirit and cannot be made; prohibition against the proclamation of the fundamentals of our faith; and the monopoly of ecclesiastical funds.

"If there come any unto you, and bring not this doctrine, (of Christ) receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 1:10,11).

The time has come for ministers and laymen to demand a survey of this Movement, and refrain from bidding it God speed.

Dr. I. M. Haldeman's Church on the Interchurch Movement

AT the close of the regular Sunday morning service, April 25, 1920, the First Baptist Church of New York City adopted resolutions, unanimously declaring that it would not have any fellowship with the Interchurch Movement, and would refuse the invitation of the Northern Baptist Convention to participate therein. The church also gave reasons for its action of which the following is the substance:

The Interchurch Movement is postmillennial; it teaches an ethical rather than a sacrificial Christ; it emphasizes Christ's work through His life rather than His death on the cross; it teaches the regeneration and salvation of society rather than the individual; it substitutes the kingdom of Christ for the Church of Christ; it teaches that the kingdom of Christ is to be established by the preaching of the gospel; it would turn the churches into community centers rather than organizations interested solely in the preaching of Christ to the world; it teaches that the world is growing better; it teaches that God is the Father of all men; it says nothing about heaven or hell; it is supported by theological seminaries, professors, preachers, and teachers who do not stand for the inspired Word of God; and it accepts modernism, while wearing the guise of evangelical and missionary appeal.

Voices from God's People in Germany

By Professor Franz Zeller, Bloomfield, N. J., Theological Seminary

THE question might well be asked, How do God's people in Germany feel about the present deep distress of their own country? How do they view the outcome of the past bitter struggle? For surely in Germany too, as in every nation where the gospel has been preached, God has His own, His elect, members of Christ's Body, the Church, those seven thousand whom He has left unto Himself, who have not bowed the knee unto Baal.

Now that communication has been restored with Germany, we can hear again from God's people in that land; apparently the avalanche of war had buried them, obliterated them, but in reality they had meanwhile rooted deeper into Christ. We hear their voices of sorrow, humiliation and affliction.

But they are not alone, their Saviour is with them, comforting and upholding them. The Holy Spirit enlightens them and reveals to them the secret why God has permitted this suffering to come upon them. And what is this secret? They are passing through this furnace of trial in order that they be cleansed and prepared for future service of the Lord. They had been in danger of being lost in the quicksands of materialism, of rationalistic modernism; worldliness by its many allurements had threatened to engulf them. They see their mistakes; one dominant note in these voices is repentance.

I

This is from letters by a German who had been in the trenches and then was requisitioned for digging coal in Westphalia.

"All our complaining is of no avail. We have deserved it, that Germany now lies on the ground. God's hand lies heavily upon us, yet the majority of the people do not see God's hand, but think that all is only man's doings. Because I know that all comes from God, good and evil, because it is God who speaks to us so earnestly, I have comfort, for nothing can happen to me but what He has permitted and what is for my good.

"O that our nation might awake and come to repentance! I know not whether the other nations are better than we; at any rate we were ripe for overthrow and our enemies are the instrument of God; nevertheless they also are responsible and must give an account.

"God alone guides the history of the world. He is love and 'would have all men to be saved,' is patient with us, and seeks us when we are lost. But if we reject His grace, He will reject us also; this has befallen the people of Germany.

"In the beginning of the war it seemed as if a great awakening and a general conversion had taken hold of the people. At present they seek those who have caused the war. Let each one rather seek the guilt within himself, for we all have contributed our share. Because of our sins the war broke out. The wrath of God must at last burst forth. We have not yet passed through this testing time, rather we have entered into it.

"One feels like exclaiming: 'Earth, open thy mouth and devour us,' as I often have said, while in the service; yet we must again lift up our eyes and praise God for His wonderful grace with which He has visited our nation. He sits on the throne and directs everything well. But thou, poor German people, art blinded, thou dost not see thy God in this change of circumstances. Thou art going towards an abyss.

"God wished to save our nation, but they cast God from them, they dance at the verge of their grave. O God, save what is worthy of thy grace!

"Hostile thoughts I have none, even not if your husband should have fought against us, for God willed it so."

Thus wrote the ex-soldier to his relative, a lady in America, in the summer or fall of 1919.

II

A godly woman who evidently has had much blessed experience of her wonderful Saviour, writes from Saxony or Silesia, September 22, 1919:

"But the Lord our God has His good intentions with us, especially with us Germans. He desires to make us entirely free from all earthly things and with all earnestness to draw our hearts to Himself and thus to make us useful instruments for the building of His kingdom. All these dark leadings are nevertheless naught but true signs of His Father-love.

"O, for nothing I long more deeply, for you and myself, than for this—that we might always remain the Saviour's entire property."

III

A teacher who during the war had been in the army in Russia, writes from Hamburg:

"With deepest sorrow I write to you again after so long a time; I have been shaken to the depths of my being by all that has happened. But I also lift my eyes from the dark events of this earth upward and seek to understand all these terrible things as higher providences. To overcome evil with good, that seems to me to be the task of all those who do not lose themselves in material things."

IV

From a man of a village in Württemberg, southern Germany, who leads a "Stunde" (a gathering of pietists, yet members of the State church) this has come to our notice:

"The dear Lord has deeply humbled Germany by this great war, but of the larger part of the nation it must be said: 'Men will no more let my Spirit chastise them, for they are flesh'" (Luther's translation of Genesis 6:3).

He then writes of the fearfully high prices prevailing in that country, but adds: "We know that all things work together for good to them that love God. As yet, there is no real, actual famine prevailing among us, but such will soon be the case, unless the dear Lord have mercy upon us.

"May our God and Saviour give us grace, that we cling to Him ever more closely; then we can look into the future, free and confident, come what may."

V

But not only do private letters breathe repentance, resignation and trust in God, who is glorified in these, His dear children, by having brought forth in them such precious fruit, but in a church paper, of the State church, similiar expressions are found. *Der Christen-Bote* (*The Christians' Messenger*) (Stuttgart), in its issue of December 14, 1919, brings a brief meditation on Romans 3:10-21 and says in it:

"Our text contains a hard saying which one does not like to hear. But it fits very well our present circumstances and lights them up with the light of truth. Our deplorable collapse would not have taken place, we would not have been given over into the power of our external foes and into the hands of the revolutionaries, if not a sin and guilt of our whole nation existed.

"We must humbly submit ourselves to the Word: 'There is none righteous, no, not one.' Who has in all matters, before the war and during the war, so behaved that he could stand before God? Who has never wronged others by word or deed? 'There is none that understandeth.' How many mistakes have been made during the war, at home and abroad! 'They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' Because large numbers of our nation have departed from the fear of God and from gratitude toward God and man, therefore, we all have become unprofitable."

More expressions like these, of repentance, a humbling oneself under the mighty hand of God, of resignation to His will, might be cited from this religious paper of the State church.

VI

What is to be the attitude of the Christian people of America towards these confessions and those who made them, God's people in Germany? One of haughty condemnation, of Pharisaical self-righteousness: "I thank Thee, God, that I am not like these Germans?"

Dare we, as a nation, sit in judgment on the faults of other nations? Are we, the American people, in God's eyes, perfect enough to judge others? Woe unto this land of ours, if the chastisement of God upon Germany causes us to grow only more self-complacent! Then God will have to humble us just as He humbled Germany because He loves us too much to let us perish through pride. "Whom the Lord loveth, he chasteneth."

What of the Sunday desecration in our land which has grown to fearful proportions? What of the awful greed and heartless luxury on every side? What of the passion for intoxicating pleasures, indulged in by multitudes to a degree which in former years would have been incredible. Do we need to repent of our national sins?

America's worst sin is her self-righteousness. We condemn others, but overlook our own sins. The great forward movements of the church, at the present time, will be utterly in vain, yea, worse than vain, unless there is repentance. To have expended millions of dollars and gained thousands of church members will only mean increased self-righteousness of the church. They will say: "Peace, peace, and there is no peace." They will have the form of godliness but will deny the power thereof.

O that the church of today would heed the Saviour's warning to the Church of Ephesus: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent!" O that our nation would take to heart the Word of God to Israel, spoken through Jeremiah, the prophet: "It may be they will harken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the evil of their doings!"

Where to Expect Blessing in Service

By William Henderson, Superintendent, Shantymen's Christian Association

WE ALL know that God has given us a message of invitation to pass on to lost sinners, but not all carefully ask just where He desires the message delivered. The experience of the apostles when led by the Holy Spirit showed that for each time there was a special place to go. It was not the place of their choosing but the one to which they were sent. (See Acts 16:6, 7).

For any to be delivering their message in the wrong place is clearly disobedience, and such cannot expect blessing. Because of God's promise, however, wherever the good seed is sown same will grow, but only in the soil prepared by the Holy Spirit can an abundant harvest be reaped. In the last analysis this is a matter for each individual servant of God to find out for himself, and the Master certainly will clearly guide anyone ready to do His bidding.

At each period, however, certain signs have indicated in a general way the special fields for which messengers are required. For example, the wonderful way in which all the heathen world has been opened up during the past century is clearly the "open door" spoken of in Revelation 3:8, and constitutes a call second to none in importance for all who can go. Most of us however have our place of service in the home land, but it should be our business to find out in what particular field at home we are to work.

Students of prophecy who believe that the time for the Lord's return is very near at hand should have no difficulty in reading directions for the present field of service. The last order

In the North Woods—A Haul of Hemlock Logs given is: "Go out into the highways and hedges, and compel them to come in that my house may be filled."

No Longer the Streets and the Lanes

Forty years ago the message was to go into the streets and lanes of the city. To carry out this command the Salvation Army was raised up, and in every large city men were especially called to start rescue missions, such as Jerry McAuley's mission in New York, and the Pacific Garden Mission in Chicago.

These agencies still continue to work but anyone familiar with them knows that no longer do "the spiritually maimed, halt and blind" crowd the penitent benches as they did years ago. They are rather poor men's churches where humble Christians meet together and are refreshed by teaching, prayers and testimony, and where a few lost despairing souls come in and find their Saviour. We thank God for every one of them where the old-fashioned gospel is still proclaimed, and the only point we want to make is that no longer do the outcasts in any numbers crowd into them. The invitation they have given has reached every street and lane in the cities and "yet there is room."

Now the command has gone forth to reach the men whose labors are building up the great "highways," the railroads, or working in the "hedges" or the forests.

Within the past twenty years hundreds of thousands of dollars have been spent for this purpose in the cities. In Vancouver, Winnipeg, and Duluth alone, expensive fire proof buildings have been erected for this purpose that run into the above figures. The same is true in many other cities, but as far as bringing any number of men to Christ is concerned their effort has been an expensive failure.

The men will crowd their sleeping capacity to the limit because it is economical and clean, but when the invitation is passed round the reading room to come into the gospel meeting not one in twenty will accept it. If the gospel meeting was started in the room it would be the signal for the men to leave en masse.

The Sleeping Camp vs. The Rescue Mission

Why then this failure? It is because the order is to "go" where the men are. By so doing one man can preach the gospel in a few months to more unsaved non-church or mission going men than all the rescue missions or men's owns combined, can reach in a year.

More than that, these very men who run away from the gospel meeting in the city show the greatest interest in the message when delivered to them in the sleeping camp, and ask the missionary to return as soon as possible.

It is true that in places where no missionary has been for years, such as the British Columbia camps, very bitter opposition from the infidel leaders among the men is encountered, but this merely demonstrates that the adversary of souls who has had undisputed sway is alarmed, and knows his influence is endangered.

A Typical Logging Camp—Lumberjacks Among Whom the Shantymen's Christian Association Labors

An Attractive Investment

Every child of God who holds a stewardship of money should consider then where He would have it invested so as to do most good. Every man consecrated to God's service surely wants his life to count for the very most use and therefore we draw attention again to this our Lord's command for the last days: Go and tell these men that "all things are now ready" for the great supper, and they are invited to come as guests. To know what obedience will mean read Luke 14:26, 27. It will be the joyful bringing in of the lost sheep (Luke 15:4-7), and seeing many prodigals come to themselves, (Luke 15:17).

All over this great continent of North America in the highways and hedges are great multitudes out of reach of any place where the gospel is preached. Who will help us give at least one invitation in a year to these scattered lost sheep? Within a few months if God's servants were obedient the invitation could be carried not only to every camp but to every neglected part of the country districts.

The Present Need

1. Consecrated messengers willing to endure hardship.
2. Motor cars to carry the messengers from farm to farm.
3. Motor boats to reach fishermen and lumbermen on the coast or up the rivers.
4. Horses for the mountain districts.

If you are looking for the Lord's return is it with the consciousness that you have been obedient? Anyone desiring to enter this service can be put in touch with the writer of this article by addressing him in care of this magazine.

"Evolution and Agnosticism"

A Letter from Philip Mauro

An editorial note in our March issue said that Mr. Callaway's article on the subject quoted above must bring the discussion to an end unless Mr. Benson, our earlier contributor, claimed the privilege to close the debate.

But when that dictum was expressed we could not know that Mr. Philip Mauro would take a part in the discussion, and we think that his prominence as a Christian teacher justifies the further exception we now make in publishing his letter.

Before doing so let us say, that Mr. Callaway's article which he criticises, was passed upon by two members of our editorial staff, both competent so far as general scholarship is concerned, and both as thoroughly devoted to evangelical truth as Mr. Mauro. Neither of them, however, had his experience in "Nineteenth Century Materialism", which may explain why they were not as keen in discerning the "scientific delusions and follies" to which he refers.

Nevertheless, Mr. Callaway, we apprehend, will be surprised to learn that he is a believer in organic evolution or that the theory he set forth is as baseless as Mr. Mauro affirms. Our own views on this subject, expressed briefly in an editorial note in our February issue, are more in accord with those of Mr. Mauro than Mr. Callaway, but for that reason we would not deny our readers the opportunity to hear what he had to say.

A further instance in point is Mr. Mauro's own book on "The Kingdom of Heaven," with which we do not entirely agree, and for advertising which we have been criticised, but with which we think our readers should have an opportunity to become acquainted if they desire.—Editors.

Framingham, Mass., R. R. No. 1
April 22, 1920

Editor Christian Workers' Magazine,
Dear Mr. Editor:

May I be permitted to utter a brief word of protest against the article (in your April number) entitled "Evolution and Agnosticism," and to express my surprise and deep regret that you should make yourself responsible for its publication?

The aim of the writer is not only to commend that baseless hypothesis commonly known as "evolution"—which is now discredited even in "scientific" circles,—but also to make it appear that the nebular hypothesis, exploited by Herbert Spencer, is more nearly in accord with the inspired account of creation (Genesis 1) than the view generally held and taught by those who base their conclusions upon the Bible. Indeed, the writer of that article declares that he cannot see "any disparity" between the nebular hypothesis and the statements in Genesis!

Having myself been cradled in nineteenth century materialism, and having receptively imbibed its doctrines for about twenty-five years ere the light of God's truth shined in my heart and mind, and mercifully delivered me from these "scientific" delusions and follies, I may claim to speak with at least a fairly accurate knowledge of what Darwin, Spencer and others actually held and taught. But realizing that I must needs confine myself to a very brief statement I will only say:

First, that the nebular hypothesis in general, and the theory of organic evolution in particular, are *utterly at variance with the Word of God;* and

Second, that the aforesaid theory has been riddled to pieces and exposed as an elaborate absurdity by *men of science*—beginning with the Duke of Argyll (*Organic Evolution Cross-Examined*), and including even Charles Darwin's own son—men who were not in any way interested in defending the biblical viewpoint.

It is distressing, indeed, to find a baseless theory, (through which the faith of many has been overthrown, but which even "science" itself has now discredited and discarded) thus resuscitated and set forth with approval in the *Christian Workers Magazine.* My little book, *The World and Its God* (Chaps. 16-23), will show to any who desire to pursue the matter further, how utterly unfounded and how opposed to the truth of God, is the once popular doctrine of materialism.

Yours sincerely,
Philip Mauro.

What Would Have Happened If Israel Had Accepted Christ?

From a Pamphlet by Arthur W. Pink, Entitled, *The Kingdom of Heaven, Its Significance and Scope*

WE have left till the last the most forcible objection, and one that, no doubt, has proven a real difficulty with many. Before we state it, let us express clearly the particular point against which the objection is levelled. There is need for us to do this, for it has been grossly misrepresented. We have already seen that an offer of the Messianic kingdom was made to the Jews by the Baptist, by our Lord, and by the Twelve; the offer being not an unconditional one, but contingent on Israel's "repentance." It is natural that the question be asked, "What would have happened if Israel had complied with the condition, had repented?"

In reply let us say with emphasis, that the Messianic kingdom would not have been set up immediately (and so far as we know no one has ever taught that it would), though this is the assumption of those who take the other view, and it is because their assumption is entirely erroneous that their arguments to disprove it are all quite beside the mark.

Daniel's Seventieth Week

We have previously pointed out that the prophecies of Daniel made it clear that a part of the nation would not respond to the call of repentance, but instead would be in sympathy with the Antichrist when he appeared. We have also suggested, in case there had been a general response to John's call, that those who had "repented" would have formed the "saints" of Daniel 7:21 upon whom the "little horn" is to "make war"; in other words, the godly Jewish remnant of the tribulation period.

Further, it is abundantly clear from Old Testament prophecy that, in any event, the Lord Jesus was to be crucified by the Jews, and these prophecies would then have found their fulfilment at the hands of that part of the nation which had not repented. It is also plain from Old Testament prophecy that after His crucifixion the Lord Jesus should rise again from the dead and return to Heaven, but nothing is said as to how long He should remain there.

Therefore, had there been a general repentance among the Jews at the time of which we are speaking, after our Lord's crucifixion, which terminated Daniel's sixty-ninth week (Dan. 9:25,26), the seventieth would have followed without any break, and at the close of it Christ would have descended to earth and set up His Kingdom.

But here we are faced with the objection that this could not be, for then the prophecy of Nebuchadnezzar's "image" (Dan. 2) which outlined the course of the "times of the Gentiles," would have been falsified. Extremely puerile is such an objection. It is scarcely necessary to remind those for whom this is written that the fourth of the four "kingdoms" of which Daniel's "image" speaks was already in existence when our Lord was born at Bethlehem, and there was nothing in the whole book of Daniel which intimated how long the Roman Empire or the times of the Gentiles must continue. The "image" was already there, right down to "the legs of iron" when the Baptist appeared and the feet and ten toes would have found their fulfilment in the seventieth week which might have followed the sixty-ninth without any break.

But again, the question is asked, "If the seventieth week had immediately followed the sixty-ninth and the millennium had succeeded this, then what of the Church which is the Body of Christ that is being built during the break between the sixty-ninth and seventieth weeks?"

In reply we would say the fact is, the above difficulty is purely a hypothetical one. Israel did not comply with the terms on which the kingdom was offered to them, and therefore we need not unduly exercise ourselves as to what would have happened if they had.

Was a Bona Fide Offer Made?

But, it may be asked, "If God had eternally purposed to form the one Body (and He had) how could He make a bona fide offer of the kingdom to Israel?" This raises the old problem of the relationship of divine sovereignty and human responsibility, which must always be looked at separately. How can God command that a bona fide offer of the gospel should be made to "every creature" when He foreknows that many will reject it? It is perfectly evident from Matthew 12 that the Pharisees had committed the sin for which there is "never forgiveness," and yet the Lord bade His disciples go forth and preach the gospel to every creature—but how could a bona fide offer of the gospel be made to these who had blasphemed against the Holy Spirit?

Once more it was certain that Peter would deny his Lord, for Christ said he would; yet after He had announced Peter's fall, He directed him to "watch and pray" lest he enter into temptation! Where was the consistency of this?

Now these cases will never be properly understood until we separate in our minds God's sovereign and immutable decrees and man's responsibility. God had decreed the unpardonable sin of the Pharisees (though the sin was theirs, not God's), yet they were responsible creatures, and in view of their responsibility the gospel must be preached unto them. God had decreed that Peter should deny His Son (yet the sin was Peter's), but it was in view of his responsibility that the Lord told him to watch and pray lest he enter into temptation.

In the same way, God had decreed that the Jewish nation should reject and crucify their King, but it was their responsibility that was being tested when the kingdom was offered to them on the condition of their repentance.

No Change of the Divine Plan

There has been no change of plans on God's part. He foreknew (put it that way, if "He decreed" be objected to) that the Jews would reject the offered kingdom, and, speaking after the manner of men, He made His plans accordingly.

God had eternally purposed the salvation and glorification of the one Body, but that is God's side! From the human side, the Jews were His covenant people, they to whom His Son was promised and their responsibility must be tested. The test was their response to John's message. God's offer to them was a bona fide one, just as is the gospel offer today to the non-elect. "Whosoever will may come," and if all came, all would be saved. And this is the human side again. From the divine side only those come to Christ that were "given" to Him by the Father (John 6:37).

So also, if Israel had repented the kingdom would have been set up seven years later. But from God's side it was decreed they should reject His Son (Acts 2:23). The "if" in the case is no invention of ours, but the word of Christ Himself—"If ye will receive him (John) this is Elijah which was for to come." That which needs to be insisted upon is, that it is a fact that the Messianic kingdom was offered to Israel, and if this be admitted, then it is only our unbelief which would seek to set it aside by objections of our own inventing.

The Bible in the Public Schools

Statement of the Chicago Church Federation

THE Board of Trustees of the Chicago Church Federation at its meeting on Monday, March 1, 1920, adopted the recommendation of its Commission on the Constitution with reference to the Bible in the public schools.

The Commission's recommendation was for the adoption by the Constitutional Convention of the following clause in the new Constitution:

> "As religion, morality and knowledge are necessary to good government and the happiness of mankind, each teacher in the public schools of this state shall at the opening session of each school day read a selection from the Bible of not fewer than ten verses and without comment."

Several states and the cities of New York and Washington, (D. C.), make the daily reading of the Bible in the public schools compulsory. Four of these states have adopted this policy during the last seven years, as follows: Pennsylvania, 1913; Tennessee, 1915; New Jersey, 1916; Alabama, 1919, which is an indication of the trend of public sentiment upon this important question.

Under the proposal for the Illinois Constitution in communities where Jewish teachers are employed there can be no objection for these teachers to read from the Old Testament, and in communities where Catholic teachers are employed there can be no objection to Catholic teachers using the Douay version of the Bible. This would be a matter left to the sentiment of each community as reflected in the school board. It is hoped that this provision will have the support of all religious people of all sects and creeds and it is believed that there can be no serious and well founded objection raised to the provision.

A careful survey was made of the state of Pennsylvania where the compulsory reading of the Bible has been the custom for the past seven years. Letters were sent to all of the county superintendents of schools and to others in different sections of the state. Fifty-three out of the sixty-seven county superintendents have been heard from up to the present time and they are unanimous for the use of the Bible.

The reply from the only Catholic county superintendent in the schools of the State is very interesting and is as follows:

Question—Is the law requiring the reading of the Bible in the public schools quite well observed in your county?

Answer—Absolutely, yes.

Question—If not, what seems to be the main reasons for non-compliance?

Answer—None, all anxious to read Bible.

Question—Is there any considerable opposition to the law from teachers, pupils, patrons, Catholics, Jews, Unbelievers, or others?

Answer—None whatever.

Question—If any difference, is the law better observed in American or foreign communities?

Answer—No difference.

Question—Is pressure sometimes necessary to secure compliance on the part of teachers?

Answer—None, as all may read own choice.

Question—Do you have many complaints that teachers show disapproval in any way during the reading? or that pupils show disapproval?

Answer—None.

Question—Was the Bible quite generally read in the schools before the passage of the law?

Answer—In about one half the schools.

Question—Is the reading usually from the Bible itself, or from a book of selections? If the latter, what book, if any, is most in use?

Answer—From Bible itself. Each teacher is allowed to use version of her choice, which removes all objections.

Question—Is the repetition of the Lord's Prayer required?

Answer—No.

Question—Is it permitted?

Answer—Yes.

Question—If the latter, is it used extensively?

Answer—It is used as a practice in nearly all classes.

Question—Is any other prayer permitted?

Answer—No request for others.

Question—Is prayer often used?

Answer—Lord's Prayer only.

(Signed) J. W. Sweeney,
County Superintendent of Schools of Elk County, St. Mary's, Pa.

Mr. Sweeney comments as follows:

"If your Constitution will provide that teachers shall read the Bible, without comment, and each is allowed to read the version of her choice, all will be anxious to read it and to end with the Lord's Prayer. It is the only way to begin a school day, and it is only fair that each Christain teacher should read a Bible, the version of which is agreeable and sacred to her. We could not dispense with such a beginning of the new day."

Mr. Frank J. Loesch, a member of the Commission, expresses its views in the following words:

"It is not a question of whether the Douay version, King James version, or a revised version shall be read. The thing is to compel a teaching of morality from the only authority we have on the subject. It is a serious question as far as Chicago is concerned, for there are literally tens of thousands of young people growing up here in the city without the slightest religious moral training, and of course without any knowledge of the Bible whatsoever."

Roman Catholics and the Bible

We have been asked by a Roman Catholic Layman to publish the following from The *Catholic Tribune* of Dubuque, Ia. The article was entitled, "Your Spiritual Food," and had as a sub-title, "Catholics Are Neglecting to Read the Bible, Says Bishop Glass."—Editors.

CATHOLICS are neglecting the reading of their Bible, Bishop Glass told the Salt Lake City Cathedral congregation last Sunday. "The man of today is busy. He has other things to do. When he returns home after his work he is tired and hungry; he wants food, but he neglects to partake of the spiritual food. Just as food is needed in material life, so also is spiritual food needed to strengthen the soul. One of the greatest spiritual foods is the Bible.

Old Bible Recalled

"Many Catholics know very little of the Bible, although their knowledge of other things is great. Outsiders, non-Catholics, say that Catholics cannot read the Bible, yet all of us remember the old custom of keeping the family Bible, with its record of births, marriages and deaths, on the parlor table. This kind of Bible is too heavy and unwieldy for ready handling, but there are smaller Bibles that can be handled very easily. The Douay version of the Bible should be in every Catholic home.

Many Verses Clear

"Many verses in the Bible need interpretation by the church, but many verses are so clear that they may be understood by any child," Bishop Glass continued. "Children are growing up in ignorance of many of the great truths of the Bible, because their parents fail to tell them of the Bible. The parents take no interest in teaching the Bible to their children, or else they excuse themselves on the ground that they are too busy.

"Catholics should read the Bible. They will learn to love it by reading it. Some of the most beautiful literature ever written is to be found in the Bible. Read leisurely, comfortably, knowingly, and we get much pleasure from it."

"A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never get there without Christ."—Dyer.

TRUSTING

By Ruth Graham Robinson

Lord, I mistrust me, but I trust in thee,
  How blest is that despair, that self-mistrust!
  Let me, like thee, remember I am dust,
Let me remember thine eternity;
  Then, more than I mistrust my nothingness,
  I shall be trusting in thy power to bless.

The Death Penalty

The letters following are self-explanatory, and we have considered them of sufficient interest and value just now, to reproduce them. The first is addressed to the editor-in-chief by an official of a Prisoner's Aid Society, and the second is his reply thereto. We supplement the latter by a few facts in an editorial of the *Chicago Tribune.*—Editor.

I

Letter to the Editor

MY Dear Dr. Gray:

"My attention has been called to a clipping from the Chicago *Daily Tribune*, in which you are quoted as advocating the enforcement of capital punishment as a law of justice and a means of preventing crime.

"In that article you are said to refer to the Old Testament statement, 'Whoso sheddeth man's blood by man shall his blood be shed' and that this law has never been abrogated.

"May I ask, Dr. Gray, what would be your interpretation of Christ's statement, 'Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil'?

"It has always seemed to me that in this and many other statements made in the New Testament, the law of retaliation is clearly superseded by the law of love and of mercy. It is quite evident that with the increasing promulgation of the Golden Rule and of Christianity there has been a decrease in the spirit of retaliation and the proportionate amount of crime as well.

"My observation of twenty years in dealing with the crime problem is that in the twelve states of the Union and the twelve countries of the Old World where capital punishment has been abolished, there is less crime than in the states where executions still prevail.

"I should really like to have your exposition of any teachings of Christ which would sustain capital punishment, and of such passages of His as would seem to indicate the contrary.

"Feeling assured, of course, of your conscientious convictions in the matter, and hoping to hear from you, I remain

"Sincerely yours."

II

The Editor's Reply

My Dear Mr. ——:

"Circumstances will permit only a brief reply to yours of the twelfth re capital punishment.

"As between Christ's words to His disciples and God's covenant with Noah, the one is dealing with personal retaliation and the other with the magisterial function of human government.

"The problem before us, as I look at it, is not one of statistics but the simple question of obedience to God's law. When men profess to be more merciful and loving than He it bodes ill rather than good for the race.

"As to the teachings of Christ it is to be remembered that Christ is God. That is to say, the Jesus of the New Testament is the Jehovah of the Old Testament. It was Christ, as God, who laid down the principle in Genesis and who has never changed it; and when He comes a second time, in judgment on the ungodly world, He has forewarned us that He will act upon it.

"It would be a great benediction if all the good men in the world who are really trying to help their fellows, were fully acquainted with the Bible which is the Word of God. Not with parts of the Bible but with the whole of it. Through co-operating with Him, they would be co-operating with one another in a way to insure His blessing and bring about righteous and permanent results.

"Yours very truly."

From the Tribune Editorial

Maine has abolished capital punishment. Maine has 77 per cent more murders than Massachusetts, 92 per cent more than Vermont, 109 per cent more than Connecticut, 360 per cent more than New Hampshire.

Rhode Island has abolished capital punishment. There are 175 per cent more murders in Rhode Island than in Vermont, 200 per cent more than in Connecticut, and 560 per cent more than in New Hampshire.

Murder in France increased 68 per cent after the abolition of the death penalty, and the guillotine was restored in 1909.

This from Sheriff Peters: "If one-half of the energy now spent in sympathy on murderers and criminals would be devoted to the families of the victims and the other half to bringing to justice the brutes who have blotted out the lives of law abiding and peaceable citizens and darkened forever the lives of others, this would be a happier and safer world to live in."

A WORD TO PREACHERS

"We are all apt to get into grooves of favorite thoughts, and to teach but part of the whole Gospel. If we do not seek to widen our minds to take in, and our utterances to give forth, all the will of God as seen by us, our limitations and repetitions will repel some from the truth, who might have been won by a completer presentation of it, and their blood will be required at our hands. None of us can reach to the apprehension, in its full extent and due proportion of its parts, of that great gospel; but we may at least seek to come nearer the ideal completeness of a teacher, and try to remember that we are 'pure from the blood of all men,' only when we have not 'shrunk from declaring all God's counsel.' We are not required to know it completely, but we are required not to shrink from declaring it as far as we know it."—Alexander MacLaren.

Notes and Suggestions

J. H. Ralston

ERIE SIDE SUMMER BIBLE CONFERENCE

At this conference, July 16-25, 1920, the following will be teachers: Revs. W. Graham Scroggie, Edinburgh; W. B. Riley; Robert A. Hadden; Joseph W. Kemp; Lewis S. Chafer; P. W. Philpot; R. E. Neighbor; and others.

Rev. W. C. Wilkinson, D. D., well known in educational and theological circles, and the author of many books, died in Chicago, April 25, 1920, at the age of eighty-seven. His writings ranged from analyses of Greek, Latin and French classics to biblical essays. The ministers of twenty-five years ago will recall his valued ministry through his writings.

FRANCIS NATHAN PELOUBET, D. D.

This name has been a household word for tens of thousands of Sunday-school workers in this and other lands for many years. The first volume of Peloubet's *Select Notes* was issued in 1875, and each year a new volume has appeared. Dr. Peloubet was the author of other books and was active until very near the end of his long life of eighty-eight years. He died at Auburndale, Mass., March 27, 1920, leaving a wife, four daughters, eleven grandchildren, and five great-grandchildren.

A SPIRITUAL SLIP-UP

Not so long ago an estimable lady who had once had a sweetheart but who had reached middle age unmarried, took up the art of automatic writing and to her delight found herself in communication with her erstwhile sweetheart. From him she learned that he had gone to war and had been killed. Their conversations were many and they enjoyed many reminiscences of their old days. With fluttering heart she wrote to a friend in Chicago only to find that her lover was very much alive, married and the proud father of four children. There must have been crossed wires somewhere in the spiritual telepathy.

OPEN AIR EVANGELISM

One hundred and fifty representatives of more than a score of denominations and special Christian groups met in the Young Men's Christian Association Building recently to consider the subject of open air evangelism under the direction of the Chicago Church Federation. A series of resolutions was adopted embodying plans for the coming summer's activities along this line. It is said that great enthusiasm was manifested and steps are being taken to realize the plans suggested. Such a work means the employment of men and women experienced in it, and strong backing with counsel and money.

WORLD IN DEBT 200 BILLION

The world's debt was estimated by the National City Bank, January 25, at $200,000,000,000, compared with $40,000,000,000 in 1914.

Paper currency throughout the world increased 600 per cent since 1914, while the gold reserve behind it increased only 40 per cent, according to statistics compiled by the bank.

The face value of paper currency of thirty principal countries, which totaled $7,250,000,000 in 1914, had increased to $40,000,000,000 at the time of the armistice, and to $50,000,000,000 in December, 1919, exclusive of $34,000,000,000 issued by the Russian soviet government.

A FINE RECORD

The Bible Colportage Association of Chicago, which is in close touch with the Institute, has done a remarkable work. In the last twenty-six years it has published 7,326,131 colportage library books in six languages and 112 titles; of these, 2,506,116 were Mr. Moody's own works.

The Association has employed one hundred colporteurs during the past year, and has put out 253,445 colportage library books, besides 156,677 reprints. The missionary and book fund donations enabled the Association to send out 1,878,690 copies of Bibles, Gospels, colportage library books and tracts, to all parts of the country and world—to soldiers, sailors, lumbermen, miners, etc.

A CHRISTIAN SCIENCE TRAGEDY

Andrew Walker of Newark, New York, was found guilty of manslaughter in connection with the death of his young daughter, Mary, last May. He and his wife were both Christian Scientists, and were tried before the court, and the wife was acquitted. The child died of diphtheria, but the employed Christian Science healer denied that there was any such thing as diphtheria, and that it was only "a claim." The counsel for the defense says that the case will be carried to the higher courts.

It appears that two new questions are presented by this case. Does a father escape responsibility for providing the medical care for a sick child by reason of the fact that he belongs to a religious organization which rejects medicine in favor of healers ignorant of medicine?

Is a father who asserts that his action is inspired by his religious belief entitled to have those statements accepted at their face value, or should they be left to a jury to decide whether the man is telling the truth or not?

AN EXPLANATION

The Board of Publication of the Presbyterian Church, U. S. A., was recently asked why it advertised the book of Dr. James H. Snowden on the Lord's second coming as authoritative. The Manager of the Presbyterian Book Store in Philadelphia has written that such an advertisement was "ill advised," and that there was no intention in the advertisement of committing the Presbyterian church to either side of the discussion as to the second coming of the Lord.

Various statements in printed form that the book is authoritative have deceived many, and it seems unfair to advertise a book as authoritative unless the ground for its authoritativeness is given. In this case, if scholarship is the ground for the authoritativeness, there is scholarship on the other side. If careful readers of Dr. Snowden's book would note his departure from evangelical belief in several other particulars, aside from the second coming, his book would not only lose its authoritativeness, but would be suspected as to its main contention.

CHRISTIAN THINKING IN GERMANY

In one of his series of articles on what the Christians of Germany are thinking, the Rev. James Stalker, D. D., says that Professor Deissmann of Berlin, the instructor of multitudes of American and British students had a cosmopolitan mind. In the earlier years of the great world war Professor Deissmann endeavored to work for mutual understanding and reconciliation, but was staggered when America entered the war on the side of the Allies.

He has rapidly changed and sees everything black, and the iron of his country's misery has entered his soul. One of the things that has obsessed him somewhat strangely is the sad condition of German prisoners in various places, that have not yet returned to their own homes, the most awful conditions being those of the prisoners in Siberia, the condition beggaring description. Some light comes to the soul of this distinguished teacher in the stream of benevolence flowing to the distressed people in central Europe. Professor Deissmann cannot keep, however, from laying the blame of the war calamities at the door of the nations who fought against Germany; yet it was he who wrote the remarkable acknowledgment of the guilt of Germany in attacking Belgium, that was presented to the Christian ministers who met in Holland after the close of the war.

"I attended the Baptist Ministers' meeting last Monday morning and I found there as I have found elsewhere among northern Baptists much alarm over the plight that they got into at Denver last year by voting to go into the Interchurch World Movement. They are stung and they know it. They realize now that a trap had been set by pedobaptists and those wonderful northern Baptist 'statesmen,' of whom we have heard so much for so many years; they promptly fell into said trap and dragged the churches into it along with them. Northern Baptist leaders are being openly discredited today as never before and a split is imminent at Buffalo when the northern Convention meets. All the Baptists are going to get out of this movement is a great loss of money and a great revolt. This promises to be the most shameful scandal in the history of the denomination, wholly unnecessary and absolutely without excuse. Northern Baptists are warned by the action and advice of the Southern Baptist Convention. Dr. Gambrell went to Denver and told the northern brethren why southern Baptists would have nothing to do with this or such like 'union' movements. Northern Baptists have sown to the wind and they are scheduled for a whirlwind harvest from which they may never wholly recover."—From letter in *Baptist Standard*, of Dallas, Tex.

The Year Book of the Federal Council of the Churches of Christ in America for 1920 presents the following:

Increase in total church membership since 1916	2,779,667
Total Roman Catholic population	17,549,324
Total Jewish membership	260,000
The two Mormon bodies number	494,388
The Greek Orthodox reports	119,781
Russian Orthodox	99,681
Syrian Orthodox	50,000
The total Protestant membership is	25,980,456

The membership of the bodies making up the Federal Council has increased 580,366 in a year. The present strength of the various churches is as follows:

"The largest Protestant body is the Methodist Episcopal Church, with 4,175,502 members. Next in order comes the National Baptist Convention (negro), with 2,938,579. The Southern Baptist Convention is third, with 2,887,428. The M. E. Church, South, has 2,152,974 members. The Presbyterians (U. S. A.) have 1,603,033. The Northern Baptist Convention, 1,502,341 members; the Disciples of Christ, 1,193,423, and the Protestant Episcopal Church, more than 1,000,000 members. The next largest in order is the Congregationalists, with 808,122. The United Lutheran Church in America has 782,801, and the Evangelical Lutheran Synod of Missouri and Ohio and other states has 621,887 members. The African M. E. Church, with 548,355, is the second largest of the negro denominations, closely followed by the African M. E. Zion, with 458,574."

Young People's Society Topics

John C. Page

June 6

What Bible Reading Will Do for Us

Psalm 119:97-104

What Bible reading will do for us depends largely upon how we read our Bible. The late George Muller gave these directions concerning Bible reading and they have never been improved upon:

1. *Read the Scriptures regularly through.* Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

2. *Read with prayer.* You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that He will enlighten you.

3. *Read with meditation.* Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

4. *Read with reference to yourself.* Never read only with a view to instructing others; but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect me?"

5. *Read with faith.* Not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you.

6. *Read in order to carry into practice.* We must accept His Word as being the revelation of His will. In it He tells us what to be and what to do. He expects us to be "obedient children."

What Bible reading will do for us may be seen in the 119th Psalm from which our lesson is taken: It quickens (v. 25); cleanses (v. 9); preserves from sin (v. 11); strengthens (v. 28); comforts (v. 50); gives liberty (v. 45); gives great peace (v. 165); gives rejoicing of heart (v. 111); gives understanding (v. 104); gives light (v. 130). A book that will do all these things, surely deserves the most careful reading.

In the eight verses of our lesson, you will notice several things concerning the Bible and the results of reading it: It is to be loved (v. 97); gives wisdom (v. 98); imparts understanding, that is, the power to perceive, to weigh, and to reach right conclusions (vv. 99, 100); restrains from evil (vv. 101, 102); is sweeter than honey (v. 103); leads to hatred of falsity and error (v. 104).

Now a question—Are you taking time daily to read your Bible? Mr. Spurgeon once said that "half the errors in the world spring from people not reading their Bibles." Are you reading yours, really reading it in a comprehensive and beneficial way? If you have no good method remember that The Moody Bible Institute of Chicago, through its Correspondence Department can help you. It has eight courses, any one of which will serve to awaken and develop an interest in Bible reading, which will be full of beneficial results. A postal card addressed to the Correspondence Department will bring you all the information necessary.

June 13

Common Mistakes in Daily Living

Proverbs 24:27-34

The common mistakes against which the Scripture lesson warns us are criticism and deceit (v. 28), a selfish course of action (v. 29), and slothfulness (vv. 30-34). Common mistakes and faults, indeed, are these, and into them one easily falls. It is easier to criticize than to construct; to condemn rather than commend; to be a witness against one's neighbour; or in other words to be a destructive critic of others. This seems to be the human bent and tendency, and with it, there is coupled deceit. Unfavorable criticism of others is often made because of the inward desire to exalt oneself in comparison with others, and at the expense of others. We like to justify ourselves by this method of comparison, which leads to a feeling of complacency. The comparison is usually made with those whose mistakes and faults are more conspicuous than our own. Adverse criticism of others usually means, commendation of ourselves, as compared with those others. "The heart is deceitful above all things" and leads us in this direction. Self-judgment is rare. The self-life avoids it. Only when taught by the Holy Spirit of God, do we enter upon self-judgment. The unregenerated life judges others. The truly converted and spirit-taught life judges self.

The second common mistake is seen in verse 29. Doing to others as they do to us is the iron rule. Doing to others as we would have them do to us is the golden rule. Which of the two are you practicing? The spirit of Christ alone can enable us to follow the golden rule of Christ. Secretary of the Navy Daniels, declares that the only permanent solution of the vexing problems which seem more acute now, than ever, is the application of the golden rule. We all agree to this most heartily, but when will it be recognized, that the application of the golden rule comes, not through a mental assent to a proposition, but through yieldedness of heart and life to our sovereign Lord who gave the golden rule? The ethics of Christ are impossible apart from the resurrection life of Christ regnant within the heart.

Slothfulness is the third of these common mistakes, and is presented in verses 30-34. Slothfulness is disastrous, both in its present reaction on the life, and also in its ultimate results. Slothfulness in study, in business, or in spiritual things is deplorable. Many enter upon courses of study, but never finish the course. Only a small percentage of the boys and girls who enter high schools finish the prescribed course of study. This is largely due to slothfulness. Many business failures are chargeable to the same fault, and in church life and spiritual experience, slothfulness is among the greatest of our foes. The book of Proverbs, which contains heavenly wisdom and directions for our earthly walk, warns us against this weighty and often times besetting sin. (See Prov. 6:6; 13:4; 20:4; 26:16.) The New Testament also warns us against slothfulness and encourages us to diligence and fervency of spirit—"Not slothful in business, fervent in spirit, serving the Lord." This is a splendid standard for Christian life and enterprise, and is supplemented and supported by Hebrews 6:12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

June 20
Honesty in Word and Deed
Ephesians 4:25-32

The chapter from which our lesson is taken deals with the walk of the Christian believer. In the opening verse there is a plea to "walk worthy of the vocation wherewith ye are called." What that calling is may be found in the preceding chapter of the epistle. Briefly, we are called to be "a holy temple in the Lord" for "a habitation of God through the Spirit" (See 2:20-22). How shall we walk worthy of this high calling? We must walk in unity (4:1-16). The unity has been made, we do not have to make it, but we must guard against breaking or marring it.

Again, we must walk in purity (4:17), in love (5:1), and in wisdom (5:15). Only by such a course can we walk worthy of our calling.

The world walks by impulse and self-will, by passion, pride, and prejudice. The Christian believer walks by faith and in the Spirit. While thus walking, it is impossible to be dishonest, either in word or deed, but when fellowship with God is broken and the life sinks to a worldly level, then the temptation to be dishonest is easily yielded to.

Honesty in word is emphasized in verses 25-27 and 29-31; honesty in deed comes into view in verse 28, then in verse 32 the antidote to dishonesty, both in word and deed, is provided. Honesty in word and deed is sorely needed just now. An atmosphere of suspicion permeates our political and industrial life. Charges of radicalism and countercharges of profiteering are heard on all sides. The leaders of our country are discussing these questions and the problems they create, and are prescribing various remedies. In the *Christian Herald* of April 24, Dr. W. H. P. Faunce, President of Brown University, in discussing the great need of the day, has this to say: "No new machinery can save our broken down civilization. No league can keep the peace among nations who really want to fight. No commissions or committees, no institutions or laws can enforce brotherhood on sullen, suspicious, hateful men. The one essential now is real vital religion; religion that is not ashamed of itself, or afraid of its task. Without religion there is neither peace nor production nor progress. The world, which two years ago moved on a plain of heroic devotion, has suffered a moral slump and is given over to either gayety or pessimism. Only religion, the life of God in the soul of men, can bring us back to the calm serenity, the tireless patience, the invincible courage of Jesus." To this may be added the remark that the religion we need is the religion of Christ as expounded by the writer of the epistle to the Ephesians. This is the religion of the Cross and the resurrection; the religion of the indwelling Christ, who after becoming a substitute on the cross for sinners is now both willing and able to become a substitute for the old fallen self-life, so that Christ lives again in the hearts of those who are truly His, and they are able to say, even as the apostle said: "I live; yet not I, but Christ liveth in me." In the power of this indwelling, honesty in word and deed becomes, not only possible, but actual.

June 27
Living Up to Our Responsibilities
Matthew 25:14-30

It is written that "every one of us shall give account of himself to God." This will take place when Christ returns from heaven—the "far country" to which He has gone.

During His absence, we are called to represent Him and to continue His work. When He thus calls, He qualifies. To some He gives five talents, to others two, and to others one. He expects a faithful use of the talents entrusted to us and of the gifts bestowed upon us. When He returns there will be a reckoning or a judgment, concerning the use of our powers and our opportunities. In that day some will receive a reward for faithful service and others will suffer loss because of unfaithfulness. (See 1 Cor. 3:11-15.)

Concerning this passage of Scripture Dr. G. Campbell Morgan says, "In order to rightly interpret the parable, we must remember that it concerns the servants of the King. He has not

(*Continued on page 806.*)

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject questions which may be deemed unprofitable to answer especially those of a controversial nature.

GOD AND THE CONSTITUTION

L. L. G., Northfield, O.

Question: Since Satan is the god of the present world system, or kingdom, would it be proper to incorporate the name of God into the constitution of any government or organization which is a part of this system?

Answer: Would that not depend somewhat upon the connection and the purpose of such an incorporation? If the purpose was to acknowledge dependence upon God, there could be no objection; but if it were a mere form or in a manner dishonoring to God, it would be improper.

PAUL ON THE WOMAN QUESTION

O. B. J., Minneapolis, Minn.

Question: Would you explain 1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12?

Answer: It is proper for a woman to pray or to prophesy (testify, or exhort) in a Christian gathering, provided she be properly appareled and conforms to existing customs (1 Cor. 11:5). But in the fourteenth chapter Paul is speaking of indecorum in the exercise of gifts. In this connection he urges that women question their husbands at home rather than in the church. In 1 Timothy 2:11, 12 Paul deals with the relation of the married woman to her husband, which is to learn rather than to teach, and assume the place of authority. See *Bible Problems Explained*, by Dr. Gray, page 41.

THE PARABLE OF THE MUSTARD SEED

J. T., Union, S. C.

Question: What is the meaning of "The kingdom of God" in the parable of the Mustard Seed? Does it refer to the present age or to the millennial age?

Answer: Interpreted in the light of the parable of the Sower and the parable of the Wheat and Tares, the present, or mystery form of the kingdom is referred to. The more common interpretation of the seed represents the growth of Christianity from a small beginning to vast dimensions. Others see in the parable an abnormal growth of the kingdom in its present form, affording shelter for birds of the air, which Christ connected with Satan in the parable of the Sower (vv. 4, 19).

THE GUIDANCE OF GOD

E. W. W., Detroit, Mich.

Question: How can a child of God find out what God wants him to do? Shall a Christian ask a sign from God?

Answer: We should put no dependence upon signs. God has given the Christian other means of knowing His will. The first thing is absolute surrender, then to live so that one can hear God's voice and recognize it when He speaks. If one knows what His Word requires in general of all Christians, this will be a help. Often God guides by providential circumstances, such as the opening or closing of doors of service, as Paul experienced many times. We must always depend upon the approval of the Holy Spirit (Acts 16:6, 7). Sometimes the unusual thing decides (Acts 6:9, 10). Persistent prayer is the most essential thing of all.

THE APPROACHING JUDGMENTS

J. H. F., Sumner, Miss.

Question: If all are killed who will not worship the Beast (Rev. 13:15), then all Christians would be dead, and also all who follow the Beast and the False Prophet (Rev. 19:19-21). Who are left upon earth for Satan to deceive (Rev. 20:7,8)?

Answer: These questions arise from an imperfect or partial study of the Revelation. The entire series of judgments are prefaced with a vision of saved Israelites and multitudes of Gentiles (Chap. 7). Moreover, the Church is probably not included in these judgments. When Christ returns there will be many upon the earth to be judged, but also many to be rewarded (Matt. 25). The deceiving by Satan described in the twentieth chapter is to occur at the close of the millennium.

THE PRESENT OCCUPATION OF DEPARTED CHRISTIANS

M. W., Hazlehurst, Miss.

Question: What do the spirits of believers do while their bodies are in the graves?

Answer: The Scriptures have little or nothing to say about what Christians do between death and the resurrection. They are with Christ in heaven, and no doubt, blissfully happy, for Paul said that it was far better to be there with the Lord than to be here (Phil. 1:23, 24, R. V.). There are no scriptural grounds to suppose that they are employed upon missions to the earth, though that is not an impossibility, for Moses and Elijah descended upon the

Mount of Transfiguration and talked with Jesus. This is the false teaching of Spiritualism, by which many are now being deceived. During the present time God would shut us up to dependence upon Him and His Word and prayer. The spirits of believers who die go directly to heaven, and their service seems to be confined to heaven.

INFANT SALVATION

W. E. P. and Mrs. B., Newark, N. J.

Question: Are children who die in infancy saved? Does the atonement cover inbred sin? Are the children of Christians more favored than others?

Answer: It is prevalently believed that all children who die before reaching the age of accountability are saved by the grace of God, since they are not actual transgressors of God's law. Matthew 18:10 and Luke 18:16 are usually quoted in proof. These afford ground for hope and may amount even to assurance but not to positive assertion. 1 Corinthians 7:14, "but now are they holy," can hardly have reference to salvation, else were all children of believers saved, they who live as well as they who die in infancy, which is contrary to fact. The same Greek word here translated "holy" is rendered "sanctified," or consecrated in the former part of the verse. The whole matter is one that we can trustingly leave in the hands of the loving Father.

EVIL SPIRITS

E. C. O.

Question: If evil spirits are sent by God, how can He be a good God?

Answer: We learn from 1 Samuel 16:14 that when the Spirit of the Lord departed from Saul that "an evil spirit from the Lord troubled him." Some go so far as to claim that Saul became at times demon-possessed. Whether or not this be true, we know he became irritable, jealous, discontented, despondent. What perplexes many people is—"Was God responsible for this unhappy condition? Why not, if He sent the evil spirit?" Our reply is, "When God's Spirit is withdrawn, is not a spirit of unrest, discontent, and depression the natural sequence? Indeed, what can prevent it?" Soothing music or amusement may bring temporary relief, but cannot change the heart. It is a merciful provision of God that when men who have the Holy Spirit refuse to obey God, as Saul did, He makes them unhappy in their sin. But through this very unrest and misery of spirit, God seeks to awaken the desire to return to Him and to know again the joy of the Holy Spirit abiding within.

LYING SPIRITS

E. C. O.

Question: Does God send lying spirits to men?

Answer: In 1 Kings 22 the prophet Micaiah depicts a council between God and all the hosts of heaven as a result of which a lying spirit is granted permission by Jehovah to go and deceive King Ahab as to his course of action. The language is highly pictorial and must not be taken literally. God is never in need of counsellors (Rom. 11:34). The prophet simply uses the symbolic picture of an earthly court to make more real to King Ahab the truth of the situation. This truth was that a lying spirit was in the mouth of the false prophets. That Jehovah had no part in this deception is clearly shown by the fact that He sent His own prophet, Micaiah, who, through the Holy Spirit, should speak the truth to Ahab and warn him against the lying spirits. It is true, however, that when men refuse to believe God and His messengers then God delivers them over to strong delusion to believe a lie (2 Thess. 2:10-12, R. V.). Since this is a law of God He may, in this sense, be said to send lying spirits.

BRIEF MENTION

A. H. F., Derry, Pa.

Unable to give information about the Megiddo Mission, Rochester, New York. Would suggest writing to them directly.

B. E. Z., Philippi, W. Va.

No; we cannot always tell a Christian from a child of the world. Christian standards of living are frequently sadly lowered. Sometimes only God can tell.

G. W. R., Lincoln, Neb.

The question is referred for literature to the National Christian Association, 850½ W. Madison Street, Chicago, whereby all questions concerning Free Masonry may be answered.

J. S. C., Slater, Mo.

The Greek word for "castaway" in Luke 9:25 is not the same as in 1 Corinthians 9:27. The one in Luke means to suffer loss or to forfeit, while in 1 Corinthians the word means to be rejected or disapproved.

M. A., Spokane, Wash.

We regret that we cannot take the time and space to answer these fourteen questions. To do so would hardly be fair to others. Last month some were omitted from publication because of our limited space.

S. G. Dunnville, Ontario, Canada.

John Alexander Dowie founded his sect in Zion City, Ill., in 1896. Divine healing is the most prominent factor in their beliefs. The things prominently forbidden are pork, tobacco, liquor, and drugs. Zion City is a city without drug stores or doctors.

E. Y., Pittsfield, Ill.

The word "deep" in Genesis 1:2 apparently refers here to the mists and waters which covered the earth. "The prince of the powers of the air" (Eph. 2:2) is Satan. Note the plural (powers), then read for a sidelight, Ephesians 6:12 in the Revised Version.

E. A., McLeansboro, Ill.

The Scriptures unquestionably teach that hell is the place of punishment for the wicked in the life after death, and it will certainly be no "happy hunting ground." If in this present life "there is no peace, saith my God, to the wicked," it certainly will be still less true in hell. (See Matt. 25:41; Rev. 14:11.)

R. C. McC., Noti, Ore.

The "Church of God" probably refers to the Winebrennarians, whose first tenet is that every local church of believers in Christ constitutes one body and should be called "The Church of God." They also believe that divisions into sects under human names and creeds is unscriptural; that the Bible is the sole rule of faith and life; and that there are three ordinances, baptism, the Lord's Supper, and feet-washing.

H. H. B., M. Jct., S. Dak.

As to harmony of the teachings of the Seventh Day Adventists with the Bible, we would refer you to pages 81 and 82 in *Bible Problems Explained*, by Dr. James M. Gray. An exhaustive treatment may be found in Elder Canright's book, *Seventh Day Adventism Denounced.* Pamphlets on the subject may be obtained by writing to the Bible Institute Colportage Association, 822 North La Salle Street, Chicago, Ill.

Mrs. J. Z. H., Clermont, Ga.

What is the meaning of Mark 13:17,18?

The days portrayed are days of extreme suffering and anguish. Approaching motherhood, or mothers with little children, would be a condition of added suffering. The "woe" would be increased by reason of the aggravated conditions. Likewise the injunction to pray "that your flight be not in the winter" carries forward the same thought. The conditions had to do with the city of Jerusalem when it was destroyed by Titus in 70 A. D., but may have reference also to the consummation of the age when Jerusalem will again be involved.

B. L. H.

"Why should I still care so for the work I wanted, but which God has taken away?"

If you are sure it was God who took away the work you wanted, is it not a sin still to care for it? Is it right still to want what God has disapproved of your having? Have you not faith enough in God to believe that He knows best about it? Your question, "Why should I still care?" reveals that you do not understand God's dealing with you. In such a state of mind is it not your highest wisdom simply to trust the loving hand of God? Paul besought the Lord for what he wanted but instead God gave him grace. He will do the same for you, if you will only trust Him for it. However great your sense of loss, you certainly have a wonderful opportunity for developing a virile sustaining faith in God's all-sufficiency. Christ is able to give you His peace. It is yours for the taking. When our wishes are denied and when losses come, then is the time to expect Christ to supply our every need.

J. C. M., Bixley:

Who were the Nephilim (Gen. 6:4)?

Divergent views are held as to the origin of the Nephilim. It may signify fallen ones, that is apostates. In this sense some have applied the term to fallen angels. Others believe that the term designates a particular class of men. They would appear to be already in existence before the "sons of God" intermarried with the "daughters of men," and if so, could not be identified with them. The term "Nephilim" does not necessarily mean physical giants, though this may have been, but men mighty and renowned for their deeds of violence, who in later pagan nations were exalted into the demigods of mythology. Upon the other hand, Pember in *Earth's Earliest Ages* and others back to the earliest days of Christianity, present a strong argument in favor of the view that they were results of unlawful intercourse between sinning angels and the daughters of men.

Why is the Hebrew letter "Yod," translated "J" instead of "Y"?

So far as known, it seems to be for phonetic, rather than linguistic reasons.

S. A. W., Norfolk, W. Va.:

Is there Bible authority for changing the Sabbath from the seventh to the first day of the week?

Such a change would be impossible. The Jewish Sabbath occurred upon the seventh day of the week and can occur upon no other day. Christians observe the first day of the week, which is Sunday or the Lord's Day. That it was observed by the apostles from the first, see such passages as John 20:19-26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10. For a full discussion of this subject, see "Seventh Day Adventism Renounced," by Rev. D. M. Canwright.

What Bible Authority Is there against Gambling?

We know of no direct command against gambling. It is an attempt to get something for nothing and so considered a dishonest practice. Paul's injunctions were to "work with your hands," and "If any man will not work, neither let him eat." Again, gambling may be considered a form of stealing—getting something for which nothing adequate is given in return—which is certainly forbidden in Scripture. Considered in a still broader sense, gambling is demoralizing. It lowers one's respect for himself and eats away the vitals of character. It acts as a depressant. No gambler can be happy or self-respecting, and many are the suicides of gamblers. The practice is wrong and unwholesome and demoralizing, and as such is contrary to the spirit of the Bible standards of conduct.

YOUNG PEOPLE'S SOCIETY TOPICS

(*Continued from page 802*)

committed His goods to rebels, but to His own. To apply this parable to all men is to suppose that the absent Lord has committed His stewardship to rebels as well as to subjects. During the period of His absence there will be those faithful to the trust, and those unfaithful. The crisis will come with the return of the Lord, and His reckoning with His servants. Those who have been faithful will be appointed to share with Him in authority over His Kingdom. Those who have been unfaithful will be cast into the outer darkness." This outer darkness doubtless corresponds to the words in 1 Corinthians 3:15, "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

This matter of the Christian believer's judgment should cause us serious thought and create within us the ambition to be well pleasing in His sight. It is not merely the commission of the wrong that concerns us but the omission of that which is rightly required. Dr. Goldsmith has well said that life's omissions must be taken into account, not merely what one does, but what one neglects or avoids doing must be considered. Perhaps you have not deliberately passed by on the other side; quite as often we step over without seeing and without knowing the duty that lies within our path. Our Lord has much to say about the sins of omission, the buried treasure that remained uninvested, the slighted invitation, the neglected beggar, the foolish virgins without oil, the guest without a wedding garment, and the barren fig tree. Each of these tells the story of what was not done that ought to have been done.

In closing our meditation on this topic, we quote Ephesians 5:15-17—"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

"With few exceptions the churches in New England are almost empty and all the churches are declining, not only in actual numbers, but in influence and power. This began before the war and goes on unarrested. The fault lies chiefly in the pulpit and unless there is a different type of preaching the future is dismal."—J. Fort Newton in a letter to the Editor of the *Christian Register*, of Boston.

JEWISH PROPHETIC CONFERENCE

The Jewish Prophetic Conference in June, under the auspices of the Chicago Hebrew Mission, will be held at the Auditorium of The Moody Bible Institute, from Monday Evening, June 7, to Thursday Evening, June 10.

The address of welcome will be given by Dr. Charles A. Blanchard, president of the Mission, and will be followed by a number of testimonies of Jewish Christians. The main address on the opening night will be given by Rev. Paul Rader on "The Jew—A Miracle."

Three sessions will be held daily, and among the speakers will be, Dr. A. C. Dixon of Los Angeles; Rev. Henry L. Hellyer of New York; Rev. R. E. Neighbor of Elyria, O.: Rev. S. B. Rohold of Toronto; Dr. James M. Gray, Dean of the Institute, if it can be arranged consistently with other engagements; Rev. Joseph S. Flacks, Bible Teacher; Rev. J. C. Page of the Institute; Rev. Charles G. Sterling of Lansing, Mich.; Rev. R. A. Belsham of Augusta, Ga., and others.

The prayer hours will be under the direction of Mr. Thomas E. Stephens of the Great Commission Prayer League.

Testimonies will be given each day by Hebrew Christians as well as class exercises by Jewish children. Representatives of Jewish Missions in Detroit, Cleveland, Pittsburgh, New York, Toronto, and other cities are expected to be present and take part in the conference.

Entertainment for out-of-town guests may be secured by addressing the Institute or Norman H. Camp, superintendent, 1311 South Kedzie Avenue, Chicago, Ill.

All lovers of Israel are urged to pray earnestly for God's blessing upon the conference and, if possible, to attend.

CHURCH UNITY

In October, 1910, the American Episcopal Church appointed a commission to invite all Christian communions throughout the world to arrange for a general conference for the consideration of questions of faith and order of the church of Christ. Some 75,000 letters have been received by the secretary of the commission, Robert H. Gardiner, 174 Water Street, Gardiner, Me., expressing interest or cordial sympathy. A deputation was sent to Europe in 1919, which secured co-operation of all of the eastern orthodox churches, the Coptic Church and the churches of Norway and Sweden; the Pope declined to take part in the movement.

It is suggested that January 2-9, 1921, be set apart as a season of special prayer for Christian unity. Many commissions were appointed by the various denominations throughout the world, and a preliminary meeting of not more than three representatives of each commission will be held at Geneva, Switzerland, August 12, 1920, to settle details of procedure, and fix a place and date for the ultimate world conference.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

June 13
A Shepherd Boy Chosen King
1 Samuel 16:1-13

Golden Text: "The Spirit of the Lord came upon David from that day forward."—1 Samuel 16:13.

I. The Lord Rebuked Samuel for Excessive Grief (v. 1).

It was a bitter experience for Samuel to pronounce God's judgment upon Saul. On that fateful day at Gilgal the two lives parted never to meet again. Though Samuel had very reluctantly yielded to the clamor of the people for a king, it was a severe trial for him to see so promising a vessel shattered and broken so soon. Then, too, Saul had many engaging qualities which, no doubt, endeared him to the old prophet. Besides, the dangers to the kingdom, if a change of dynasty occurred, were very great. The cause of Samuel's grief was threefold:

1. The Wreck of a Promising Life. In all history, perhaps, a life with greater promise can not be found, and yet it affords us no example of a more wretched failure. A great and noble man like Samuel would naturally grieve over such a downfall. As we look about us and see the downfall of so many promising young lives, can we escape the tinge of sorrow?

2. A Personal Loss. No doubt as the spiritual adviser of the king, Samuel found many things in him to admire. His removal, therefore, Samuel most keenly felt.

3. Anxiety for the National Welfare. Samuel knew quite well that a change of dynasty oftentimes meant severe war and the reign of anarchy. This would very seriously weaken the already weak kingdom. His concern for the people's good was therefore a part of his grief. One can readily see why Samuel should mourn, but as a prophet of God he should not have indulged to excess. The Lord's question, "How long wilt thou mourn for Saul?" has in it a rebuke for Samuel. Grief for others is a sacred thing, but whenever it is carried so far as to interfere with one's duty it becomes sinful. In our severest trials and chastisements we should show a disposition to yield to God's sovereign will.

II. Samuel Sent to Bethlehem to Anoint Saul's Successor (vv. 1-5).

Though Saul failed, God is able to provide a successor who is better than he. Samuel is directed to go to Bethlehem and from among the sons of Jesse choose a successor. Samuel again showed his weakness in expressing his fear lest Saul should kill him. If God sends a man on an errand, what matters it though a thousand Sauls be waiting to kill him? The life of the one whom God sends on a mission is immune from harm till his work be done. Even though it means death, if God sends, who dare refuse or offer excuse? God instructed him to avoid publicity by the concealment of his real purpose. Some may question the diplomacy of Samuel, but we must remember that no one is under obligation to tell all that he knows, especially to parties who have no moral right to know. To withhold truth which should be uttered is duplicity which dare not be practiced. God allowed Samuel to hide his true errand under the cloak of a sacrifice in order to shelter his weakness. The whole matter was already decided; the moral acts were already committed; the issues were already faced. The exposure of Samuel to the murderous hatred of Saul would have only made matters worse. There is, for wise reasons, much concealment in God's providential dealings with men.

III. The Method of God's Choice (vv. 6-12).

The elders of Bethlehem were somewhat alarmed when Samuel came. He, in the exercise of his judgeship, went from place to place, and at times he doubtless had to deal in severity with the people. He calmed their fears by assuring them that he came peaceably, even to worship God. While the preparation for the sacrifice was being made, Samuel seems to have had the interview with Jesse and his sons. When the eldest of Jesse's sons passed before him he decided that this stalwart young man must be God's choice, but God told him that man looketh on the outward appearance, but the Lord looketh on the heart. We should learn, like Samuel was obliged to do, that the qualifications in God's sight for workers are inward, not outward. The one who does God's work must do it by leaning upon Him, not through personal strength or endowments. To the utter surprise of Samuel and Jesse, David the shepherd boy was chosen.

IV. Samuel Anoints David (v. 13).

When this stripling of a boy came before Samuel, the Lord indicated his choice. Samuel proceeded to anoint him. This anointing typified the endowment of the Holy Spirit, which is essential for any and all service for God. The preparation which David needed for the office of king was just what he got as a shepherd boy. God's choices are not arbitrary. As king, his responsibility was to defend, feed and lead God's flock, and this he had learned to do as he attended his father's flock. This anointing was that which qualified David for his work. The mighty hand of God kept him and made him ready for his work. The one who is faithful in the discharge of his duty, be it in the most humble station in life, will be found out by God and promoted.

June 20

The Lord Our Shepherd

Psalm 23

Golden Text: "The Lord is my shepherd, I shall not want." Psalm 23:1.

This is a lesson so simple that a child of tender years can understand. The teacher's work will be mainly to point out the riches of its content, not to explain difficulties. The position of the psalm determines its value. It is preceded by the Psalm of the Cross. Only those who are under the power of the Cross can claim its promises. There are no green pastures to those who have not seen Christ on the cross. Only those who have received Christ's atonement can claim Him as their shepherd, "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). It is imperative that one be able to claim Him as his personal shepherd, for He may be a shepherd and still not mean anything to the individual. Since we can claim Him as our shepherd all our wants are supplied. When we have God we have all we need—there is no want which He is unable to supply. To have everything else in this world and not God is to want the best there is in the world for us. If one has his millions of dollars and has not God he is a pauper.

The relationship of the Lord to His children is set forth in this psalm as:

I. The Divine Shepherd (vv. 1-4).

The teacher should thoroughly familiarize himself with the life and service of a shepherd. As our shepherd, the Lord

1. Feeds His Sheep (vv. 1, 2). The "green pastures" are for nourishment. The Lord always provides food for His own sheep, both temporal and spiritual. He gives us our daily bread, but our highest and best food is Christ. the Bread sent down from heaven for our souls (John 6:58), of which if we eat we shall live forever.

2. He Gives Rest (v. 2). He not only gives food, but He maketh His sheep to lie down. When the sheep have been satisfied with food they lie down to rest. Our finite natures require rest—we cannot go on forever; so the divine shepherd has arranged resting places on the way, two of which are night and the Sabbath. How sweet they both are to the child of God! Sometimes He makes us to take enforced rest. It is most comforting to know that when He makes us to lie down it is in the green pastures, not on the dusty road or the rocky mountain side. Our shepherd sometimes leads us over steep and rocky roads, but this is in order that we may reach the spots of green pasture.

3. He Keeps the Sheep in Safety (v. 3). He restores our souls. The rest by the still waters results in the restoration of bodily and spiritual strength. In the times of quiet He restores the spiritual life by the feeding upon God through His Word and means of grace. The restored soul is led into the paths of righteousness, that is, in the performance of labor for Him. We have been saved not merely for our pleasure, but that we might do His good pleasure, that is, His work. We are saved to serve.

4. Guides the Sheep in Times of Danger (v. 4). He goes with His own through danger and trials. There is no night so dark or sea so stormy, but what we can hear the voice of the divine Shepherd saying, "Be not afraid, it is I." May we have ears to hear!

5. He Comforts His Sheep in Sorrow (v. 4). The rod was used by the shepherd to count His sheep. Passing under the shepherd's rod was the sign of ownership. Such acknowledgment would greatly comfort, even though the rod was the instrument which caused the sorrow. The consciousness that it was laid on by the loving shepherd's hand would turn the rod which smote to a staff to lean upon.

II. The Divine Host (vv. 5,6).

1. He Spreads a Table in the Sight of Our Enemies (v. 5). Though dangers are on every hand, the enemies plotting and scheming, the mighty Shepherd provides a feast for His own in their sight. We can sit down to that feast with the assurance that no one can disturb us.

2. He Anoints Our Heads with Oil (v. 5). Oil is a symbol of joy. The sheep are filled with joy. There should be no sad faces among Christ's own. The divine goodness overflows all our lives. Our joys and blessings outnumber our sorrows and troubles.

3. Goodness and Mercy Perpetually Follow (v. 6). These are God's two angels which encamp round about those that fear Him. They hold back the enemies from overtaking us; we can feast at God's banquet table. Even when the days seem dark and sorrows come thick and fast, God's goodness and mercy still follow.

4. Eternally Dwelling with God (v. 6). They shall no more go out from His presence. He who hath begun a good work in us shall complete it unto the day of redemption. May everyone take this psalm for himself and make Christ his own personal shepherd! He will be the guide and defender, the provider and eternal rewarder of those who trust Him.

The following division as suggested by another, using the letter "P" may be of interest:

1. Possession—"My shepherd." It is only when one can say "The Lord is *my* shepherd" that this psalm has vital meaning.
2. Position—"He maketh me to lie down in green pastures."
3. Promise—"He restoreth my soul."
4. Progress—"Yea, though I walk through the valley of the shadow of death."
5. Provision—"Thou preparest a table before me in the presence of mine enemies."
6. Prospect—"Goodness and mercy shall follow me all the days of my life."

June 27

Review: The Noble Life of Samuel

Selection for Reading: 1 Samuel 12:1-5;13-25

Golden Text: "I will teach you the good and the right way."—1 Samuel 12:23.

The method of review must largely be determined by the teacher and the grade of the class. For the Junior and Intermediate grades a good way will be to make it biographical, centering in Gideon, Eli, Samuel, Eli's sons, Saul, and David. Of course, the outstanding personality is Samuel, whose life may be viewed as follows: first, his parentage; second, meaning of name—Samuel—asked of God, given in answer to prayer; third, dedicated to the service of God; fourth, trained in the temple of God.

For the older classes the following from *Peloubet's Select Notes* is an interesting and profitable method:

This review, suited to older classes only, will deal with difficult questions involved in or suggested by the various lessons of the quarter, questions that you may not have had time to discuss adequately during the quarter. Assign one of these to each student, and divide the time evenly among them. The following list of topics may prove helpful, but it is intended to be only suggestive:

Lesson I. How to put religion into our state and national governments.

Lesson II. How to utilize better than we are doing, the power of women.

Lesson III. How to bring together and use the righteous and brave minority.

Lesson IV. How to single out and help the deserving poor.

Lesson V. How to develop the religious capacities of children.

Lesson VI. How to open the eyes of parents to their children's faults.

Lesson VII. How to bring to bear upon public questions the decisive power of prayer.

Lesson VIII. How to select the best leaders in church and state.

Lesson IX. How to develop individual initiative without the loss of discipline.

Lesson X. How godly men may influence the progress of affairs.

Lesson XI. How to inspire children with lofty ideals.

Lesson XII. How to make our lives serene and trustful.

A plan which can be adapted to all grades is the gathering of the main facts of each lesson and then stating its leading lesson.

The following are suggestions as to the leading lessons:

Lesson for April 4. As Jesus joined the disciples on the way to Emmaus, so He joins all who are journeying life's way in sorrow and says, "Tell me your troubles and perplexities." He wants us to confide in Him.

Lesson for April 11. Deborah's judgeship shows that a woman is capable under God not only of the administration of justice, but of leading a nation forth to victory in time of war. Because she knew that God was speaking through her she could with confidence call Barak to lead the army.

Lesson for April 18. The secret of Gideon's victory was his faith. The ground of his faith was God's Word, and the token which was given him. The great need today is men who like Gideon have heard the call of God and are willing to go forth in His strength to win victories.

Lesson for April 25. Because Ruth forsook country, friends, and her gods for the true God she has been accorded a place of honor in the ancestry of Christ. Those who make God first shall have all things needed.

Lesson for May 2. Because Samuel was given in answer to a mother's prayer and was dedicated by her to the Lord's service, the Lord was able to use him in a large way.

Lesson for May 9. Parental indulgence results in the shame and ruin of both Eli and his sons. God's judgment shall surely fall upon even the priest of God who neglects his duty. The father's love should have been lost in the light and justice of the high priest.

Lesson for May 16. When God's people repent of their sins and turn to Him for pardon He will not only forgive, but will fight their battles and give victory.

Lesson for May 23. When the people took their eyes off God their King they desired a man as king in conformity to the practice of the heathen round about.

Lesson for May 30. Because Jonathan felt the call of God to deliver his people and waited for God's sign for him he was able to go forward and win a victory in such a way as to show that God was with him.

Lesson for June 6. Because Saul disobeyed the command of God and made a hypocritical pretense for having obeyed, judgment from the hand of God fell upon him.

Lesson for June 13. God looketh not on the outward appearance, but on the heart: His choices are not arbitrary.

Lesson for June 20. "The Lord is my shepherd, I shall not want."

July 4

David in Camp and Court

I Samuel 17:1-18:16

Golden Text: "David behaved himself wisely in all his ways; and the Lord was with him."—1 Samuel 18:14.

I. David in Camp (1 Sam. 17).

On the north side of the valley of Elah, on the highlands, stood Saul and his army, and on the south side stood the Philistine hosts, eyeing each other for battle. According to an ancient custom, the Philistines having a warrior among them of great strength sought to decide the war by a combat between two selected champions. The nation whose champion was slain was to be subject to the other.

1. The Champions (vv. 4-37). 1. Goliath of the Philistines (vv. 4-11). Note his characteristics: (a) He was a giant (v. 4), perhaps eleven and a half feet in height. The appearance of such a man made cowards of the Israelites. Saul made no attempt to meet this giant. Even Jonathan, who had distinguished himself at Michmash (1 Sam. 14) seems to have lacked in courage. (b) He was filled with conceit. His size, his panoply of war, and his strength caused him to believe that no evil could befall him. His very conceit became his snare. "Pride goeth before destruction, and a haughty spirit before a fall." (c) He was boastful. No doubt he was a much-talked-of man among the Philistines. Likely his reputation reminded them of a former experience when Samson, Israel's giant, wrought such great mischief among them. Little did they realize that their boastings would so soon come to an end. (d) He was defiant. He openly defied the army of Israel—the people of the Most High. The champion of Satan's hosts now is becoming more and more defiant of the Lord's people and will ultimately defy the Almighty Himself. (e) He was scornful. He treated the Israelites with the utmost contempt. This is what Satan is doing daily.

2. David the Israelite (vv. 12-37). In the providence of God David was sent to the camp at a time to hear the boasting of this proud and contemptible Philistine. His three elder brothers were in the army and his father sent him with some provisions for them as well as for the captain. While talking with his brothers, Goliath made his appearance. The sight of Israel's cowardice and lack of zeal for God prompted David to offer his service. Note his character: (a) A mere youth not used to war. (b) Courageous. He had proven his bravery before in defending his flock against the lion and the bear. When all Israel were afraid he undertook this task. (c) He had faith in God. He argued that what God had done for him He would do again. God is pleased with the faith that thus reasons. (d) He had meekness and self-control. This he exhibited in a remarkable manner under the gibes of Eliab (v. 28). (e) He was skillful. He had become such an expert in the use of the sling that he had absolute confidence in the issues of his attack. He was not a blind enthusiast who disregarded the use of means, but was careful to use means, and most particular as to what they should be. He put aside the untried armor of Saul, knowing that God's will for him was to use by faith that which he had thought insignificant. We should by faith use the gifts and powers we have to the pulling down of Satan's strongholds.

2. The Battle (vv. 38-48). When Goliath beheld David coming up against him he cursed him by his gods Dagon, Baal and Astarte, showing that it was not merely a battle between David and Goliath, but between the true God and false gods. David hasted to meet Goliath. This he did to give impetus to his stone. A stone from his sling smote Goliath and he fell to the earth upon his face. David went forth in the name of the Lord of Hosts that all the earth might know that there was a God in Israel.

3. The Victory (vv. 49-58). Goliath was killed and the Philistine army routed. This victory is a prophecy of a greater one when the devil, the defiant enemy of God, shall be broken and his army put to flight. David is thus the type of Christ and Goliath the type of Satan, the opposer of Christ. Goliath's sword was turned against himself; so Christ shall turn Satan's weapon against himself for his own destruction.

II. David in Court (18:1-16).

1. Saul Jealous of David (vv. 1-9). David went unto battle with Goliath out of zeal for God and true religion, not for personal glory; but it turned out as always, that because he made God first, God honored him. "Him that honoreth me, I will honor." Upon David's return from the pursuit of the Philistines he was met by a triumphal chorus of women from all the cities of Israel, shouting praises unto him for his victory over their enemies. Perhaps they sang as two answering bands. The one sang, "Saul has slain his thousands," and the other answered, "And David his ten thousands." This was too much for Saul. To hear the praises of a young shepherd boy surpassing his own stirred up his envious disposition and caused it to express itself habitually—"Saul eyed David from that day forward." This was but the occasion which fanned into a flame the passion which lingered in Saul's bosom. This same wickedness may be in any one of us, and unless we think more about God and our duty than about our reputation it will crop out. When our fellow Sunday-school teacher is being honored above us, or our brother preacher is heard with greater delight than ourselves, we are tempted to be envious and jealous, and may the awful tragedy of Saul's life be a warning to us!

2. Saul Tries to Kill David (vv. 10, 11). This is an example of the awful tragedy which may result if we harbor envy and jealousy. Saul had prepared a place in his heart for this evil spirit to dwell. When one gives himself up to the indulgence of his baser passions, the Devil finds a place in his heart to dwell. "Every man is tempted when he is drawn away of his own lusts" (James 1:14, 15). Saul's sin cannot be defended on the ground of his insanity; for his insanity was a kind for which he was responsible.

3. David's Wise Conduct (vv. 12-16). Because Saul recognized that God had departed from him, and that David must increase while he must decrease, he tried to get rid of David. He sent him from him and made him captain over his army. His envy even assumed a role of cunning, and he offered his daughter to David as a reward for bravery in battle. Not that he cared for David, but that the Philistines might kill him instead of doing it with his own hands (v. 17). In spite of all this David acts discreetly. He wins the favor of the people and is loved by the Lord. Despite Saul's intrigues, David went from success to success. He was going upward while Saul was going downward. The issue in both cases was the result of a personal choice. Those who make God their choice shall prosper, though the hatred of men be most bitter.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

AN ORGANIZED CLASS WORTH WHILE

Can young people in a city of seventy thousand population in which a dozen motion picture and vaudeville houses do their best to desecrate the Sabbath, be won and held to the church? Can religious attractions be made as enticing to high school boys and girls as worldly amusements?

"Our Class," the largest Sunday-school organization in Rockford, Ill., has proven that these questions can be answered in the affirmative. Two years ago it started with a membership of eighty-eight boys and girls who were members of the confirmation class of Trinity Lutheran Church. It now has a growing membership of nearly two hundred; its Sunday attendance seldom falls below one hundred. Some of its members travel fifteen miles to be present at its sessions.

It is composed of and managed by the young people. Their president, a young lady employed in a Rockford factory, presides at all the business sessions. The remainder of its officers and the members of its various committees are all young people who either attend school or work in some of the offices or factories of Rockford. The teacher, Melvin C. Smith, is a student at The Moody Bible Institute of Chicago, who returns to Rockford every week-end.

Undoubtedly much of its success is due to the fact that its members believe thoroughly in prayer. They are asked to spend fifteen minutes a day in prayer for some special need of the class. Often each member is asked to pray for some one who seems to be straying from the Sunday-school. Every class session is opened with prayer. A devotional service was held by the class as the New Year came in. Prayer has become a natural part of the members' lives.

The members are made to feel that the teacher and officers have a personal interest in them. When they are absent they are either visited by a committee or receive a letter telling them that they were missed. In order to do this an accurate attendance record is kept, each scholar's record on a separate card, on which is noted everything of interest about that member, including the number of calls and class communications he receives.

Visiting Committee: When our members are sick this committee visits them. Some folks say there's no joy in the Christian Life. Draw your own conclusions.

Every member is given something to do, which takes some of his spare time every week. About twenty-five serve as officers and members of committees. A number are active in the class orchestra which plays at every Sunday session and at its entertainments. There are also basketball, baseball and volley-ball teams for both boys and girls. Then there are many special tasks, such as decorating the class room, making mottoes and posters, and telephoning delinquent members.

"Our Class" is widely advertised. Every activity in which the public is likely to be interested is heralded in the three local newspapers. Posters are put in the store windows where young people are likely to pass. These are made attractive by the display of snapshots of various well known members. Also advertising circulars are printed in lots of six hundred and distributed through the city schools.

TEACHING'S SECOND LAW AND SEVEN OF ITS RULES

"The learner must attend with interest to the truth to be taught."

To enforce this law the following seven rules are made:

1. Never begin a class exercise until the attention of the class is secured.
2. Pause whenever the attention is interrupted or lost, and wait until it is regained.
3. Never exhaust the pupil's power of attention, but stop when weariness appears.
4. Fit the length of the exercise to the age of the class.
5. Kindle and maintain the highest possible interest in the lesson itself.
6. Present those aspects of the lesson and use such illustrations as fit the ages and attainments of the class.
7. Address the instruction to as many of the senses and faculties of mind as possible but keep the subject always in view.

SECURING OFFICERS AND TEACHERS

Too often, in fact generally, in many schools, a willingness to become an officer or teacher is the chief qualification for filling vacant positions. No wonder such schools produce small spiritual results. If God has "set some in the church to teach" it goes without saying there are some whom He did not intend should teach and it is going against His plan for us to use them as teachers.

The following steps to be taken in filling positions of officers and teachers seems scriptural and has been found very practical.

1. Be sure you have a clear conception of the qualifications needed to meet the requirements of the position to be filled.
2. By the process of elimination reduce the possible candidates for the position by eliminating those whose fitness might be questioned.
3. Pray to be divinely guided to the one whom God has selected for this service asking particularly that the one He has chosen may come to your mind, and say "yes" to your request, pleading Matthew 9:37,38.
4. After these three steps some names will surely suggest themselves. From this number go personally and interview the most likely one in your judgment.
5. In presenting the requirements of the office do not minimize the work to be done, and caution against either accepting or declining the position except the mind of the Lord is clear after prayerful consideration.
6. Give sufficient time to decide what the Lord's will in the matter is, and set the time when the decision shall be rendered.
7. If the decision is favorable take it as God's answer to your prayer and do not question the appointment or plan to "wait and see." If you have been led to the wrong one then look up the next most likely, treating them the same way until the place is filled.

This plan has always found "workmen that needeth not to be ashamed rightly dividing the word of truth." Try it.

"MY COUNTRY, 'TIS OF THEE"

The author of this great national hymn, Dr. Samuel F. Smith, was born in Boston in 1808, and was a graduate of Harvard University in 1829, in the same class with Oliver Wendell Holmes. Dr. Smith was always poetical and wrote many verses When his graduating class were having a reunion a few years before he died Oliver Wendell Holmes read his famous class poem. When he came to refer to Smith this was his reference:

> "And there's a nice youngster of excellent pith,—
> Fate thought to conceal him by naming him Smith;
> But he shouted a song for the brave and the free,
> Just read on his medal, My Country, of thee!"

In 1831 a noted educator of New York was sent to inspect the public schools of Germany, with a view of incorporating their good features into the schools of this country. He found the Germans paid much attention to music, and he brought back a number of their school music books. These were given to Dr. Lowell Mason to work over for use here, but Dr. Mason not being able to read German, brought them to Dr. Smith, who was then a theological student at Andover, for translation. Among the pieces he found the music of our "America" not knowing it was really the English "God Save the King," and he immediately sat down and wrote on a slip of blank paper our national hymn as we have it now. He did not know, or even think he was writing a national hymn, but the German words being patriotic they inspired him to pen something which would fit America. He laid the song away, and nearly forgot that he had made it. Some weeks later he sent it to Dr. Mason, and on the following Fourth of July, 1832, he was surprised to hear it sung in Park Street Church by a children's chorus, in which was Dr. Edward Everett Hale, at that time a boy ten years of age.

Dr. Smith said, just before he passed away, "I do not share the regret of those who deem it an evil that the national tune of Britain and America is the same. On the contrary, I deem it a new and beautiful tie of union between the mother and the daughter, one furnishing the music and the other the words."

At Hampton Institute, Va., they have a very interesting and effective manner of rendering "America." The Government school has in it mountain whites, Indians and negroes. A trio, representing the white, Indian and negro races sing together:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

The Indian alone sings,

"Land where my fathers died,"

The White man,

"Land of the pilgrim's pride,"

And the Negro,

"From every mountain side
Let freedom ring."

All the Indians then in chorus sing the second stanza, beginning.

"My native country, thee;"

The Negroes together sing the third,

"Let music swell the breeze;"

And then all join in the last—

"Our father's God, to thee,
Author of Liberty,
To thee we sing.
Long may our land be bright,
With freedom's holy light:
Protect us by thy might,
Great God, our King."

MANY DELEGATES ENROLLING FOR "TOKYO—OCTOBER 1920"

Reservations by those who are going as delegates to the World's Sunday-school Convention which will be held in Tokyo, October 5, are being received daily at the World's office, 216 Metropolitan Tower, New York City. The revised tour bulletin has been issued and it is interesting to announce that trips from and returning to a Pacific Ocean port will cost from $700 up, the larger cost being for those who take the more extended tours to Korea, China and the Philippines. All necessary expenses of travel, guides and hotels, except fees to stewards on the ocean steamers, are in the inclusive costs of the various tours Over one hundred have already made inquiry concerning the Around-the-World Tour and full information concerning this trip will be ready shortly for those seeking information.

The convention building is to be erected on the plaza in front of the Tokyo railway station. A restaurant seating 1,000 will be attached to the convention hall. These buildings are near the Y. M. C. A. where the great Sunday-school exhibit will be set up. The hearty enthusiasm on the part of the missionaries and native Christians, is manifested in all the preparatory work of the General Committee.

Mr. Coleman has just returned from a trip to Korea where he found that the Koreans wanted the number of delegates which have been assigned for that country increased from 100 natives to 200, and 50 missionaries are planning to be present.

"SIDE-LIGHT" AIDS

Teachers of the International (Uniform) S. S. lessons for July, 1920, will appreciate the help given by the following named books:

July 4. "David," in *Children of the Bible;* "Faith and Force," in *Heaven on Earth* (A. C. Dixon).

July 11. "Love, the Motive Power for Service," in *To the Work* (D. L. Moody).

July 18. *The Overcoming Life* (D. L. Moody).

July 25. *The Secret of Guidance* (F. B. Meyer).

The books mentioned above may be obtained of The Bible Institute Colportage Association, 822 No. LaSalle St., Chicago, at 20c each.

FEDERAL COUNCIL PLANS FOR ECUMENICAL CONFERENCE

Plans looking toward an ecumenical conference, representing Christians of every faith and land, were approved by action of the Administrative Committee of the Federal Council of the Churches of Christ in America at a recent meeting in New York City. The preliminary meeting of an international committee to arrange the details for the larger gathering was called at Geneva, Switzerland, August 10, 11, 1920.

The plans under consideration will involve the assembling of the most widely representative Christian gathering of modern times. Protestant churches have for several decades been holding great international meetings which have sometimes been called ecumenical conferences. The meeting will be less doctrinal and theological in its purpose than the world conference on faith and order which is being promoted by leaders of the Episcopal church looking toward the reunion of all Christendom.

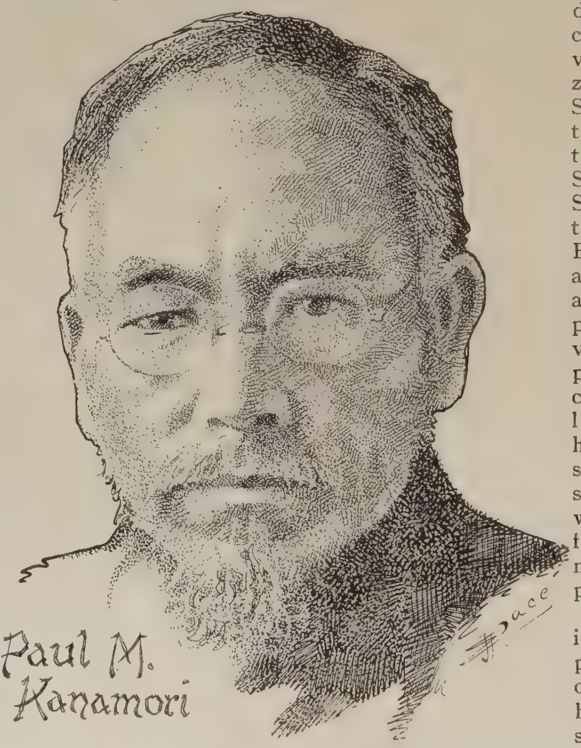
CHRISTIAN TRUTH INVESTIGATION

The International Christian Truth Investigation Society has headquarters at 402 Marquette Building, Chicago. The President is Rev. W. E. Biederwolf, D. D., one of the first vice-presidents is Judge McKenzie Cleland, and the secretary is Rev. Stephen Byron Dexter. The purpose of this society is the enlightening of people regarding erroneous religious beliefs, such as Christian Science, Theosophy, Russellism, Spiritism, etc. One of the means of placing literature that combats religious error before the people is by putting literature racks in public places, such as hotels, railroad stations, post offices, etc. These racks can be secured from the society at the address above. On an exhibit of seven of these cases, among the many thoroughly reliable periodicals copies of the *Christian Workers Magazine* were found in four, and possibly hidden in others. Write the general secretary for further information.

Missionary Department

E. J. Pace

KANAMORI, PREACHER OF ONE SERMON



He would be a daring preacher indeed, who, in America at least, should announce publicly that he had only one sermon to preach and that it would require three hours to preach it, and having preached it would invite his hearers to stay away next time and allow others to come in their stead. But such is the Rev. Paul M. Kanamori of Japan, now touring this country for his Lord, and speaking with cordial welcome in the churches, seminaries, colleges and conferences of our land. He comes furthermore, as a missionary to our shores, a Spirit-filled messenger with a Spirit-born message; and his message is the old, old message of the Cross.

It ought to bring a blush of shame to our faces that God finds it necessary to bring back from the mission field a missionary, but lately won from the darkness of heathenism, to call us back from our wild idealism of world-reconstruction and social reform to "the faith once for all delivered," to faith in the redeeming, sanctifying blood of the Son of God.

Mr. Kanamori himself had his years of leanness—twenty of them—when he wandered about in the waste, dry places of German rationalistic theology, only to come back again, gaunt and hungry, poor and naked and spiritually blind. From an erudite professor of theology, and lecturer on social and moral reform he became a child again, found anew his old, joyous, simple, sunny faith in the redeeming blood of Jesus, since when he has gone about, a man of one message and one sermon, and the grace of God is with him. In the last four years God has given him 38,000 souls of his fellow Japanese, won to faith in Christ by the preaching of the blood.

The Story in Detail

Back in the seventies a Japanese prince gathered one hundred likely lads from various parts of the empire for special military instruction, inviting as their instructor an American army captain. Such is the timely providence of God that this captain should be a devout Christian and zealously evangelical. Six days a week he taught those boys military science, then on Saturday nights and on Sunday mornings read to them out of the Bible. They became absorbed in that Book and to use Kanamori's phrase, literally "devoured" it. When the period of vacation came a group of these lads refused to go home, preferring to stay for the further study of the Bible, which they pursued from morning until night with the keenest possible zest.

As a result of this intensive Bible study a powerful revival broke out among those one hundred boys, and in spite of the ban of the imperial decree imposing a penalty of imprisonment upon any convert to Christianity, forty of these lads climbed the "mount of flowers," as its name signified, a hill situated near the military school, and there under a pine tree that is still standing, signed their names to a pact drawn up by one of their number, to accept Jesus Christ as Saviour and Sovereign and to follow Him to the end, cost what it would. And then the storm broke, and bitter persecution burst upon them, but of that number the most of them proved faithful and have served Christ gloriously in all the years since.

Simultaneously with the heroic stand of these military students the hand of God's providence was working, all unknown to them, in another part of Japan. The saintly Neesima was laying the foundations of the Doshisha, in Kyoto, to which in time came some of those forty young men, among them Kanamori. So rapidly did he advance that he became co-laborer of Neesima as professor of theology.

But here began the sad part of his story. His theological studies took him far afield in the writings of German theology, and following Euchen, Wellhausen and others he gradually lost his faith in the Bible, and in Christ as the world's Redeemer. He left the ministry and entered the employ of the government as popular lecturer on social reform and kindred topics. These were his "prodigal years," as he calls them, which were ended by the sudden death of his wife, a godly Christian woman. He could find no assuagement for his grief in the philosophies in which he was steeped, nor comfort for his nine motherless children. He was brought again a penitent suppliant to the foot of the Cross; his faith was again restored, he re-entered the ministry which has since been marked with great power and effectiveness, and to the preaching of the "blood of Christ" as this world's only remedy for sin.

The Three Hour Sermon

Mr. Kanamori's three hour sermon consists of three parts in which he takes up successively God, sin, and salvation. The fundamentals of the faith with regard to God and sin are applied to conditions as he finds them in Japan. His audience is usually with him when he pillories with ridicule the popular worship of idols. He laughs and they laugh with him. A deep and oppressive silence follows a scathing exposure of national and social sins. There is no comeback; they all know that the indictment is true. Then with consciences quickened he tells the simple story of the crucifixion of Jesus, narrating the details of the tragic scene and offers Him as God's appointed Saviour from sin.

Kanamori has proved again the power of the Cross, as witnesses the following summary of his campaign conducted throughout three and a half years in 305 cities and villages of the Empire, with 503 native churches and 40 missions of all denominations co-operating. During that campaign more than 38,000 accepted Jesus Christ as sovereign Lord and Saviour and were committed to the shepherding of the co-operating churches. The final meeting of the campaign was in the capital city, Tokyo, conducted throughout six days, under the auspices of the Presbyterian churches. The churches were thoroughly organized for the campaign and had for months been praying. Three hundred and fifty thousand handbills were printed and each member of the church given 500 to distribute. No church was large enough to hold the crowds, so the auditorium of the Tokyo Y. M. C. A. was used. The churches assumed a goal of 1500 decisions; Kanamori doubled that number and asked God for 3000. The campaign of six nights resulted in 3061 converts, every one located and committed to the pastoral care of the churches. These decisions included men and women of all walks of life, university professors and students as artizans, shop-keepers, and laborers.

Kanamori is a man of prayer and in the little upper room of the Tokyo Y. M. C. A. the battle was fought out. "I plead with God for hours in that upper room," he said. "I reminded Him that He was the same yesterday, today and forever; that He had given Peter 3000 souls on the day of Pentecost. Was not I at last in the Jerusalem of Japan? Could not I have 3000 souls too? I asked and He answered with three thousand and sixty-one."

Mr. Kanamori's three hour sermon is translated into English and is soon to be published by Fleming H. Revell & Co.

Christians in America are requested to pray for this Moody of Japan, that not only when he returns to his own country he may be mightily blessed of God in the greater campaigns of evangelism he is planning, but while here in America his testimony to the power of the Cross may be honored and blessed of God.

PREMILLENNIALISM AND MISSIONS

By John G. Moffat, Dunmore, Pa.

Have you ever heard the charge that looking for the Lord's coming cuts the nerve of missionary endeavor? In my experience as treasurer of the missionary fund of the Presbyterian church in Dunmore, I have found it to have quite the opposite effect. The pastor of our church is an ardent premillenarian and missionary enthusiast. He preaches the Lord's coming as an incentive to missionary endeavor, not for the purpose of converting or saving the world, but for the gathering out of the elect, the bride of the Lamb. What has been the result?

The present pastor has been with us a little less than a year, yet the gifts of the people for missions have nearly trebled. The Sabbath-school received a missionary offering of $1,400 in actual cash last Christmas, and now has its own representative on the foreign field, laboring among the Koreans in Manchuria. Besides paying his salary, the school gave to Waldensian work in Italy, to Rev. Harry Strachan in South America, and to the general fund of our Foreign Mission Board. Out of $2,300 received, $600 was spent on running expenses, and $1,700 given to missions. I might state that our consecrated Sabbath-school superintendent is a no less ardent "Pre" than the pastor.

The church gave one year ago $800 for missionary purposes, but for the year just closed it gave $2,700, and is now asking the Foreign Board to give us a representative in some needy field. We insist that our representative believe in the plenary inspiration of the Scriptures and that he not only believe, but *shall preach the coming of the Lord*. Not a cent of our money shall go to support a higher critic or mere humanitarian worker.

Three of our families provide three-fifths support of a former Moody girl, Meta Kuehn, in China, under the C. I. M. Another group is hoping soon to support a worker in Africa under the A. I. M. The church also provides for the support of two Russian students in Pastor Fetler's school in Philadelphia. The women's missionary society under the leadership of a consecrated and capable young woman, also one who loves His appearing, gained seventy-five new members during the year just closed, and more than doubled its contributions to the missionary cause. It is the largest society in the church and its meetings more largely attended than those of any other society.

Does some one ask how has this affected contributions for local support? Last year we had the best year in our history, receiving for local support $1,300 more than the year previous. Every obligation was met. Four hundred dollars was paid on the mortgage and a balance left in the treasury instead of a deficit, as was the case the year previous. The pledges for the coming year for current expenses are over a thousand dollars in advance of what they were at the beginning of the year just closed. At the congregational meeting held recently the pastor's salary was increased $600; also the salaries of the organist and soloist were increased.

One of the seven year old boys in our primary department had a birthday some time ago, and received a dollar as a present. The first thing he did was to have it changed so he could bring half of it to Sunday-school for the missionary offering the following Sabbath. The same little fellow was asked what was his favorite Bible story.

He replied, "I like best to hear about Jesus' coming."

Like this boy, our people who give most to missions love the truth of the Lord's coming.

God is blessing the work here, adding unto us such as shall be saved. Last Sabbath twenty-four persons made confession of their faith in Christ and joined us in remembering His death, "Till he come." Speaking from experience, I would say the charge that premillennialism cuts the nerve of missionary endeavor is untrue of the work here; rather has it been a powerful incentive to increased effort for the wide spread proclamation of the gospel message.

PRAYER FOR GERMANY

Mrs. J. Wilberforce Stoughton of 6052 Ingleside Avenue, Chicago, is asking Christian people of this country to join in prayer for Germany. The specific petition should be for the believers in Germany, for Christian workers there, and for other men and women to go into Germany and give the gospel to the people; and for spirit-filled men and women to form a council and provide for such work.

HYMN OF PASTOR HSI

When Thou wouldst pour the Living Stream
Then I would be the earthen cup,
Filled to the brim and sparkling clear.
The Fountain Thou and Living Spring.
Flow Thou through me, the vessel weak,
That thirsty souls may taste Thy grace.

When Thou wouldst warn the people, Lord,
Then I would be the golden bell
Swung high athwart the lofty tower,
Morning and evening sounding loud;
That young and old may wake from sleep,
Yea, e'en the deaf hear that strong sound.

When Thou wouldst light the darkness, Lord,
Then I would be the silver lamp
Whose oil supply can never fail.
Placed high, to shed the beams afar,
That darkness may be turned to light,
And men and women see Thy face.

When Thou wouldst slay the wolves, O Lord,
Then I would be the keen-edged sword;
Clean, free from rust, sharpened and sure,
The handle grasped, my God, by Thee,
To kill the cruel, ravening foe,
And save the sheep for whom Christ died.

When Thou dost sound the battle call,
Thy standard bearer I would be,
With love for shield and right for spear
I'll sound Thy praise from east to west;
From Thy high throne speak forth the words,
And sin must yield before Thy praise.

When Thou wouldst write the records, Lord,
Then I would be Thy ready pen,
A medium subtle for Thy thought,
Desirous to write it true;
That when the book of life is read,
Therein those names be found inscribed,
Which hell nor death can e'er blot out.

Refrain:—
My body's Thine, yea, wholly Thine;
My spirit owns Thee for its Lord.
Within Thy hand I lay my all,
And only ask that I may be
Whene'er Thou art in need of me,
An instrument ready for Thy use.

—Translated by Miss Francesca L. French of the China Inland Mission.

A MISSIONARY SERVICE FLAG

By Rev. Albert S. Reitz, Berlin, Wis.

He was almost through his college course, a bright wide-awake lad, well liked by all because of his strong Christian character and loyalty to the church. Then he enlisted, went into training and within a few weeks was stricken with pneumonia and died. His blue star had

(*Continued on page 823.*)

For Sermon and Scrap Book

William Norton

GOD AND OUR NATION

Text.—"The wicked shall be turned into hell, and all the nations that forget God."—Psalms 9:17.

I. The nation was founded on the principles of righteousness. The Puritans were intensely religious and the vast majority of the American immigrants to this country were men and women of piety. The first thing they did in the communities they settled was the establishment of the church, and beside it the school. Practically all the higher educational institutions were established for the purpose primarily of raising up an educated ministry.

II. The nation as such has given recognition to God, although the name of God is not in the Constitution, as some most excellent people desire. It also acknowledges God on its coins, and in the halls of legislation there is a formal recognition of God by asking His guidance. The nation has its thanksgiving days, and days of fasting and prayer have not been unknown. It has made human slavery and the liquor traffic illegal.

III. Social and religious conditions are such that they invite serious consideration:

1. The spirit of lawlessness indicated by the disobedience of children to parents, the disposition in all human organizations to disregard authority, and the general trend towards extreme democracy suggesting Bolshevism.
2. The conflict between races and classes threaten revolution.
3. The wide desecration of God's holy day.
4. Increased immorality, especially in connection with the seventh commandment.
5. The inordinate seeking after ease and pleasure.
6. The growth of Roman Catholicism, with its avowed purpose of controlling both Church and State.
7. The sweeping over the country of many erroneous religious beliefs, such as Christian Science, Spiritism, Mormonism and Theosophy.
8. The vast material wealth of the nation, its extreme selfishness in connection with over-emphasizing Americanism, and the breaking down of the distinction between sacred and secular things.

—J. H. R.

ELEMENTS OF TRUE PRAYER

Adoration—

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isa. 6: 3.

"I prayed unto the Lord my God . . . and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments."—Dan. 9: 4.

Confession—

"When ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes."—Isa. 1: 15, 16.

"While I was speaking, and praying, and confessing my sin and the sin of my people Israel . . ."—Dan. 9: 20.

Thanksgiving—

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." —Phil. 4: 6.

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you."—Col. 1: 3.

Forgiveness—

"Forgive us our debts, as we forgive our debtors."—Matt. 6: 12.

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses." —Mark 11: 25.

Faith—

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11: 24.

"If any of you lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing wavering."—James 1: 5, 6.

Petition—

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke 11: 9.

"This is the confidence that we have in him, that if we ask anything according to his will, he heareth us."—1 John 5: 14.

Submission—

"Thy will be done."—Matt. 6: 10; Luke 11: 2.

"All things work together for good to them that love God."—Rom. 8: 28.—*The Christian.*

HINDRANCES TO PRAYER

Isaiah 4:3

There is failure (1) through neglect of prayer; (2) because the one praying is not in the right condition.

Some of the hindrances to prayer are—

1. Consuming it on your pleasures (James 4:3). Asking the right thing for the wrong purpose —not for the glory of God.
2. Your iniquities (Isa. 59:1-3). Lack of answer does not necessarily prove that the object desired is contrary to the will of God. Pray, "Search me."
3. Idols in the heart (Ezek. 14:4-7). An idol is anything that takes the place of God.
4. Stinginess (Prov. 21:13). The promises are all to abounding givers.
5. An unforgiving spirit (Mark 11:25). In repeating the Lord's Prayer many a man is asking God to damn him.
6. Conjugal discord (1 Pet. 3:7).

—*The Reaper*.

THE WOMAN OF SAMARIA

John 4:7

The Opportunity Seen (vv. 4-9).
    Offered (vv. 4-6).
    Used (v. 7).
    Blessed (v. 9).
The Offer Made (vv. 10-15).
    God's gift declared (v. 10).
    God's gift described (vv. 13, 14).
    God's gift desired (v. 15).
The Obstacle Put (vv. 16-18).
    The request (v. 16).
    The reply (v. 17).
    The reminder (v. 18).
The Opposition Shown (vv. 19-24).
    The rejoinder (vv. 19,20).
    The requirement (vv. 21-23).
    The revelation (v. 24).
The Object Attained (vv. 25-29).
    The despairing response (v. 25).
    The definite revelation (v. 26).
    The delighted realization (vv. 28, 29).

—J. Ellis.

GOD'S GREAT SALVATION

The Greatest Question of Life. Acts 16:30.

The Only True Answer. Acts 16:31; John 3:16; Romans 10:9, 10.

Romans 1:4	The Fact of . . .	Christ
Hebrews 2:1-3	My Attention to .	
John 7:17	My Intention toward	
John 5:24	My Trust in . . .	
1 Peter 1:3-5	My Hope in . .	

"FOR ME TO LIVE IS CHRIST." Phil. 1:21.

—R. M. Russell.

TWO THINGS GOD'S WORD WILL NOT DO

1. Will not pass away, Mark 13:31.
2. Shall not return void, Isa. 5:11.

MEN AND ANGELS—A CONTRAST

1. Made *lower* than the angels (Heb. 2: 7), in that man was subject to death.
2. *Equal* to the angels (Luke 20: 36), being brought by resurrection into a deathless state.
3. *Superior* to the angels, because the saints will yet be called by God to judge angels.

—T. B.

INTIMACY WITH CHRIST, AND ITS EFFECTS

"And they took knowledge of them that they had been with Jesus."—Acts 4: 13.

I. It is the Privilege of Believers to be with Jesus.

It implies—

1. A Scriptural knowledge of Christ.
2. Intimate friendship with Christ.
3. Regular intercourse with Him. By prayer, by praise, by meditation. In His Word, in His gospel, in His ordinances. As His pupils, as His sheep, as His soldiers.

II. Our Intercourse with Him will be Manifest.

Two sorts of evidence:

1. Internal, only manifest to ourselves.
    (1) Abundant peace.
    (2) Increasing confidence.
    (3) Ardent love.
    (4) Enlarged joy.
2. External, manifest to others.
    (1) By our deadness to the world.
    (2) Our spirituality of mind. Likeminded with Christ.
    (3) Our humility of spirit.
    (4) Our love to His saints and compassion to the world.
    (5) Zeal and courage in His service.

—J. Burns.

THE GOSPEL IN FOUR LINES

Dr. J. Wilbur Chapman wrote a hymn called "One Day." The chorus is:

> "Living, He loved me; dying He saved me;
> Buried, He carried my sins far away;
> Rising, He justified freely forever;
> One day He's coming—O glorious day!"

A Scotchman who heard this chorus said it had enough gospel in it to keep a man preaching a week. It was so wonderfully the gospel message of Dr. Chapman that Mr. Alexander, who often sang it in Dr. Chapman's evangelistic meetings, asked that it be the epitaph written above his last resting place. It was sung very beautifully by his singers at Dr. Chapman's funeral.

—Selected.

"HELPING TOGETHER BY PRAYER"

"Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all—the distant and the near—
Stands forth in sunny outline, brave and clear;
We kneel how weak; we rise how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"
—Archbishop Trench.

COURTLAND MYERS ON PREACHING

Has the old gospel lost any of its power in these days?

No! With a deep dash line of emphasis under it! It has its message for every day, and pre-eminently for this day. The great churches, the influential churches, the crowded churches, are all the evangelical and evangelistic churches. The Presbyterians made Dr. Carson, the evangelist-preacher, their moderator; and then Dr. Mark Matthews, the great evangelistic preacher, and pastor of the largest Protestant church in America, their moderator; John Timothy Stone, and then Dr. Chapman, the well-known evangelist, their moderators. They are wise in that they recognize where their strength and hope lie. More men in the ministry have been side-tracked and ruined by the so-called New Theology, which is as old as the first opposition to the Cross, than for any other reason. It is a subtle poison and always works death. Men into whose veins and arteries it has entered have gone out of the ministry or are preaching to a woodyard and are drawing a salary under false pretenses. They mock at some of those, for instance, who preach the literal and imminent second coming of Christ, but these are in the great class and the successful class, with Spurgeon and Moody and the whole royal catalogue of the past, and with G. Campbell Morgan, F. B. Meyer, Webb-Peploe, Stuart Holden and England's best to-day, and with the great men and great churches of America. "By their fruits ye shall know them."—*Watchman-Examiner.*

ABSENT FROM PRAYER-MEETING

A Brooklyn (N. Y.) minister once remarked to his people: "There is more room for men in the prayer-meeting. Thomas was a man. He missed the prayer-meeting just after Easter, and he missed meeting Jesus. The next time he turned up he was an incipient skeptic. Let us hope that this will not be the fate of any of our men who are absent from this service."

HOW TO PRAY

"As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:16, 17.

Prayer is not only not to be omitted; *it is not to be hurried.* We are to approach God in prayer not only with a sober, but with a calm mind. Dew falls, we are told, only when the atmosphere is still, and the dew of prayer will fall abundantly on our souls only when we are at leisure. Do more by doing less. To pray well is to work well.—G. H. C. Macgregor.

"KEEP YOURSELVES IN THE LOVE OF GOD"

In *The Morning Star,* I find the following interpretation of the exhortation, "Keep yourselves in the love of God," i. e., "Keep yourselves so that God can love you." The love of God is everlasting, and unconditional, and unchanging. *Nothing* can separate us from it (Rom. 8: 38, 39). He never ceases to love us. I commend instead the following interpretation:—Keep yourselves in such a condition of soul, that *you* can *enjoy* the love of God. If you creep into a cellar, you will not enjoy the sunshine, but the sun shines all the same.—G. de M.

SOME GOOD SUGGESTIONS

The pastor of the First Baptist Church, Clarksburg, W. Va., begs of his people that they will put into practice during 1920 the twenty suggestions that follow. These suggestions are applicable to God's children everywhere.

1. Become an active member of the church.
2. Attend public worship regularly and punctually.
3. Make the prayer meeting a regular engagement.
4. Engage in systematic and organized Bible study.
5. Pray daily for God's blessing on the pastor and the church.
6. Erect and maintain a family altar.
7. Make persistent efforts to bring souls to Christ.
8. Lay aside habits that do not commend Christianity.
9. Do a good turn daily.
10. Read a religious paper and pass it on.
11. Study the work of the denomination.
12. Find some definite work to do for Christ and the church.
13. Cultivate the graces of Christian living—"Take time to be holy."
14. Carry sunshine everywhere, especially to the sick and "shut-ins."
15. Love God supremely and your neighbor as yourself, but love your brother in the church more than self.
16. Emphasize successes rather than criticise failures.
17. Join some department or organization of the church and help to push it along.
18. Try to induce others to worship God with you in the regular services of the sanctuary.
19. Give systematically "as God has prospered" to support the Lord's work.
20. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

Watchman-Examiner

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Emma Paige, evangelist, reports a meeting at Traer, Ia., which began May 16.

W. C. Moorman reports a good meeting at Amity, Mo. He next went to Keenan, Okla.

Edward Clare Harding reports a good meeting at Michigan City, Ind. His next meeting was held in Glasgow, Ky.

Robert Arthur Elwood held a meeting in the First Presbyterian Church of Lexington, Ky., the week of April 11-18.

Rev. Jack Cardiff reports a successful meeting at Gibbon, Okla. During the meeting 29 came to Christ and there was a great awakening in the community.

C. Edward Faust and wife assisted Evangelist R. W. Sand in a successful campaign at Pawnee, Okla. From there they went to Logan, Ia., where they assisted Rev. J. E. Lombard.

The Lockett Adair and R. M. Hickman Party closed a four weeks campaign in Gainesville, Tex., April 4, with 161 conversions. Their next campaign was held at Midland, Tex.

Rev. Elmer F. Brown, pastor of the United Evangelical Church of Rutherford Heights, Pa., held a three weeks meeting in his church with 56 conversions.

J. W. Troy conducted meetings in Prosser, Sunnyside, and Spokane, Wash., also The Dalles, Ore. At the time of writing he was singing in the First Baptist Church of Seattle, Wash.

H. J. Bray writes: "Mrs. Bray and I have had a most enjoyable and blessed year. We open our summer work at Stringtown (Prescott), Ia. This is a return engagement."

Melvyn M. Lawton assisted Rev. J. Irving Reese, pastor of the First Baptist Church, Northumberland, Pa., in a very successful and blessed meeting. There were 25 decisions for Christ.

The Saxon-Harris Evangelistic Party spent the month of March in a campaign at Wilburton, Okla. From there they went to Hominy, and then to Snyder, Okla.

Rev. Charles Frederic Sheldon reports a most profitable meeting with the First Presbyterian Church of Sherman, Tex. His next meeting was held in Perry, Ia.

The Crimm Evangelistic Party report a successful union revival campaign at Chickasha, Okla. Their next meeting was held at Houston, Tex. Miss Junia Sells of Newark, O., has joined the party as pianist.

S. D. Goodale reports a fine meeting in Springdale, Ark., although the weather was very unfavorable, and they closed in one of the worst storms of the season. His next meeting was held in Preston, Kan.

The Taylor and Fleming Gospel Team report a successful meeting at Ladysmith, Wis. During the meeting 150 persons accepted Christ and 87 joined the church. They next went to Spooner, Wis.

Harry Beckman writes: "Closed a meeting at Wahpeton, N. Dak., on Easter day with about forty conversions." He next went to Jellico, Tenn., where a genuine old fashioned revival was held.

F. A. Geisenheiner conducted evangelistic meetings at Thurman, McPaul and Bartlett, Ia., resulting in many conversions. Twenty-three persons were added to the membership of the church at Bartlett, Ia.

Evangelists M. F. Ham of Anchorage, Ky., and William J. Ramsay of Chattanooga, Tenn., closed a successful meeting at Dayton, O. They next went to Lewisburg, Tenn., for a four weeks campaign, and then to Lebanon, Ky.

J. C. Watt, the Scotch evangelist, closed a three weeks meeting, March 14, in the New Chicago Mission, Fairfield, Ia., with 78 conversions and a deepening of the Christian life of the large crowds that attended all services.

The report of the Morning Star Mission, Joliet, Ill., for the second quarter, eleventh year is as follows: 114 conversions, 446 free meals, 265 free beds, 32 persons clothed, 192 Gospels given out, 70 jail and police court visits.

G. A. De Flon writes: "I closed my work at Grand Island, Neb., on April 4. It was a hard field but God was with us." On April 8 he opened a meeting at Dixon, Mo., closing May 2 with a great victory for the Lord. He next went to Hooper, Neb.

Miss Sara C. Palmer and her singer, Miss Evangeline B. Rodda, held a two weeks meeting with the Central Baptist Church, Duluth, Minn. The services were inspiring and helpful to Christian people and there were a number of professed conversions. Miss Palmer's afternoon Bible talks were much enjoyed.

Othie Sackett reports 81 conversions in a five days meeting at Savannah, Ill., 67 conversions at Central City, Mar. 8-14, 150 conversions at Anoka, Minn., Mar. 19-21, 45 conversions at West Union, Ia., Mar. 22, and 100 conversions at Oelwein, Ia., Mar. 23.

Mrs. Aimee Semple McPherson, the Canadian evangelist, assisted Rev. Charles A. Shreve, in a campaign at McKendree M. E. Church, Washington, D. C., lasting three weeks. The Lord blessed the meeting and many were saved.

The Aldrich Evangelistic Party report a very successful six weeks tabernacle campaign at Anoka, Minn., with 869 conversions. The tabernacle seated about 1,200 and was full every night except about four nights out of the six weeks. Their next meeting was held at Litchfield, Minn.

E. L. Wolslagel assisted Dr. J. W. Gillon, pastor of the First Baptist Church, Mayfield, Ky., in a campaign resulting in 130 conversions. He then assisted Dr. B. V. Ferguson, pastor of the First Baptist Church, Fort Smith, Ark. There were 162 accessions in two weeks as a result of this meeting.

Richard Low writes: "Our two weeks meeting at Portis, Kan., closed with 48 members of the Sunday-school deciding for Christ, and a general upbuilding of the entire church." Rev. C. E. Hall, the pastor, did the preaching and Mr. Low had charge of the music. Mr. Low next assisted Rev. C. M. Snyder at Quinter, Kan.

The Vom Bruch Party closed a two weeks meeting in the Methodist church, Geneva, Ill., with 74 decisions for Christ the last night, besides many decisions during the week. Over 300 girls of the State home for girls at Geneva registered their decision for Christ. The party next went to Flint, Mich.

The Hamilton Evangelistic Party closed a campaign at Mannington, W. Va., March 14, with 1,450 reconsecrations and converts. The personnel of the party is as follows: John S. Hamilton, evangelist; Mrs. John S. Hamilton, women's worker; H. E. Storrs, chorus director; J. O. Doner, tabernacle custodian; Miss Beulah Doerr, pianist.

Charles Reign Scoville writes: "We held our first meeting this year in Deming, N. M., where Camp Cody had previously been located. Eight hundred and ten persons came forward there. We then went to Bisbee, Ariz., and had 1,269 persons respond to the invitation." Their next meeting was held at Nowata, Okla., with 1,328 conversions at the date of writing.

H. Evan McKinley reports a successful meeting with Dr. Morgan Lee Starke at Rogersville, Tenn., with 185 conversions. His next meeting was with the Magnolia Avenue M. E. Church, Knoxville, Tenn., with 112 decisions. His next meeting was a campaign of the Baptist churches of Knoxville, Tenn., under direction of the Home Board evangelistic force.

The Lake Orion Bible Conference will be held at Orion, Mich., from July 24 to Aug. 1, inclusive. Among the speakers for the 1920 Session will be: Dr. Cortland Myers, Rev. James M. Gray, Rev. Harris H. Gregg, Dr. Ernest C. Wareing, Dr. James B. Ely, Dr. A. B. Winchester, Miss Helen Brynes, Mr. and Mrs. Ralph C Norton (Belgium Mission), Dr. J. J. Ross and Dr. Frank E. Taylor. For information write Rev. C. E. Wakefield, 82 Larchmont Ave., Detroit, Mich.

McMinn and Wieand held a very successful meeting in Farmington, Minn., where the response of the young people of the high school was remarkable. There was scarcely a Protestant student in high school who did not accept Christ during the services. They also report the conversion of a man and wife, more than seventy years of age, their two sons and their wives, and several grandchildren—three generations. The next meeting was held at Lakefield, Minn., where results were very promising at the time of writing.

The campaign for funds for the 1920 work of the Evangelistic Committee of New York City has been the most successful in the history of that organization. Before the Spring rally at Carnegie Hall on the night of April 22, reports of team workers showed that cash and pledges had been received representing a larger sum than the total budget of last year, and the amount collected at the rally, while not counted at the time of this report, is known to be more than double the high water mark of last year. The success is said, by Dr. Arthur J. Smith, general secretary, to be the greatest in the history of the committee in more ways than one. Not only has a larger amount been subscribed, but there has been an awakening of a large body of laymen who have caught the vision and have seen their own responsibility.

A ladies quartet, Misses Mabel Allen, Mary Newton, Neva Jordan and Ann Pedersen, held a very successful campaign during January in the Presbyterian church of Packwaukee, Wis., during which time there were 50 decisions for Christ, 22 adults uniting with the church on the last Sunday. The Spirit of God was manifested in mighty power. From Packwaukee the quartet went to Oxford, Wis., having even greater results in this campaign. After this meeting the quartet was compelled to disband and Miss Pedersen and Miss Jordan went on together, holding several campaigns in the various parts of Wisconsin, recently closing a most successful series of meetings in Itasca and Allouez (Superior) Wis.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Lockett Adair and R. M. Hickman Party—May 16-June 13, Granberry, Tex.; June 20-July 18, Brownsfield, Tex.

J. F. Bailey Party—June-August, Chautauqua work.

W. A. Bodell—Until June, South Dakota.

C. B. Brooks—Apr. 25-Aug. 8, North Dakota.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

Willet S. Colegrove—Until June, California.

The Conners—May 3-23, Metropolis, Ill.; May 24-June 21, Union Mills, Ind.

H. E. Copeland and B. G. Grenfell -May 20-June 13, Yale, Ia.

Crimm-Cumbie-Clark Evangelistic Party—June 6, Caldwell, Tex.

A. C. Dixon—May 22-June 6, Greensboro, N. C.; June 9, 10, London, Ont.; June 12-18, Ridgecrest Students' Conference; June 20, Chicago, Ill.; June 22-25, Buffalo, N. Y.; June 26-July 4, Toronto, Can.; July 6-11, New York City; July 13-29, Montrose Ministers Institute; July 30-Aug. 8, Montrose Bible Conference; Aug. 10-12, Hersha Pennsylvania Bible Conference; Aug. 14-21, Ridgecrest North Carolina Bible Conference; Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—Aug. 1-21, Madison, Mo.

John W. Erskine—Until May 23, Leland, Mich.

Roy Gourley—Y. M. C. A., Erie, Pa.

Charles H. Gray—May 23-June 13, Rushville, Neb.

Walt. Holcomb and C. P. Curry—May 23, Johnsonville, S. C.; June 13, Calhoun, Ga.; June 30, McColl, S. C.

I. E. Honeywell Party—June, Maquoketa, Ia.

Bob Jones Party—May 23, Blytheville, Ark.; June 30, Sheffield, Ala.

P. H. Kadey Party—May-June, Shaftsburg, Mich.

H. D. Kennedy—April-June, Winnipeg, Canada.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Lindgren and Erwin—June, Sioux Rapids, Ia.

John M. Linden and William S. Dixon Party—Until May 31, Canadian Salvation Army Drive.

Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Hays, Kan.; December, Stockton, Kan.

J. B. McMinn and Wieand—June 13, Kasson, Minn.

H. J. Magonigal—May 23-June 11, Andover, O.

Mathis Evangelistic Party—May 16-June 6, Wadena, Minn.; June 13-July 4, Springfield, Minn.

Frank McKeegan—June 6-27, Garner, Ia.

H. Evan McKinley—May 31-June 27, Chace City, Va.; June 28-July 26, Moores Hill, Ind.

G. Campbell Morgan—June 5-7, East Northfield, Mass.; June 9, 10, Indianapolis, Ind.; June 11-Aug. 31, Winona Lake, Ind.

David F. Nygren Party—June, Kiron, Ia.; Aug., Mead, Neb.; Sept., Oakland, Neb.

Sara C. Palmer Party—June, July and August, Great Britain.

George D. Reep—June 20-July 11, Marion, N. Dak.

Harold F. Sayles—May 25-June 6, Pompeii, Mich.

Shannon-Higginbotham Evangelistic Party—Until June 13, Seguin, Tex.

Chas. Cullen Smith Party—June, South Dakota.

Charles Stewart and wife—June, Rosiclare, Ill.

William A. Sunday Party—April 27-June 13, Oklahoma City, Okla.

The Taylor-Fleming Party—May 6-June 13, Wells, Minn.; June 20-July 18, Ono, Wis.

Thacker-Armstrong Party—April-June, Jacksonville, Fla.; Tallahassee, Fla.; Columbus, Ga.; Springfield, Ky., Eminence, Ky.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

A. G. Voight—May 31-June 19, Fremont, Mo.

Owen O. Wiard—May 31-June 6, Haxton, Colo.; June 7-20, Pueblo, Colo.; June 21-27, McClare, Colo.; July 18-25, Troutville, Va.; Aug. 1-17, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

R. O. Wine—June, Cheboygan, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Summer Assemblies for 1920:
- Hightstown, N. J., July 1-8.
- Iowa Falls, Ia., July 22-Aug. 1.
- Franklin, Ind., Aug. 1-7.
- Philippi, W. Va., Aug. 2-9.
- Collegeville, Pa., Aug. 23-30.
- Ocean Park, Me., Aug. 25-Sept. 5.

Bible Conferences of the Christian and Missionary Alliance for 1920:
- Binghamton, N. Y., June 25-July 4.
- St Paul, Minn., June 27-July 11.
- Asbury Park, N. J., July 16-25.
- Toccoa, Ga., July 16-25.
- Old Orchard, Me., July 30-Aug. 8.
- Mahaffey, Pa., Aug. 6-15.
- Beulah Park, Cleveland, O., Aug. 13-22.

Cedar Lake (Ind.) Gatherings for 1920:
- Echoes of World's Conference on Fundamentals, June 21-July 4.
- Young People's Conference, July 9-16.
- Conference on Apostasy, July 17-22.
- Mid-Summer Conference, July 23-Aug. 1.
- Sunday School Conference, Aug. 6-13.
- Victorious Life Conference, Aug. 14-20.
- Second Victorious Life Conference, Aug. 21-29.
- Climax Conference, Aug. 30-Sept. 6.

- Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.
- C. I. M. Bible Conference, Niagara-on-the-Lake, Ont., June 29-July 4, 1920.
- Collegeville (Pa.) Gatherings for 1920:
  - Summer Assembly, Aug. 2-9.
  - Missionary Conference of the Reformed Church in the U. S., Aug. 9-16.
  - Epworth Institute of the M. E. Church, Aug. 16-23.
  - Young People's Assembly of the Baptist Church, Aug. 23-30.
- Erieside (O.) Gatherings for 1920:
  - Bible Study Normal, July 1-15.
  - Bible Conference, July 16-25.
- Green Lake (Wis.) Bible Institute Summer Gatherings for 1920:
  - Presbyterian Summer School, July 21-28.
  - Bible Institute Program, July 29-Aug. 11.
  - Wisconsin Baptist Assembly, Aug. 12-22.
- Green Lake (Wis.) Bible Conferences, July 4-17 and Aug. 1-15, 1920.
- Grove City (Pa.) College Bible Conference, Aug. 6-15, 1920.
- Gull Lake Bible Conferences, July 4-16; Aug. 1-15.
- Hersha (Pa.) Bible Conference, Aug. 10-12, 1920.
- International B. Y. P. U. Convention, Toronto, Ont., July 1-4, 1920.
- International Sunday-school Convention, Kansas City, Mo., June, 1922.
- Jewish Prophetic Conference, of Chicago Hebrew Mission, Chicago, June 7-10, 1920.
- Keswick (Eng.) Conference, July 16-26, 1920.
- Knowlton (Que.) Gatherings for 1920:
  - Church of England Summer School, June 28-July 5.
  - Older Boys and Older Girls Leadership, July 5-12.
  - Missionary, July 12-19.
  - Sunday School, July 19-26.
  - Sacred Music, July 26-Aug. 2.
  - Victorious Life, Aug. 2-9.
  - Bible and Nature Study, Aug. 9-16.
- Lake Orion (Mich.) Bible Conference, July 23-Aug. 1.
- Missionary Conferences of the Reformed Church for 1920:
  - Frederick, Md., July 10-17.
  - Tiffin, O., July 24-31.
  - Lancaster, Pa., July 31-Aug. 7.
  - Collegeville, Pa., Aug. 9-15.
  - Indianapolis, Ind., Aug. 25-29.
- Missionary Education conferences, season of 1920:
  - Blue Ridge, N. C., July 25-Aug. 5.
  - Silver Bay, N. Y., July 9-19.
  - Estes Park, Colo., July 9-Aug. 19.
  - Asilomar, Calif., July 13-23.
  - Ocean Park, Me., July 20-30.
  - Lake Geneva, Wis., July 23-Aug. 2.
  - Seabeck, Wash., July 28-Aug. 7.
- Montrose (Pa.) Gatherings for 1920:
  - Ministerial Institute, July 13-29.
  - Bible Conference, July 30-Aug. 8.
- Muskingum Bible Conference, New Concord, O., Aug. 1-10, 1920.
- National Congregational Council, Boston, Mass., June 29-July 6, 1920.
- Northern Baptist Convention, Buffalo, N. Y., June 23-30, 1920.
- Northfield (Mass.) Summer Gatherings for 1920:
  - Young Women's Conference, June 27-July 6.
  - Summer School for Women's Foreign Missionary Societies, July 8-15.
  - Women's Summer School of Home Missions of the East, July 16-23.
  - Women's Summer School of Home Missions of the East, July 16-23.
  - Summer School of Religious Education, July 17-26.
  - General Conference for Christian Workers, July 30-Aug. 15.
- Presbyterian Summer Conferences for Young People, for 1920:
  - Pocono Pines, Pa., June 28-July 4.
  - Cedar Falls, Ia., July 7-13.
  - Green Lake, Wis., July 19-25.
  - Hollister, Mo., July 26-Aug. 2.
  - Stony Brook, N. Y., Aug. 11-17.
  - Grove City, Pa., Aug. 21-29.
- Ridgecrest (N. C.) Bible Conference, Aug. 14-21, 1920.
- Southern Presbyterian Young People's Conferences:
  - Montreat, N. C., June 24-July 2, 1920.
  - Montreat S. S. Conference, July 18-25, 1920.
- Stony Brook (L. I., N. Y.) Conferences for 1920:
  - Victorious Life Conference, (1) July 18-24; (2) July 25-30.
  - Prophetic Conference, Aug. 1-10.
  - Young People's Conference, Aug. 11-18.
  - Missionary Conference, Aug. 19-20.
  - General Conference, Aug. 22-29.
  - Post Conference, Aug. 30-Sept. 5.
- United Presbyterian Summer Conferences for 1920:
  - New Wilmington, Pa., Aug. 7-15.
  - Tarkio, Mo., Aug. 21-29.
- Victorious Life Conferences for 1920:
  - Long Beach, Calif., June 20-27.
  - Stony Brook, L. I., N. Y., (1) July 17-23; (2) July 24-30.
  - Cedar Lake, Ind., (1) Aug. 14-20; (2) Aug. 21-29.
- Winona Lake (Ind.) activities for 1920 (Partial list):
  - Summer Normal School, May 3-Aug. 20.
  - Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
  - Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
  - Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
  - Evangelistic Week, Aug. 13-20.
  - Song Leaders' Conference, Homer Rodeheaver, director, Aug. 14-26.
  - Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29
- World Conference on Christian Fundamentals, Moody Church Tabernacle, Chicago, June 13-20, 1920.
- World's Sunday-school Convention, Tokyo, Japan, Oct. 5-14 (approximately), 1920.

MISSIONARY DEPARTMENT

(*Continued from page 816.*)

turned to gold. And back in the little church at home they placed it in the center of the service flag and there it hung until the war ceased and the boys, came back one by one to their homes.

Then they planned to demobilize the flag. How should it be done? Some one suggested giving the flag to the "gold-star mother." But a better plan soon presented itself. When the service flag is taken down let another be raised in its stead—a missionary service flag (a dark red banner with a white cross in the upper left hand corner and a white star for every missionary worker the church was supporting in the foreign field) and let the gold star be placed thereon, with the parents' consent to support a native worker in the boy's name. To this they readily assented.

Now the war flag is rolled up and put away and in its place hangs the missionary flag with four white stars representing soldiers of the Cross who follow the Captain of their salvation in the needy places of the world, and one of the white stars is almost hidden beneath the gold star of the lad who "being dead yet speaketh."

Truly of him it can be said, "Blessed are the dead who die in the Lord * * * that they may rest from their labors and their works do follow them."

"Christianity is not a creed or a philosophy, but the practice of the love of God and all His creatures through fellowship with our Lord and Saviour Jesus Christ, who revealed that love in the days of His flesh. If that be Christianity, then it is absurd to ask if Christianity has failed. Christianity is eternal and invincible, and it is the lack of it that occasions whatever is amiss in the condition of the world. Lay your finger on any wrong, and consider whether it has the sanction of the Lord Jesus Christ, whether it would exist had His law been obeyed and His way followed. The simple truth is that the millennium would be a present reality if only His will were done; and when things go wrong, then, instead of crying out that Christianity is a failure, we should rather resolve to give it a chance in good earnest."—David Smith.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Apt Illustrations for Public Addresses, by A. Bernard Webber.

A new book of illustrations, but not all new illustrations. They cover a wide field and are well selected. A single good illustration is sometimes worth the price of a book. There are many here. Book-illustrations are never so effective as those connected with personal experience but better to use the former than none at all.

225 pages. 7½x5¼ inches. George H. Doran Company, New York. G. S.

Old Bible Characters, by George E. Morgan, M. A.

These characters were drawn, according to the title, by a "modern pen." The chapters are all short, and contain practical and usable suggestions. Such characters as Abraham, Jacob and Joseph, get more than one chapter. The name of the publishing house always insures the reader against liberal and skeptical doctrine. Such books on the center tables of Christian homes will always be a blessing.

223 pages. 8 x 5½ inches. Morgan & Scott, Ltd., London. J. H. R.

Songs of Faith and Comfort Out of Doors—Nature Songs by the Way—Travelogues of Cheer, by Miss Annie Johnson Flint, with an introduction by the Rev. W. H. Griffith Thomas, D. D.

Readers of this magazine can testify to the truth of Dr. Thomas' words when he speaks of the poems of Miss Flint as possessing not only facility of composition, but an uplifting spiritual message. It is a pleasure to us, as to him, to realize that some of her fugitive pieces can now be found in this permanent and very beautiful form. We congratulate the publishers, as well as the authoress, on the form, which could scarcely be more attractive. We trust the little volumes will have a wide sale, for wherever they go they will bring happiness and blessing.

Evangelical Publishers, 858 College Street, Toronto, Canada. J. M. G.

BOOKS RECEIVED

Booher Publishing House, St. Louis, Mo.
"As a Thief as the Lightning." James Ostema. Paper, 8 pages, 10 cents.

Glad Tidings Publishing Co., Chicago.
"The Man God Tried to Kill." William Edward Biederwolf. Paper, 175 pages, 75 cents.

Asheville Prtg. & Eng. Co., Asheville, N. C.
"The Wisdom Playing Cards." 50 cents.

The Sunday-School Times Co., Philadelphia, Pa.
"Your Study Bible." John Weaver Weddell, D. D. Cloth, 184 pages, $1.00.

American Baptist Pub. Society (Judson Press), Philadelphia, Pa.
"Crannell's Pocket Lessons for 1920." Philip W. Crannell, D. D. Cloth, 201 pages, 30 cents.

The Methodist Book Concern.
"Men of Fire." J. W. Mahood. Cloth, 135 pages.

Robert L. Fletcher, Wheeling, W. Va.
"Bring Back the Prince." Robert Lowe Fletcher. Paper pamphlet, 15 pages, 10 cents.

Bert H. Newell, McKeesport, Pa.
"The Christian Workers Friend." Bert H. Newell. Paper, 32 pages, 10 cents.

The Sotarion Publishing Co., Buffalo, N. Y.
"The Christmas Song Book." Adolph T. Hanser. Paper, 62 pages, 25 cents.

C. Hauser, Cleveland, O.
"The Divine Program." A. J. Smith. Paper, 222 pages, 60 cents postpaid.

Bible Institute Colportage Association, Chicago.
"The Fourfold Sonship of Jesus Christ." Charles C. Cook. Paper, 40 pages, 20 cents net.

Eerdmans-Sevensma Co., Grand Rapids, Mich.
"The Gynocrats." Henry Wood Booth. Paper, 40 pages, 20 cents.

The Girl Publishing Co., St. Joseph, Mich.
"Just Because You Are Girls." Dr. Hattie A. Schwendener. Paper, 47 pages, 25 cents.

Free Tract Society Print, Los Angeles, Calif.
"Brother Mac's Hints on Bible Study." M. M. McGeary. Paper, 72 pp.

Joseph D. Taylor, Portland, Ore.
"My Two Witnesses." Joseph D. Taylor. Paper, 76 pages, 50 cents.

W. A. Wilde Company, Chicago, Ill.
"Peloubet's Select Notes on the International S. S. Lessons." Cloth, 384 pages. $1.50 net. $1.60 del.

The G. Eric Singer Press, Brighton, Mich.
"Some of God's Wonders." Annie Lang Hench. Paper, 76 pages, 50 cents.

Bible Institute, Los Angeles, Calif.
"Summarized Bible." Keith L. Brooks. Cloth, 296 pages.

Mrs. Jessie Sage Robertson, Piedmont, Calif.
"The Times of The Gentiles." Mrs. Jessie Sage Robertson. Paper, 161 pages.

Bible Book Store, New York, N. Y.
"The Two Ordinances of the Church." Paper, 12 pages.

Board of Managers of Victorious Life Conference, Philadelphia, Pa.
"The Victorious Life." Messages from conferences. Cloth, 377 pages.

The Sovereign Citizen Press, Boston, Mass.
"The Warning," (a poem). Sam Wheelwright. Paper, 11 pages, 10 cents.

General War-Time Commission of the Churches New York, N. Y.
"War-Time Agencies of the Churches." Cloth, 337 pages, $1.00.

Mahaffey Publishing. Co., York, S. C.
"What Ails the World." Rev. J. E. Mahaffey. Cloth, 190 pages, $1.50 and $1.00 with coupon.

Publisher not given.
"Christ's Second Coming." J. M. Stanfield. Paper, 86 pages, 35 cents.
"The Holy Spirit, as told in the Bible." C. Lafayette Moss. Paper, 25 pages, 15 cents; 100, $5.00.
"Life's Essentials." Rev. Lawrence Keister. Paper, 86 pages.
Pamphlets on: "Matthew on Money," 20 pages; "Our Invisible Leader," 16 pages; "Church Consciousness," 12 pages. Rev. Lawrence Keister. Paper.

Clifford Music Co., Inc., Chicago.
"American Crusaders" by Frances Belohlavek.
"Dreams" by Al. Sweet.
"To You, Dear" by C. C. Perkins and Edmund Braham, solo.
"To You, Dear" by Edmund Braham, waltz.
"When Your Pal's Away" by Leavenworth Macnab.

Morgan & Scott, London, England.
"At Midnight There Was a Cry Made." J. F. B. T. Paper pamphlet, 7 pages, $2.00 per 100.
"The Bible and The Kingdom." C. L. Parker, M. A. Cloth, 66 pages, 85 cents.
"Cameos of Comfort." Rev. J. Taylor, B. D. Cloth boards, 116 pages, $1.40 net.
"Christ and Woman's Power." E. Picton-Turbervill. Cloth boards, 158 pages, $1.40 net.

The Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Address, Presbyterian Social Union, Philadelphia, Pa.; graduating address at Xenia Theological Seminary, Xenia, O.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Second United Presbyterian Church.

Dr. Fitzwater: Oak Park Congregational Church; Hope Gospel Mission, Detroit, Mich.

Mr. Page: Union Bible Class, Grand Rapids, Mich.; evangelistic meetings, Sunshine Mission, Denver, Colo.

Mr. Stroh: First Presbyterian Church, Streator, Ill.

Mr. Pace: Earlham College, Richmond, Ind.; Normal Park M. E. Church; German Baptist Church; Business Women's Council; Bethany Reformed Church; Englewood First M. E. Church; Young Woman's Bible Class, Moody Church; Forest Park M. E. Church, Forest Park, Ill.

Mr. Meeker: Lake View Swedish Baptist Church, Bloomingdale, Mich.; Winnetka Swedish Church.

Mr. Cork: Address at First Evangelical Church, Oak Park, Ill.

Mr. Latchaw: Conducted music at Sunday-school Convention at Spencer, Ind.

RECENT SPECIAL SPEAKERS

April 6—Rev. A. E. Shoemaker, missionary from China, under the Presbyterian Board.

April 7—Miss Frances Bennett, Chicago.

April 8—Mr. H. Mackensen, field secretary, Evangelical Lutheran Orient Mission Society.

April 11, 17—Madamoiselle Merle d'Aubigne, daughter of the French historian, who is now in this country to raise money for the children of Protestant pastors of France.

April 18—Mrs. J. Wilberforce Stoughton, Protestant missions in Germany.

April 21—Dr. Philip Hitti, Syrian Protestant College, Beirut, Syria.

April 25, 30, May 1—Rev. Paul M. Kanamori, evangelist, Tokyo, Japan.

April 29—Dr. L. W. Munhall, evangelist, Germantown, Pa.

April 30—Mr. E. V. Clements, candidate secretary, United Presbyterian Board of Foreign Missions.

May 2—Rev. W. H. Henderson, Shantymen's Christian Association.

May 5—George Henry Judd, London, England.

MR. PACE TO INSTRUCT OUTGOING MISSIONARIES

Some seventy outgoing new missionaries under the Presbyterian Board who are to gather in New York in June for special conference with the Board secretaries, will be given a course in phonetics at the Bible Teachers Training School June 16-23 inclusive, by Rev. E. J. Pace, director of the Institute's Missionary Course. For several years this service has been rendered by Dr. Thomas J. Cummings of the Bible Training School, which houses the class during the period of instruction. Dr. Cummings is now on a tour of Africa and other mission lands.

A NEW RESIDENT NURSE

Miss Esther B. Olson

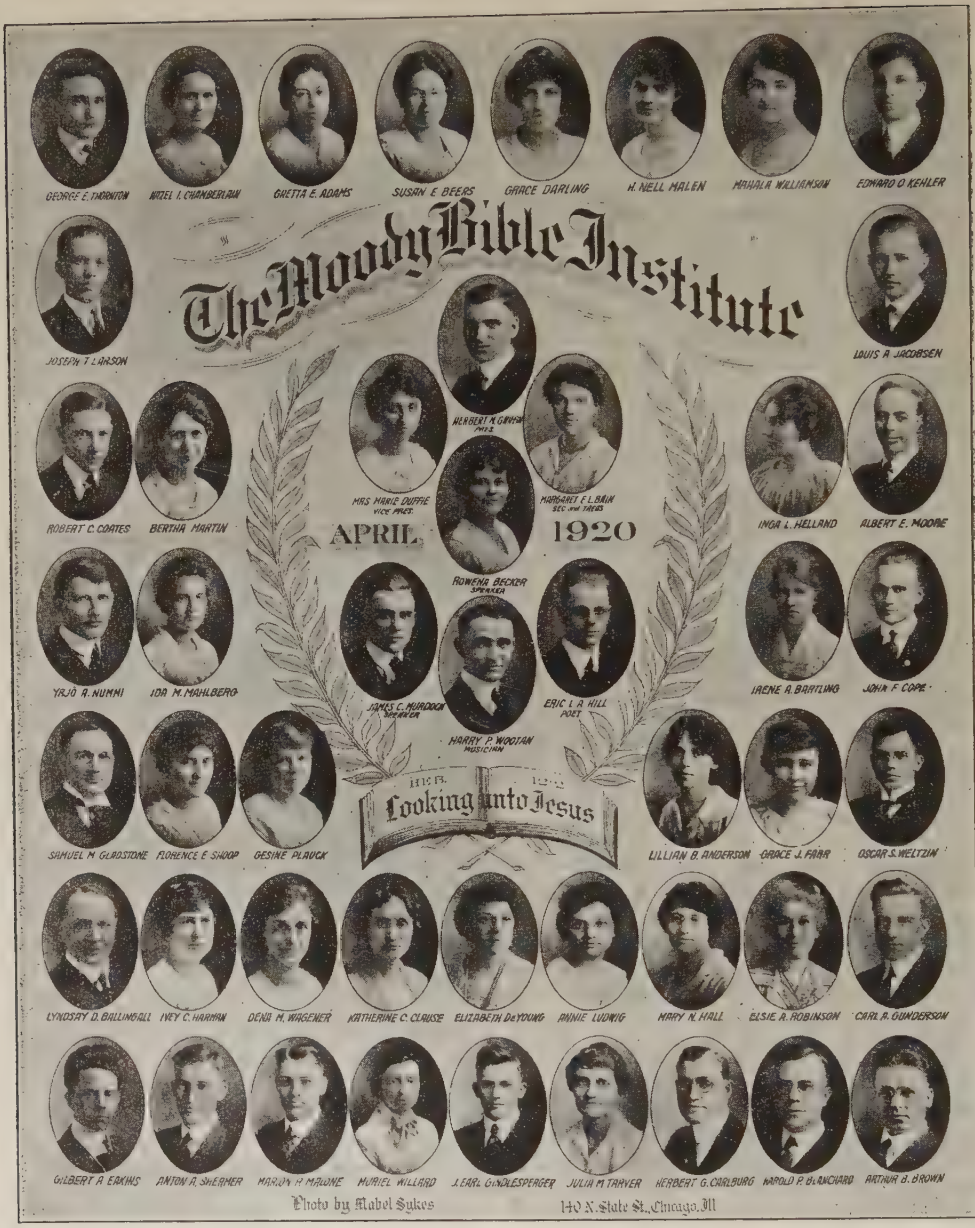
Miss Esther B. Olson, who began her work as resident nurse last month, is a graduate of Augustana Hospital Training School of Chicago, and brought strong recommendations, both as a nurse and a teacher of nursing, from the superintendent of the hospital and the superintendent of nurses. She is also endorsed by one of the best known surgeons of the city, as well as by one of her predecessors in office in the Institute, whose name is always mentioned with pleasure.

As to the Christian character and standing of Miss Olson, the Institute, as usual, became satisfied before inquiring further as to her professional ability.

GRADUATION EXERCISES

The Winter Term graduation exercises held on April 22 were marked by several features of unusual interest, chief of which was Dr. Gray's address on "Scholarship, False and True," delivered at the evening session to an audience which completely filled the auditorium.

At the class exercises in the forenoon excellent addresses were given by Mr. James C. Murdoch, representing the men, and Mrs. Lulu R. Becker, the women, the latter enthralling her hearers with a missionary appeal, the heart of which was a vivid recital of the tragedy of Calvary. An unexpected treat at this hour was a solo by Mr. Talmage J. Bittikofer, accompanied by Mrs. Bittikofer on the piano.



Graduating Class of the Winter Term, 1920

On the other hand, it was with sorrow that the students heard the farewell of their loved instructor, Rev. William Wallace Ketchum, on terminating his connection with the Institute to serve the Lord elsewhere in a business capacity.

"I surely am breaking home ties," he said, "ties that have been very dear to me, for I have been with The Moody Bible Institute in joyful Christian service and fellowship for nearly seven years. I know of no place where men and women can get a better training for Christian service than that offered here, and I am convinced that if anyone does faithfully the work of the Day or Evening Classes he will go out thoroughly equipped with the Word of God."

At the dinner which followed the afternoon reception to the graduates by the members of the Faculty and the Business Staff, the brief address of Mr. George E. Thornton, who spoke for the class in the presentation of the class picture to the Faculty, was manifestly given in the power of the Holy Spirit.

Dr. Gray's address brought out the interesting information that Herbert Spencer, whose writings, he said, had contributed more than any other single influence to the widespread acceptance of the theory of evolution, had never had a college or university training, was never a scholar in the technical sense, that until the age of thirty or thirty-one he had never read a book on philosophy or psychology. Though reared in a Christian home he was irreligious from his youth, would have none of family worship or the singing of hymns, the principle of obedience always foreign to him, his personal judgment always exercised in defiance of authority and no fear of God before his eyes, all of which was stated by himself in his autobiography, and that at the end of his career he declared he had all his life been dealing in inconceivabilities.

Stating that men who are scholars in the technical sense are commonly specialists and not always able to draw wise conclusions from their own data or the data of others, Dr. Gray brought out that vastly more important than the assembling of data was the reasoning power by which correct conclusions may be deduced therefrom.

"Criticism of the Bible," he continued, "is not a question of knowledge but of correct reasoning from the knowledge in hand. The incongruities of the destructive critics make their hypotheses untenable."

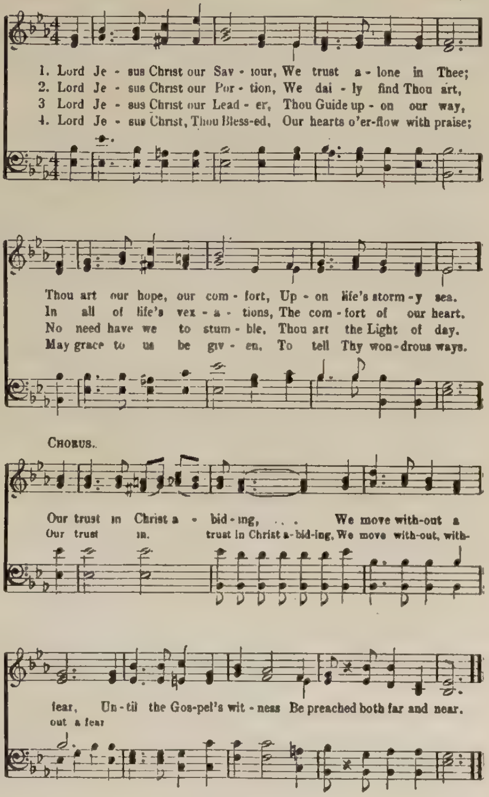
The diplomas were presented to the graduates by Hon. McKenzie Cleland of the Board of Trustees, who paid a high tribute to the teaching force of the Institute, and made a stirring appeal to the graduates to do their part in holding back the present day apostasy with its accompanying flood of bolshevism and threatened revolution.

It was announced that certificates had been awarded to 172 students completing courses in the Correspondence Department from December 2, 1919, to March 5, 1920. these representing thirty-seven states and six foreign countries.

The names of the graduating class follow: Gretta Emarilla Adams, Lillian B. Anderson, Margaret Esther L. Bain, Irene A. Bartling, Lulu Rowena Becker, Susan E. Beers, Katherine C. Clause, Hazel Isabel Chamberlain, Grace Darling, Elizabeth De Young, Mrs. Marie Duffie, Grace J. Farr, Mary Nell Hall, Ivey Cilvia Harman, Inga L. Helland, Annie Ludwig, Ida Maria Mahlberg, H. Nell Malen, Bertha Martin, Gesine Plauck, Elsie Arvilla Robinson, Florence Edna Shoop, Julia M. Tarver, Dena M. Wagener, Muriel Willard, Mahala Williamson, Lyndsay D. Ballingall, Harold P. Blanchard, Arthur B. Brown, Herbert G. Carlburg, Robert C. Coates, John Fretts Cope, Gilbert A. Eakins, J. Earl Gindlesperger, Samuel Maxwell Gladstone, Herbert M. Griffin, Carl A. Gundersen, Eric L. A. Hill, Louis A. Jacobsen, Edward O. Kehler, Joseph T. Larson, Marion Raymond Malone, Albert E. Moore, James Cameron Murdoch, Yrjo A. Nummi, Anton Arend Schermer, George Edward Thornton, Oscar Samuel Weltzin, Harry Polk Wootan.

Our Trust in Christ Abiding.

Eric L. A. Hill. H. P. Wootan.


1. Lord Je - sus Christ our Sav - iour, We trust a - lone in Thee;
2. Lord Je - sus Christ our Por - tion, We dai - ly find Thou art,
3 Lord Je - sus Christ our Lead - er, Thou Guide up - on our way,
4. Lord Je - sus Christ, Thou Bless-ed, Our hearts o'er-flow with praise;
Thou art our hope, our com - fort, Up - on life's storm - y sea.
In all of life's vex - a - tions, The com - fort of our heart.
No need have we to stum - ble, Thou art the Light of day.
May grace to us be giv - en, To tell Thy won-drous ways.
Chorus.
Our trust in Christ a - bid - ing, . . . We move with-out a
Our trust in. trust in Christ a-bid-ing, We move with-out, with-
fear, Un - til the Gos-pel's wit - ness Be preached both far and near.
out a fear

Class Song

RECEPTION TO THE WINTER TERM SENIORS

This was a most delightful affair given by the Juniors on Monday evening, April 12. Keith Hall had been transformed into a veritable bower of beauty. Thousands of pink blossoms seemed to have burst from branches arranged about the lower half of the pillars and in front of the platform. They also hung in ropes from the suspension lights, clever shading of which gave the appearance of blue and white clouds on the ceiling. Small tables placed about the room, each seating four, held vases of fragrant sweet peas and fern leaves, which later served as favors for the guests. Beside the plates were pink and white bon-bon cups and exquisitely painted place-cards, the latter, with the programs and invitations, being the work of Miss Margaret Eavey and Mrs. C. M. Yates.

An organ solo by Miss Greta Hamilton preceded the event of the evening, the reading of Tennyson's "Princess" by Mrs. Harriet Kennedy, assisted by the Junior octet, which sang two selections, "Sweet and Low" and "The Bugle Song" from the "Princess."

The guests were then invited to find their places at the tables and after dainty refreshments had been enjoyed the remainder of the program was given, consisting of a vocal duet by Mrs. Yates and Mr. Richard Nyberg, a piano solo by Mr. Leonard Voke, known as Mr. Charles M. Alexander's pianist, a tribute to the Faculty written by Mr. M. O. Burfurd and delivered by Mr. Jacquel Kelewae, and the charge to the graduates, given by Miss Olive Taylor.

The evening was brought to a fitting close by an impressive fellowship meeting led by Rev. J. R. Schaffer, Assistant Superintendent of men, the song service being conducted by Mr. Harry Wootan.

ALUMNI ASSOCIATION MEETING

A joint meeting of the Alumni Association and the Chicago Auxiliary was held in the Institute dining room on the evening of April 19. The Winter Term graduating class received the guests in the hall of the Women's Building where a social hour was enjoyed, followed by supper to which 218 sat down. After a musical program Rev. Walter Swartz, '14, extended greetings from the Chattanooga Auxiliary, and Miss Olive Taylor, '20, represented the New York Association.

The address of the evening was given by Rev. W. L. ("Bob") Simmons, '13, who spoke on "The Laid Down Life."

The object of the Chicago Auxiliary was presented by the president, Mr. O. B. Ransopher, '12, and after reading of the minutes of the last meeting by the secretary, Mrs. B. B. Sutcliffe, '01, Dr. Fitzwater was called to the chair and the following officers for the General Association were elected: President, Rev. J. F. Rake, '04, Evansville, Ind.; first vice-president, W. L. Cain, '15, Des Moines, Ia; second vice-president, Miss Mary R. Phinney, '05, Highland Park, Detroit, Mich; secretary, Rev. E. E. White, '01, 153 Institute Place; treasurer, Mr. A. F. Gaylord, '91, 153 Institute Place.

The meeting was closed with prayer by G. D. Ainger, '11. The enthusiasm of those present revealed a cordial co-operation most encouraging for the work of the coming year.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom gave a number of addresses in Denver under the auspices of the Denver Bible Institute, April 11-17, in connection with which Dean Fowler said, "He met with a great many obstacles in the way of an automobile wreck, Tennessee floods, hot-boxes, switchmen's strikes, and snow-storms, but by the grace of God our brother was highly used in many lives." During May he conducted a union evangelistic campaign for the Christ and West Baltimore Methodist Protestant Churches.

B. B. Sutcliffe taught the Bible class afternoon and evening, April 25, at Hope Gospel Mission, Detroit. During an address on the Institute he asked those in the audience who had been students of the Institute at any time to rise, and thirty-seven responded. On May 2 he preached morning and evening at the Madison Street Church of Oak Park, Ill.

George E. Guille taught the Bible at the Presbyterian church, Monticello, Ga., May 9-16.

Dr. W. P. White, regional director of the Northwest and Pacific Coast, is planning several gatherings for Bible study in vacation resorts in Oregon this summer, the first to begin July 25 at Gladstone Park near Portland, to be followed by another conference at Ashland, if it can be arranged. Such approved leaders in Bible study as Lewis Sperry Chafer, well known through his topical books on salvation, Satan, etc., and his platform work in Bible institutes and conferences; George E. Guille and B. B. Sutcliffe, authors and teachers, of the Extension Department field staff, will be supplemented by strong inspirational expositors of the Word of God from the Pacific Coast. Fuller information will be given by the secretary of the Extension Department.

Miss Elinor Stafford Millar gave evangelistic addresses and Bible studies at the Fred Daniels Rescue Mission, Waterloo, Ia., May 16-23.

Mrs. Margaret T. Russell assisted the First Presbyterian Church of Danville, Va., during an evangelistic campaign, in preparatory meetings and Bible teaching, and later gave a series of studies and lectures at Dallas, Tex., under private auspices. She plans to attend the World's Sunday-school convention in Tokyo, in relation to which she has been invited to become a member of one of the seven or eight deputation parties to go throughout Japan to carry the message of the Bible to the people. She has also been asked if she would be available for addresses at five conventions which it is desired to hold in Korea and several others in China. There would also be some opportunity for her to speak in the Philippines if she should go there.

Rollin T. Chafer, regional director of the Southeast, was called to Edmonton, Alberta, Canada, to conduct a Bible conference May 12-16 under the auspices of the Edmonton Evangelical Committee.

C. E. Putnam, the Bible teacher who has had a successful business career as a background for his rich ministry of the Word, assisted the Rev. Lucius B. Compton at Asheville, N. C., during May.

Merwin A. Stone, in addition to teaching the Union Bible Class at the Smithfield M. E. Church of Pittsburgh, and a similar one at the Hope Gospel Mission of Detroit, conducted conferences at the Baptist church, Almond, Wis., at the Dayton Gospel Center, and at Scottdale, Pa. May 1 he became pastor of the

Second Presbyterian Church of Oak Park, Ill. His work under the Extension Department was much appreciated.

Mr. John R. Riebe gave an illustrated address on Africa at Grace Evangelical Church, Chicago.

FORMER PRESIDENT TAFT AND MEMBERS OF CHICAGO'S "COMMITTEE OF FIFTEEN"

Left to right, Mr. Samuel P. Thrasher, superintendent of the Committee; Mr. Rush C. Butler, Mr. William Howard Taft, Mr. A. R. Bone, and Mr. Henry P. Crowell.

Mr. Crowell, who is president of the Institute, is president also of the Committee of Fifteen, under whose auspices Mr. Taft was invited to give an address on "Americanism" at its annual banquet May 10.

The Committee of Fifteen has virtually abolished open immorality in Chicago. In 1915 it secured the passage of the Injunction and Abatement Law, and has since sent 988 notices to owners of property used for immoral purposes. In all of these instances except 181 the immorality was eliminated. Further action was taken under the law in these cases, but in only fifteen instances was it necessary to apply for an injunction, which was granted in every case and enforced.

The picture, which was taken by a staff photographer of The Chicago *Daily News* at the LaSalle Street Station, May 10, on Mr. Taft's arrival, is reproduced by courtesy of the *Daily News*, which loaned the photograph for this purpose.

HOW ABOUT IT, MR. PUTNAM?

An incident showing the attention given to Mr. C. E. Putnam's Bible lectures in Lakeland, Fla., some weeks ago by even the wee listeners was related in the Lakeland *Weekly Advertiser*. The editor's son, Dan, three and a half years old, was in one of the services with his mother. A little girl of ten begged permission to take Dan across the street for a drink, which was granted. In crossing, Dan was knocked down by an auto and badly bruised. No one could tell just how it happened nor to whom the car belonged. That night, when questioned by his father, Dan said the car belonged to Colossians, and the next day he said it belonged to Thessalonians.

THE AUDITORIUM CHOIR

A much appreciated portion of the regular program of the four o'clock Sunday Bible Expositions is the singing of the student choir, which is conducted by different members of the Music Faculty, from term to term. Mr. Alfred Holzworth, conductor in the winter term, is also in the front row.

CHARTER MEMBERS OF MOODY POST, AMERICAN LEGION

Since the picture shown herewith was taken the membership of Moody Post has increased to ninety. The Post has organized three evangelistic groups and is holding services every Sunday at Fort Sheridan. They are also purchasing French Testaments for distribution in France.

Former students who were in the service are invited to join Moody Post, if not already enrolled in some other. Address Adjutant Charles B. Pavey, 153 Institute Place, Chicago, Ill.

First row, seated, left to right: Robert J. Paulsen, Millard F. O'Neal (Sergeant at Arms), Carl J. Glittenberg, Henry M. Ward, Ernest E. Zirkle (War Risk Insurance Officer), Willard L. Rugg (Post Historian), Charles B. Pavey (Adjutant), J. Alban Berry (Vice Commander), Bruce W. Bell (Commander), Reuben C. Larson (Finance Officer), E. A. Dillard (Chaplain), Harry P. Wootan (Assistant Chaplain), Roy J. Stewart, LeRoy G. Fraser, Fred O. Coffin (Medical Officer).

Second row, left to right: Valdemar Brus, William C. McKeever, Pelligrino Buono, Arthur A. Anderson, O. C. McLean, Roy E. Shaffer, Harold A. Wentworth, B. Frank Wyne, Arnold C. Westphal, W. E. Gain, A. Van Puffelen, Lawrence D. Ensley, J. Palmer Muntz (Chairman Executive Committee), Emil W. Halverson, Harvey E. Peterson, Hollis H. Peyton, Lester C. Kohr, Harold E. Ingersol, Olaf M. Johnson, Harry E. McMorris, Norman E. McCrary, Wayne A. Monroe.

Third row, left to right: Joseph Moreland, John G. Schmidt, Ralph Gronseth, Carroll C. Daniels, John G. Jordan, Harry J. Reed, Henry A. Tendolle, Ervin E. Orndorff, Harry S. Ashley, Norman F. Habel, A. Hellenga, Harold M. Bater, George Sawyer, M. O. Burford, Ignatius F. Lee, Louis H. Jochums, Henry M. Johnson, Oscar E. Blomgren, R. D. Diebler.

THE CHRISTIAN WORKERS' BUREAU

That the Christian Workers' Bureau continues to be the means of help for which it was designed is shown by frequent letters of appreciation addressed to Mr. Riebe.

Miss Golda L. Runkle, '18, writes from the Industrial Home for Girls at Chillicothe, Mo.: "I want to report that so far everything has proven so good here that I feel I could serve a life sentence and be happy in doing it. We have 240 girls and 39 officers and teachers. We live on a farm, have cows, chickens and pigs, and the girls raise nearly everything we eat. The four buildings in which we live are called cottages to make it seem more homelike, so I have four Sunday-schools, and four Endeavor meetings. It is a larger field for service than I expected and I pray I may be humble enough to be used. Thank you, Mr. Riebe, over and over for sending me to a reform school."

Miss Isabel Publicover, '16, writes from Lenoir, N. C., where she began work in March among the cotton mill workers: "I arrived safely and found a great field awaiting me, with wonderful opportunities for service. I am working under the direction of the ministerial association in behalf of the cotton mill people who are segregated on the outskirts of the town. They are mountain people, very friendly, and responsive to a bit of kindness, but densely ignorant and dirty. The women are overfond of tobacco and snuff. It is a family heritage and will take generations to wipe out. I am greatly pleased with the pastors. They seem to be a splendid group of men and co-operate with me very cordially. Please pray for me."

Miss Eva Milton, '18, sends word of her arrival at Wellington, South Africa, in February, where she is teaching in the Huguenot Seminary. She says: "We had a very pleasant voyage, only four weeks out. I think I'll soon be as enthusiastic about Africa as you were. It doesn't seem far away at all." Miss Annie Grover, '15, is missionary nurse in the same school.

A letter from Miss Helen Bell tells of her work as a Y. W. C. A. secretary at Kalamazoo, Mich. She is teaching eight Bible classes and says: "It is a privilege for which I praise God to be teaching more than 100 girls every week." She is also called on frequently for talks to young people's and missionary societies.

M. B. I. REUNION IN AFRICA

The picture above was taken at a reunion of former students at Kijabe, British East Africa, in January.

Left to right, front row—G. Woodley, '14; L. S. Propst, '17; Mr. Charles E. Hurlburt, director of Africa Inland Mission, T. G. Marsh, '15; A. E. Barnett.

Middle row—Miss L. N. Collins, '07; Mrs. G. Woodley, '14; Mrs. J. E. Raynor; Mrs. Charles E. Hurlburt; Mrs. L. S. Propst.

Back row—J. E. Raynor, '07; R. L. Davis, '17; J. G. Stephenson, '13.

PERSONALIA

A. E. Laraway, '11, sailed for Tai An Fu, Shantung, China, April 30, from Vancouver, on the S. S. Monteagle.

A. A. Holmes, '00, for several years state evangelist in California under the Northern California Baptist Convention, is now serving in a similar capacity for the Florida Baptist Convention, with headquarters at Orlando, Fla.

Don E. Gillespie, '17, is serving his second year as pastor of the United Brethren church, Cridersville, O., a suburb of Lima, and reports a new church building paid for and $1,500 raised, for a parsonage. The church ranked second in the conference for increase in membership, and the Sunday-school third for contributions per capita, the average amount being 9¾ cents each Sunday.

L. C. Smith, '12, in addition to his pastoral work in the First Presbyterian Church, Deep River, Ia., is moderator of the Iowa City Presbytery, and county director of stewardship in the Interchurch World Movement. He says of the magazine, "I greatly appreciate your valuable magazine and it occupies a prominent place in my study. It is a real Christian worker's magazine."

Susan J. Jenks, '18, is connected with the Washington Street Mission, Springfield, Ill., which celebrated its tenth anniversary in January. An especially successful branch of the work has been the classes in English and citizenship for the Italians, from which Bible classes have developed and grown steadily in interest. During special meetings conducted by Mr. A. F. Scorza, '19, Italian evangelist, Chicago, there were thirty decisions.

S. Hallgrimson, '15, is missionary for the western district of the American Sunday School Union, with headquarters at Ainsworth, Neb. Since leaving the Institute he has spent two years at Wheaton College, a year at the Northern Baptist Theological Seminary, Chicago, and several months overseas, one on the front lines. His field of work now comprises about 9,000 square miles of territory in north central Nebraska. He desires prayer for the thousands of children in that rural district "that they may be given a chance to know the love of God." In June, '19, he was united in marriage to Miss Norah Keyes, '19, a student in the Evening Classes.

J. Milton Harris, '03, writes from Distant, Armstrong Co., Pa.: "We began our intensive campaign of evangelism January 1. We have had no outside help or attraction. The Lord has given us 88 decisions and reconsecrations. The Colportage Association has greatly assisted me in the meetings. In these days of mixed faith I am glad to stick close by the Moody Bible Institute and its people."

Mrs. B. B. Sutcliffe, '01, has returned from a four months visit in California, spent chiefly at Lagoona Beach, which, she says, is an ideal rest place. During her stay at Los Angeles she met many Institute friends. She has resumed her Bible classes in the Married Women's Guild.

D. S., '19, and Mrs. McAlpine are resident workers in the Good Will Home and Industries, conducted by the Brooklyn City Mission Goodwill Work for Men, 80 Willoughby St., Brooklyn, N. Y. Mr. McAlpine is also active in the work of the Williamsburg Rescue Mission.

David C. Anderson, '18, has charge of two rural churches near Madison, Ind. Address Route 9.

S. L. Brown, '14, has closed a four years pastorate in Bellingham, Wash., and accepted a call to the First Baptist Church at Dryad, Wash.

Ernest R. Frey, '12, is pastor of the Baptist church in Oakley, Idaho, situated in the midst of a Mormon population, the only Protestant church within a radius of twenty-two miles. He desires prayers for that needy field.

One of the gladdening messages received during April came in a cablegram to Dr. Ralston from Col. C. P. Titus, Coblenz, Germany, who ordered a second supply of sections of the Synthetic Bible Study Course. Mrs. Titus was a correspondence student in '19, and has been very active in interesting our men in Germany in Bible study.

Among recent callers were Elizabeth Rieman, '18; Ida Koritz, '18; Alice Reinhart, '18; Juniatta Ricketts, '01, a missionary in China for nineteen years; and Mrs. Elizabeth Wild, '93.

W. J. Lows, class of August, '20, has been called to the pastorate of Ada Baptist Church, Barnard, Kan.

P. L. Ayre, '15, is Sunday-school missionary in the Yellowstone Presbytery, under the Presbyterian Board of Publication and Sabbath School Work. His field covers nearly seven counties with Billings, Mont., as headquarters.

C. E. Havener, '16, is manager of the financial department of the Savage Harvester Co., Denver, Colo. He was recently called to California by the death of his father.

James R. Smith, '92, is pastor of Olive Branch Congregational Church, St. Louis, Mo. During an interdenominational Bible conference held there early in May, a reunion of Moody Bible Institute students was held. H. L. Bourner, '11, is president of the Alumni.

William C. Grindle, '15, who has been working as singer for four years with Evangelist B. M. Long, writes of successful meetings in Nebraska in April and May. From Nebraska they were to go to Georgia.

Miss Mary A. Grace, who retired from the Institute's Correspondence Department after four years of service as chief examiner to take up Bible teaching, has conducted meetings at Cleveland and Magnolia, O., with much blessing, especially at Magnolia, concerning which she writes: "The Magnolia meeting seemed to be very successful in every way. Interest kept up to the very last and I have a number of names to send to Miss Cary. I left behind a class of ten enrolled in the Synthetic Correspondence Course."

Rev. H. Ellis Lininger, of Cowles, Neb., was made secretary of a temporary organization of The Moody Bible Institute students at the late Interchurch Conference of Nebraska pastors, in Lincoln. It is proposed to secure the addresses of all Moody Bible Institute students in the state with a view of some kind of future state organization.

Frank Filek, a Junior in the Day Classes, died April 12. He was a Bohemian, nineteen years of age, entering the Institute in September, 1918, having been converted at the age of sixteen. His work at the Institute was highly satisfactory, and he had the Christian ministry in view. He was able to speak several languages, and was an excellent student in the New Testament Greek class. During the past winter, a gentleman recognized as a Christian leader in Chicago made an address along modernist and liberal lines, to which Mr. Filek wrote a reply, which was quite a resume of evangelical truth, and was thoroughly biblical as to the fundamentals of the Christian faith.

Lucia Hammond, '15, is studying French in Paris and expects to sail soon for Batanga, Cameroun, West Africa, c-o American Mission.

Beulah MacMillan, '17, under Baptist Board, expects to go this Spring to Matadi, Congo Belge, West Africa.

BORN

To George W., '17, and Mrs. Reynolds (nee Ethel C. Horn, '17), at Atlantic, Ia., a son, William Jensen, April 2.

To W. A., '16, and Mrs. Rowland, at 1716½ Fifth Ave. S., Minneapolis, Minn., a son, Alfred Joseph, April 25.

To Frederick E., '15, and Mrs. Holland, at Kijabe, British East Africa, a son, Frederick Theodore, January 25.

To J. Gordon, '13, and Mrs. Stephenson, '13, at Machakos, Kinoi M. Station, British East Africa, a son, John Griffith, February 26.

To H. L., '17, and Mrs. Fleming, at Vesper, Wis., a son, Paul Newton, April 25.

To. G. W., '10, and Mrs. Playfair, '11, at Minna, Africa, a daughter, February 24.

MARRIED

Ernest R. Frey, '12, and Maria B. Svenson, at Salt Lake City, Utah, April 7.

Morris S. Slichter, and Irma Lee Newcomb, '15, at Chungking, Szechwan, China, November 4, '19. Address, Anshun, Kweichow, China.

DIED

George Scott Speer, '99, at Oak Park, Ill., May 7. Mr. Speer was president of George S. Speer and Co., bankers.

Edward E. Lowans, '95, at Plainfield, N. J. Mr. Lowans was pastor of the Baptist church, Orange, N. J.

The Gospel in Print

William Norton

EMPHASIZING THE FUNDAMENTALS OF CHRISTIAN TRUTH

There is need today for a re-emphasis upon the great fundamentals of the Christian faith and Christian truth. It is undeniably true that a dangerously liberal theology is being taught in novel, lecture, in certain magazine articles, and in conversation.

It has become popular in certain quarters (not a widespread popularity) not only to point out the failings and the shortcomings of the church, but to hold it up to ridicule as an effete institution which has served a good purpose in the centuries that have gone, but for which our twentieth century civilization has no place. Proprietors of several widely read magazines have scoured christendom to find some one who would for a consideration write a sensational article for publication, denying some well-established and approved doctrine of Christianity.

It is well, we believe, in these days of destructive criticism and the supposed passing of what were once regarded as fundamentals of the Christian faith, that parents in the home, teachers in the Sabbath-school, and ministers in the pulpit should strive to fix in the minds of the young people the great fundamental principles of Christian truth and teaching.

The inspiration and authority of the Holy Scriptures, the divinity of Jesus Christ, the character of Christ's suffering and death as differentiated from every other death, the personality and the renewing and sanctifying work of the Holy Spirit, the necessity for regeneration, and the continuity of the soul after death—are not these and others among the great essential truths which in this commercialized and materialized twentieth century should be taught with clearness and strong emphasis, in the home, in the pulpit, and in the Sabbath-school class?

If these great fundamental doctrines are kept before the youth, there will be little danger of skepticism or false liberalism in mature years. The pulpit is in need of this hint no less than the home and the Sabbath-school. It will not do for pastors to take too much for granted in the way of clear and definite doctrinal knowledge in their people. These old fundamental articles of Christian belief should certainly have a place in every year's course of preaching. If we overlook them in our teaching, whether in the home, the Sabbath-school, in the pulpit, or in the press, we shall have a sad harvest to reap by and by—even a harvest of skepticism if not of downright unbelief.

Let us awake to our opportunity and consequent responsibility!—The Brethren Evangelist.

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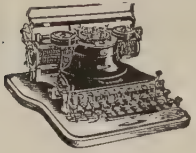

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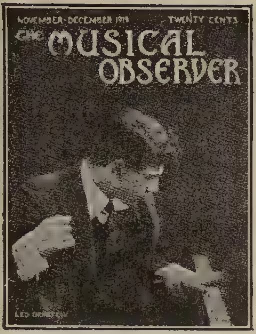

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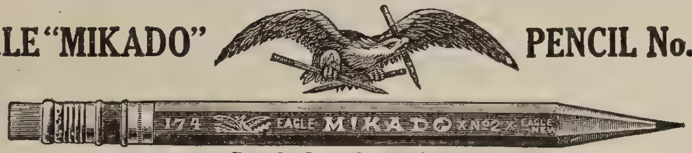

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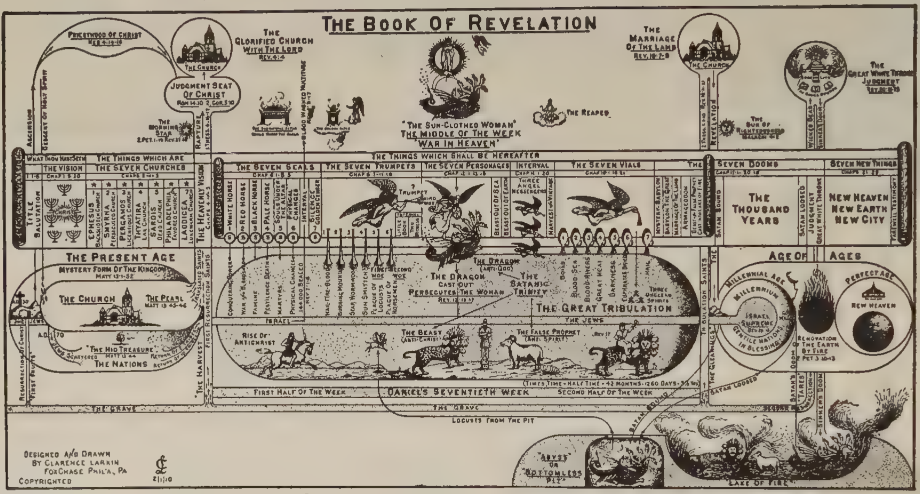

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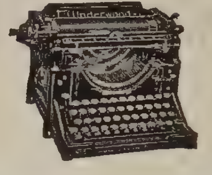

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THE CHRISTIAN WORKERS MAGAZINE

Vol. XX

JULY, 1920

No. 11

(Courtesy of the Art Institute of Chicago)

The Illinois Centennial Monument, Erected to Commemorate the One Hundredth Anniversary of the Admissoin of Illinois as a State in the Union--Logan Square, Chicago

Some Words of Friendly Appreciation

During the Winter Term a number of men and women students were assigned one block each for house-to-house visitation around Grace Methodist Episcopal Church. While instructed to keep in mind the interests of all the churches, they were specially urged to help build up the Sunday-school and aid the Easter revival of Grace Church.

In a letter telling of the results, the pastor of Grace Church, Dr. Earle M. Ellsworth, said:

> "Your students who were assigned to us did exceptionally good and thorough work. Our Sunday-school increased by leaps and bounds, many new names were added to the Home Department and Cradle Roll, careless church members were stirred up and several souls were won for Christ. Much of the credit for these results must go to the splendid body of students assigned to us, who through the weeks did such faithful and systematic work. It is a real pleasure to give this testimonial.
>
> "My relations to Moody Institute during my pastorate at Grace Church were exceedingly pleasant."

Another recent letter, addressed to Dr. Gray by the Rev. John Timothy Stone, D. D., pastor of the Fourth Presbyterian Church, Chicago, says:

> "The other evening I had the pleasure of looking over carefully the 'Synopsis of Department Reports' of the Institute for the year ending August 31, 1919.
>
> "In going through carefully this outline, as printed, I am impressed more than ever by the earnest, helpful and inspiring work which is being done. * * * No one can review the splendid work which the Institute is doing without being grateful for it and for the fact that Jesus Christ and His Word are being honored in such a definite and real manner.
>
> "I am sending you this letter with no thought of suggestion from another, but as it came spontaneously to me after giving the matter some real personal attention.
>
> "God bless you, and may each year add to the efficiency and lessen the real difficulties which surround such an effort."

We are grateful to these good friends for their encouraging words, and pray that God will use them through this page "to stir up your pure minds by way of remembrance" concerning His work in The Moody Bible Institute and its heavy financial needs.

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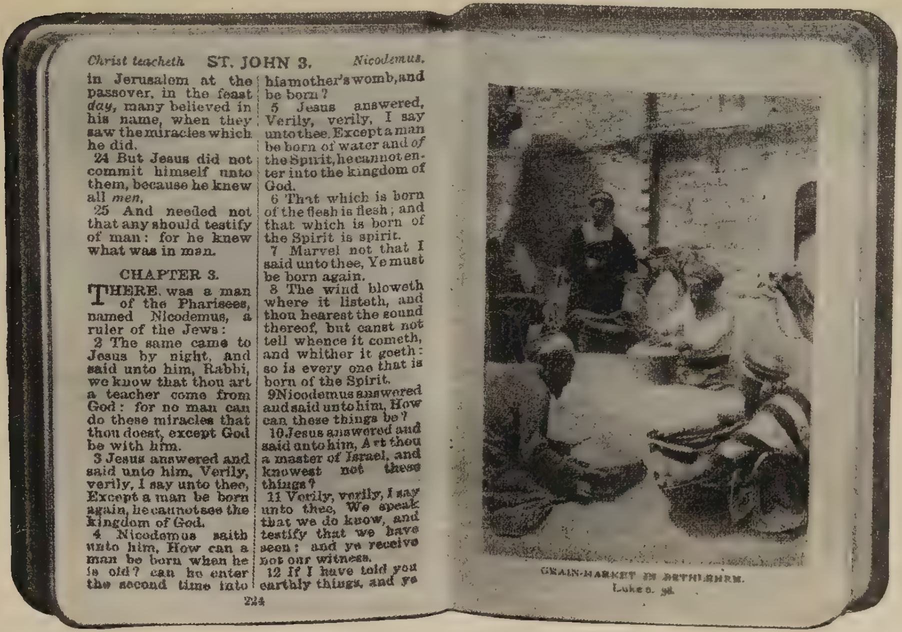

Christ teacheth ST. JOHN 3. *Nicodemus.*

in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER 3.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye

224

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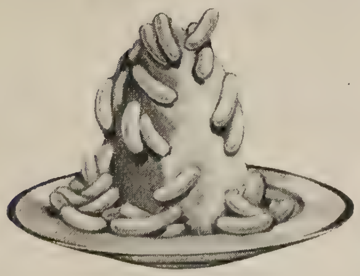

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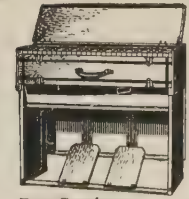

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THE
Christian Workers Magazine

July, 1920

Editorial Notes

Another Milestone On Our Way

This magazine entered the world of literature as the *Institute Tie*, November, 1891. Its publication lapsed for a period, but was revived in a new series beginning September, 1900, with a sub-title describing it as "A Monthly Devoted to the Interests of the Moody Bible Institute, Its Students and Friends." Mr. A. P. Fitt was the editor in those days and Mr. William Norton, the Business Manager.

An editorial in the first issue of the new series explained that it had been revived for three reasons, viz:

(1) That it might be a medium to keep donors and friends of the Institute informed of the work.

(2) That it might be a "tie" to unite students past and present—"a news letter or bulletin."

(3) That it might serve the students "month by month with suggestions and studies."

Thus originally it was to be confined to the interests of the Institute, its students and its work, with no thought of becoming a general magazine. Nevertheless, that first issue, all unconsciously, sowed the seed which germinated into the present plant. It announced that articles would not be sought except from those "who lectured, taught or were in some other way associated in Mr. Moody's enterprises." But as a matter of fact his enterprises were so many and so varied and extensive, that by a process of natural and healthy growth, and as we believe by the leading of the Holy Spirit, rather than any planning of its promotors, the *Institute Tie* gradually expanded into a periodical of larger size, and of a more general type, with a circle of readers extending considerably beyond the students of The Moody Bible Institute.

Gradually these readers began to agitate for a title more commensurate with the scope of the magazine, hence the issue of April, 1909, appeared with the old title but a new description, thus: The *Institute Tie*—The *Christian Workers Magazine.*

At length, in October, 1910, the old title was altogether dropped and the new description succeeded it as a name.

By a strange turn of affairs, however, but still as a result of natural and healthy processes, that name has now become too narrow, while the earlier one, or one approximating thereto, seems to possess the greater breadth. It certainly now expresses more clearly and positively the principles and purposes for which we stand.

In explaining this, it may be said that the Moody Bible Institute from the time of its founding by the great evangelist and Christian educator, D. L. Moody, in 1886, has ever been a world-wide force for evangelical teaching and service. Moreover, in all these years while it has multiplied itself through its students and its extension work, the grace of God has kept it true to the faith which was once for all delivered to the saints. For this reason it has come about that in these dark days of apostasy it is leaned upon in a sense, and turned to by thousands of earnest and sincere Christians all over the world who never were within its walls, but who are seeking for advice, instruction and comfort. Naturally, therefore, its magazine has an ever-increasing list of subscribers, and from these it is, in part, that a further pressure has now been brought to bear to change its name once more, and to make it more distinctively an organ, or a mouthpiece, of the institution whose spiritual life and power breathes through its pages. In other words, if formerly being tied up to the Institute seemed to weaken the value or limit the range of its influence as a Christian periodical for general use, the opposite is now true; and if it is to tell the most for an inspired Bible, a divine Saviour, a fallen race, a full gospel, and the "blessed hope," the name of The Moody Bible Institute should be formally attached to it, and its standard thus flung to the breeze.

Beginning with the September issue, therefore, we propose to do this, and thereafter the *Christian Workers Magazine* will be known as *The Moody Bible Institute Monthly.*

However, something more is in store, as we intend to change the shape of the magazine as well as its name, so that it will correspond to the standardized form of such periodicals as the *New Era*, the *Literary Digest*, and others. Our object in doing this is to economize space for more reading matter, or to print a good part of our copy in larger and more readable type. It will also make our pages more convenient and economical for advertising purposes, and give greater opportunity for illustration. We feel sure that our readers will like the change and consider it an advance over the present form.

And last, but not least, we have found it necessary to increase the price to $2.00 a year beginning with the new series. Until the last moment have we refrained from doing this hoping that conditions would change, but such is not the case. Since January 1, 1917, printers' wages and supplies have increased 100 per cent and the cost of paper 133 per cent, so that no alternative is left.

We are not conducting the magazine for profit, and even at a subscription price of $2.00 a year a deficit is not unexpected, but it is our duty to keep it at a minimum. The price is low in view of the work put into our make-up and the character of our contributors, and as it will not go into operation until September 1, present subscribers are privileged to renew for one or even five years, at the present rate.

We confidently expect the continued interest and co-operation of all our readers, and especially their prayers, that we may be sustained as faithful and fearless witnesses to the truth until Jesus comes.

* * *

Two Views of the Same Matter

In the same mail recently, The Moody Bible Institute received two letters which balanced each other in an interesting way. One was addressed to the Publishing Agent of this periodical, and the other was intended for the Secretary of its Extension Department, whose work it is to put evangelists, Bible teachers, and gospel singers into the field. Both letters related to the attitude of The Moody Bible Institute towards the Interchurch World Movement, an attitude which to feel obligated to take has caused it regret, but to which it was impelled by its conception of truth and loyalty to Jesus Christ, and the welfare of the Church "which he purchased with his own blood."

The communication to the magazine is from a college professor in one of the Middle States, who says:

"I have received recently two numbers of the *Christian Workers Magazine.* Today I am in receipt of an invitation to subscribe for it.

"The attitude which you have taken toward the Interchurch Movement, and which some of your followers take toward Christian colleges such as ours, is so absolutely incomprehensible to me that I wish to decline becoming a subscriber.

"I cannot understand why a paper such as yours, which assumes the name 'Christian' can fight against an attempt on the part of the Protestant churches to join forces to advance the kingdom of God on this sorrow-torn world. Why, when a very large portion of the Christian forces of the world are combining, do you assume the attitude of separatism? How can you expect the support and sympathy of the consistent members of those churches?

"Yours very truly,
************"

That intended for the Extension Department is from an executive officer of one of the larger Christian denominations, and contains a request for a number of Moody Bible Institute graduates, or under-graduates, to co-operate in a plan for extensive instruction and inspiration to pastors about evangelistic work, "men who know the Bible and whose evangelistic work will have a large element of Bible teaching in it." In the closing paragraph the writer says:

"I have rejoiced as I have learned of the growing power and influence of the Institute and of its teachings within the bounds of our church. We have a very large element of ministers and laymen who are quietly holding fast to the truth, and who constitute a strong anchor for the church as she is tossed about in the cross currents of world plans and policies which have been presented to her for adoption as against the apostolic policy for the church of Christ.

"I think we will absolutely put down and out the notorious Interchurch World Movement program, the organization of which is financially down and out now, and I hope it will never recover; for the success of an organization founded on such principles as those which it put forth, would mean a long delay and hindrance in the progress of a truly apostolic Church.

"Cordially yours,
*********"

To continue a little further, we wish to say that we are in receipt of a number of letters on the Interchurch Movement, pro and con, such as were published in our May issue, but we believe we have given enough space to that subject at present, and will ask our correspondents to pardon us if their communications do not appear.

* * *

Sowing the Seed

Expert card players know how to manipulate a pack of cards so that by partially bending them in the hand and then releasing them they can be made to shoot across a room, and a converted gambler of whom we have heard, uses this method for shooting into pool rooms cards of invitation to church services. As he passes an open doorway, he sends in a dozen or more to be picked up by the patrons. Sometimes he substitutes tracts for the advertising cards, his idea being to print on both sides of the card, so that no matter which side is up its full message will be in view.

This same gentleman has observed that men seldom throw away a text of Scripture. Therefore, he not only prints such a text on his cards, but as a change from the usual form of tracts, he occasionally secures cheap copies of the New Testament, tears apart the leaves, and passes them out. He has discovered that many men look these over, and if they do not read them at the time, they carry them away to be read at another time.

We recommend the example of this earnest and consecrated soul-winner, who is an insurance solicitor by the way, and does considerable railroad traveling. His bag is always packed in such a way that his Bible is as easy of access as his rate book, and his supply of tracts as his insurance literature. His business, like William Carey, is preaching the gospel, and he sells insurance to pay expenses.

✣ ✣ ✣

The Bible in the Schools

Five speakers on the use of the Bible in the public schools have been sent to Illinois by the National Reform Association at the request of the interdenominational committee on the Bible in the schools of Illinois and of the State W. C. T. U. to aid in the campaign on behalf of compulsory Bible reading in the schools.

These speakers include Dr. James S. Martin, general superintendent of the Association; James S. McGaw, of Los Angeles, Calif., its general field secretary; Dr. A. A. Samson, of New York City, and Dr. J. Renwick Wylie and W. McClean Work, of Pittsburgh, Pa.

They are available without charge on Sabbaths and week nights, a free-will offering being taken at the close of their addresses to aid in the expenses. Their services may be secured by addressing the National Reform Association, Pittsburgh, Pa.

✣ ✣ ✣

Landing of the Pilgrims

This year marks the 300th anniversary of the landing of the Mayflower at Plymouth Rock and the coming of the pilgrims to America, which was a movement of the greatest significance to the history of the times. It has been well said that the Mayflower carried with her the moral destinies of the world, for the pilgrims were in a profound sense the pioneers of civil and religious liberty. Their confidence in the Bible as the revealed Word of God, their faith in popular government and popular education, and their sense of obligation to man, as well as God, made their sacrifices worth while.

To recover the sense of the value of these principles, and to make the spirit of the pilgrims the basis of an appeal to heroism, Christian consecration, and political purity, are the chief objects for which an organization has been formed, known as the American Mayflower Council, for which our co-operation is desired.

Further information may be obtained by addressing the executive secretary, Rev. Charles W. Gulick, 105 East 22nd Street, New York.

"What sought they thus afar?
  Bright jewels of the mine?
The wealth of seas, the spoils of war.
  They sought a faith's pure shrine!

"Ay, call it holy ground,
  The soil where first they trod!
They have left unstained what there they found,
  Freedom to worship God."

✣ ✣ ✣

Economize and Save

The anniversary of the founding of this nation is an appropriate time to emphasize the patriotic duty of an honest facing and acknowledgment of what expenditures are right and necessary, and what are wrong and unnecessary, in this time of unprecedented strain and stress.

Not long ago Mr. Leffingwell; assistant secretary of the treasury of the United States, in an address before the Academy of Political Science at New York, uttered a terrific arraignment of the reaction and waste which have seized on the American people, and which he pronounced as the cause for the present economic evils now threatening us. "Liberty Bonds and Victory Notes," he said, "were never meant to be used as spending money, and their misuse in that way is the primary reason for the fall in price of those securities.

"Since Armistice Day," he continued, "the world has not only failed to make progress towards the restoration of healthy economic life, but in fact has receded further from a sound position. Hence, effort is being made, first here and then there, to improve the condition of some of the people at the expense of all of the people. For plain living and high thinking we have substituted wasting and bickering, and are enjoying high living at the same time that we grumble at the high cost of living."

As Christian citizens, let us reconsecrate ourselves at this time to God and the highest welfare of our nation. Let us work and save, produce more, and consume less. Remember that the treasury department has adopted the issue of War Savings Stamps and Treasury Savings Certificates as a permanent policy, and that there is no easier and safer investment in dollars and cents than these.

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Pray for the Armenians

We have been asked in common with other Christian periodicals to appeal to our readers to pray publicly and privately for grace and protection to be given to Christian people of the Near East, and especially Armenia, and for the establishment of a government among them that will guarantee permanent safety.

These people continue to be outraged and murdered with impunity, according to the safest authority, and while it may not be the duty of the United States to accept a mandatory for them, we can still beseech God on their behalf, and continue to send practical help to them in the way of foodstuffs and other supplies.

We may do more. By addresses, resolutions, press articles and personal letters to our national representatives, we may help to strengthen a public sentiment that will influence the stronger nations of Europe to do what lies in their power towards the establishment of a government among them, based on the principles of justice and freedom.

* * *

Christian Tourists in Europe

Members of our churches who are to be in Europe during the coming summer are asked to visit the Protestant churches and institutions in France and Belgium, and to make their arrangements with the Comite Protestant Francais, M. Andre Monod, secretary, 8 rue de la Victoire, Paris, France; and the Comite Belge d'Union Protestante, Dr. Henri Anet, c-o Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium.

Advance information, with handbook, may be obtained on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

* * *

Morgan and Scott

We are pleased to pass on the information concerning this old, established and honored publishing house of London, that of recent date several important changes have occurred in its organization. Mr. G. E. Morgan, who since 1908 has been chairman of the company, has relinquished that position, though both he and his son, Mr. S. Cope Morgan, remain members of the board of directors.

Mr. Robert Caldwell has been appointed chairman, and in conjunction with Mr. G. Wilson Heath will act as managing director. Dr. F. B. Meyer and Pastor D. J. Findlay retain their positions as directors.

The general management of the business will be conducted by Mr. James Roy, with whom is associated Mr. F. E. Monk as deputy manager. These have for years held responsible positions with the company, and will carry out its best traditions.

* * *

"Give Us A Name"

In our February issue we asked our readers to suggest a new name for this magazine, promising a payment in money to the author of the title which we might ultimately select from those offered to us prior to April first. Also, in order to stimulate effort, we promised to compensate the authors of the next most desirable titles as determined by our Publishing Board.

As a matter of fact, the title we have chosen was suggested in our own Board, and we fear that the unhappy genius who suggested it will not get a cent for it, as a prophet is not without honor save in his own country. However, the titles which came the nearest to the one chosen were "The Moody Bible Institute Magazine," "The Moody Bible Institute Herald," and "The Moody Bible Institute's Monthly Magazine." The first named was suggested by Mrs. C. B. Douglas, 310 West Ward Street, Versailles, O.; the second by John W. Langston, 542 S. Dearborn St., Chicago, and the third by Miss Theresa Johnson, 2030 Maple Avenue, Evanston, Ill., to each of whom our Publishing Agent is mailing a check with our thanks and appreciation.

* * *

The Bishop of Durham

The death of Rev. Handley G. C. Moule, D. D., is an event of such interest to the evangelical Christian world that a somewhat extended notice of this distinguished man will appear in our August issue.

The Threefold Deliverance

By Rev. James M. Gray, D. D.

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.—2 Cor. 1:10.

God hath delivered me,
His Son on Calvary
Bore my iniquity,
And I am free!

God doth deliver me,
Giving me victory
And blest security,
Keeping me free!

God will deliver me,
And through eternity
Serving Him joyfully,
I shall be free!

Glory and praise shall be,
Adorable Trinity,
Now and continually,
Offered to Thee!

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"Sons of God" Marrying the "Daughters of Men"

Editorial

IN THE preceding article we have seen that Spiritism in one of its forms was directly responsible for the flood. The "sons of God," who took to themselves wives of "the daughters of men" (Gen. 6), were evil angels, who entered upon that intercourse, the offspring of which were the "Nephilim," "the fallen ones," the mighty heroes of antiquity. These in their turn, presumably, furnished the ground for the stories of the loves of the gods and demigods of classic lore.

The proof of this being presented, as well as its corroboration by the ancient Jewish synagogue and the greater number of the early Christian writers, it remains to more fully consider the objections raised against it on the ground of the nature of angels, and the teaching of our Lord in Matthew 22:30.

I

Is the Angelic Nature Spiritual and Immaterial?

It is said, for example, that an angel is altogether spiritual and immaterial, and hence such implied intercourse is impossible.

To this it might only be necessary to reply, (1) that even if it were true, even if the angelic nature were such, it could not change the fact stated in the text, that "the sons of God" took to themselves wives of "the daughters of men" the offspring of which were as described. Nor could it change the fact that "sons of God" is a phrase everywhere in the Old Testament used of angels, and not men. That is to say, faith does not wait to learn the possibility of a thing before it believes it. It believes it on the evidence presented, assuming its possibility until the opposite has been shown. In this case, however, "impossibility never can be shown until an exhaustive knowledge is possessed of all that is possible to angels in the line of sinful degeneracy within the powers bestowed upon them at creation." (Kurtz, quoted by Fleming, p. 89.)

(2) This leads to the remark in the second place, that no one is qualified to say just what the angelic nature may be, because no one really knows. On the other hand, the implications are against the spiritual and immaterial idea as shown in our former articles dealing with the biblical representations on the subject. Angels have appeared to men in human form, and have been taken for men, and have partaken of food like human beings.

It may be said that these were instances where God wrought miracles to produce the phenomenon, and hence that they furnish no standard for judging of what angels in rebellion might do. Granted, but what right have we to suppose a miracle? The Bible being silent on the question, why should we introduce it, especially when we know that the working of miracles on God's part is reserved for great emergencies.

Moreover, angels themselves may work miracles, as we have already seen. What about Satan's assumption of the body of a serpent in Eden? What about the magicians withstanding Moses in Egypt? What about the beast with the two horns in the book of Revelation (13:11-15), and "the spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16: 13-14)? Angels do not possess power to create something out of nothing, which is alone the prerogative of God, but they may be able so to combine existing elements as to form for themselves bodies similar to the human.

(3) It may be seriously questioned whether there is any being in the universe who is simply spiritual and immaterial, except the Infinite Himself, who is above and beyond all time and space. Isaac Taylor in his *Physical Theory of Another Life*, takes the position that the idea of an absolutely incorporeal being is irreconcilable with that of a finite creature, because anything created can subsist and work only within the limits of time and space, and corporeality confines the creature to such limits. It is God only who exists above and beyond these limits. In other words, an embodied state of some kind is indispensable to a finite mind, whose faculties cannot otherwise come into play or produce effects.

(4) As Fleming reminds us, should all these views still be unsatisfactory, there remains the fact that human bodies have been possessed by evil spirits, which may have been the case here. Through the medium of such bodies thus possessed, "the sons of God" may have had the intercourse referred to. Indeed this has been the opinion of some of the older commentators, and is suggested as early as the *Clementine Homilies* (Hom. IX). It is a very simple, and yet sufficient solution of the difficulty, for we are taught in the Gospels that the powers and faculties of the human being thus possessed were completely controlled, intensified and directed by the demon, or else that the two natures, in some incomprehensible manner were interfused and the weaker overborne by the stronger.

The remarkable physical proportions, the superhuman strength and the evil disposition of the Nephilim would be the natural effects of such a power imparted to human beings by fallen spirits. Nor would such possession necessarily involve the suffering of physical and mental evils to which demoniacs of the Gospels were subjected, for Satan can transform himself into an angel of light, and no doubt his emissaries would conduct themselves in a way to accomplish the object they had in view. (*The Fallen Angels*, p. 95.)

(5) One more supposition is still to be considered, namely, that "the sons of God" in their spiritual nature, or at the most in some kind of subtle, ethereal body, or with the appearance of a human body, might in some incomprehensible way effect what the text in Genesis declares to have been the fact. Augustine in the *City of God*, (book XV,) thinks this possible; and so also does Dr. Henry More, an English divine and philosopher of the seventeenth century (*Mystery of Godliness*, book III, chap. 18), and the Rev. Theodore Campbell in the *Irish Ecclesiastical Gazette*, 1867, all quoted by Fleming. Of course this involves difficulties of its own, and is not presented as a solution, but merely as a supposition worthy of consideration. Those who wish to consider it further will find a good deal of information in a book easily accessible, known as *Earth's Earliest Ages*, by G. H. Pember, pp. 205, 213, 375-391, edition of 1885 (Armstrong, New York).

We quote a paragraph or two from this work:

"Spiritualists teach that all will marry in the next world, if they do not in this; and that true marriage lasts through eternity. The natural inference is that the true spouses of some are already in the spirit land. And to such an extent is this inference followed out that many are reported to be receiving visits and communications from those spiritual beings with whom they are to be united forever. The ceremonious marriage of a woman to a demon is a thing not unknown in the United States."

Pember mentions a book called *An Angel's Message*, claiming to be communications from a spirit to an English lady, his destined bride for eternity. The demon-lover describes himself as the spirit of a man of deep religious feeling, who, during his sojourn in the flesh was accustomed to visit the house of the lady's father, though at that time he found no attraction in her. In the course of years he died, as did also the mother of the lady. Soon after the decease of the latter her daughter began to receive communications understood to come from the mother, in the course of which the demon-lover is introduced, and thereafter inspires the medium (i. e. the lady in the case) himself. It is she who, under his inspiration and control now pens the following:

"She who writes these lines is my wife more than may be thought possible by those who have not had a similar state opened in themselves. She is not so as to her natural body, but she is so as to her spiritual body. For 'there is a natural body, and there is a spiritual body.' The one is within the other as a kernel within a shell.

"But this state can come to the outward perception of those only who are open to spirit-intercourse. No others can perceive, during their life in the world of nature, that which belongs to the spirit alone. This state constitutes mediumship; for she who is mine is not only a writing medium, but she is also susceptible of very palpable impressions of my presence with her. We are one; and she has received the assurance of that truth by other means than the merely being told so in these writings."

There is much more to the same effect; but that which we have quoted is sufficient to unveil the danger which may be threatening many.

II

Marrying in Heaven

It remains to speak of our Lord's words in Matthew 22:30, and the parallels, where in rebuking the Sadducees, He says:

"Ye do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Two ways of meeting this objection in harmony with the foregoing have been suggested. One is to say that Christ is speaking of the holy angels only, from which no inference is to be drawn as to that of which the same beings might be capable if fallen from their original state. The other is that He is stressing the word "heaven," meaning that they do not marry in heaven, but saying nothing as to what they might do under other circumstances or in a different environment. The first is the view of Kurtz, the theologian, and the second that of Nagelsbach, the commentator, in the Lange series.

But is either hypothesis a necessity? It is true that angels always appear in the Bible as masculine, never feminine, the former being the gender used of beings in whom sexual distinctions do not exist; but is it inconceivable that the germ of such distinction may be latent in their nature?

Man, for example, was not created to sin, and yet he had in his constitution the capability of sinning, a capability which came into operation in his departing from the ordinance of the Creator. In like manner it is thought, the germ spoken of as a possibility in the angelic nature might be unfolded as a result of wilful departure from the original condition of existence, and the sinking to a lower and unnatural state in apostasy from God.

One author quotes *Paradise Lost*, book I, where Milton names the chiefs of the fallen angels after the idols of the Canaanites and others, and of some he says, they bore the names

"Of Baalim and Ashtaroth, those male,
These feminine; for spirits, when they please,
Can either sex assume, or both; so soft
And uncompounded is their essence pure."

Finally, following Kurtz again, there is an analogy seen in the resurrection life of man. In this world he has the distinction of sex, but that which is beyond, i. e. in heaven, he will neither marry nor be given in marriage, but in that respect be equal to the angels. Therefore, is it unlawful to infer that, in the event of the angels falling, by their own wilful act, from the higher to the lower sphere of existence, a degradation of their nature, analogous to the elevation in the other case, may take place, and that thus might be developed that power which belonged to the lower grade, but of which the principle always existed in the upper?

Christianity Without the Resurrection

By Canon H. P. Liddon, D. D.

A Vermont reader asked us for an article on the value, importance and necessity of the resurrection of our Lord. We did not wish to re-publish one that appeared in our pages sometime since, neither did we have time to prepare one. But we are thankful to be able to print this sermon of the one-time eloquent Canon of St. Paul's, London, which will be blessed to all who read it.—[Editors.

"*IF CHRIST be not risen, then is our preaching vain, and your faith is also vain.*" 1 Cor. 15:14.

The text carries us at a bound over a quarter of a century from the resurrection of Christ to listen to discussions about it in one of the active centers of Greek life and thought. It takes us to the Christian schools of Corinth, and Paul is pointing out to some ready, but not very far-sighted disputants the consequences of their denying the Christian doctrine of the resurrection of the dead. "How say some among you that there is no resurrection of the dead?" To deny this doctrine in the block—so the apostle argues—is to deny that Christ Himself has risen. If He has really risen from His grave, it is impossible to say absolutely that there is no such thing as a resurrection of the dead, since here we have a representative instance of it.

There were, it seems, some at Corinth who did not shrink from encountering this argument by denying that even He, our Lord Jesus Christ, had really risen. To these persons the apostle points out, that, however unconsciously, they are in point of fact giving up Christianity altogether. If Christ was still in His tomb, the errand of the apostles to the world, and the obedience of the faithful to the doctrine which they preached, were equally based upon a vast illusion. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

I

It is pretty certain that the persons with whom Paul is arguing this matter were not converts from Judaism to the faith of Jesus Christ. Whatever may be said of those Jewish freethinkers, the Sadducees, a religious Jew or a Pharisee had no difficulty whatever in professing his belief that the dead would rise. He had always believed it. How strong and clear this Jewish faith was, in an age before the coming of our divine Lord, we see from the account of the martyrdoms in the *Book of Maccabees.* Those pious Jews died under the hand of the persecutor, firmly believing that they would rise again, And when Paul was arrested in Jerusalem and placed before the Sanhedrin, he knew how to strike a chord which would at once enlist the sympathies of the majority of his hearers:

"Men and brethren," he cried, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

The appeal was successful. "The scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

Unwelcome to the Greeks

On the other hand, to the pagan Greek the idea of a coming resurrection of the dead was not merely novel; it was unwelcome. It was opposed to current Greek conceptions about the condition and destiny of the dead. To an ordinary Greek it would have seemed a materialistic way of stating the very shadowy possibilities of a future existence which alone presented themselves to his mind. So palpable and literal an assertion, that man would live once more an unmutilated life, in his body as well as his spirit, would have repelled the Greek. For the immortality of the soul itself, although an original truth of natural religion, appears in Greek literature only as a fugitive speculation; elegant and pathetic as its rendering at times undoubtedly is.

Indeed, the resurrection of man's body lay altogether beyond the frontier of customary Greek habits of thinking. When Paul began to preach the resurrection at Athens, his hearers missed his true meaning so entirely as to suppose that the word which expressed it was the name of a new deity. "He seemeth to be a setter-forth of strange gods," they said, and this "because he preached unto them Jesus and the resurrection."

And when these deeply rooted prejudices were carried by converts from Greek paganism into the church of Christ, they contributed largely to form the systems of fantastic error which took definite forms in the second century after Christ, and are collectively described as Gnostic. Ten years after writing to the Corinthians Paul mentions to his pupil and legate, Timothy, two Greek teachers at Ephesus, Hymenaeus and Philetus, "who concerning the truth have erred, saying that the resurrection is past already." These persons would seem to have wished on the one hand to keep the language of the apostolic church, but on the other to get rid of its meaning and substance. They accepted a resurrection; but it was a past resurrection, not a resurrection in the future; a moral resurrection of the soul, not a literal resurrection of the body.

Shell, but no Kernel

This, you observe, was the Greek feeling, in secret rebellion against the faith, but not wishing to come to an open rupture, and so attempting an explanation which might hold to the terms of a Christian profession, and at the same time reject the realities which those terms were meant to convey.

At Corinth we see the same feeling at work; but the Corinthians were recent converts, and they did not all of them know what a revelation from God meant and involved. They thought that it was much like one of their own philosophies, something to be reviewed, discussed, partly accepted, partly rejected, at their pleasure. There was much in Christianity that they liked and accepted without difficulty, nay with enthusiasm. But "the resurrection of the dead" some of them at any rate could not tolerate.

They asked, in contemptuous scorn, "How are the dead raised up? and with what body do they come?"—as if such questions had only to be raised in order to show all sensible people how absurd it was to expect an answer. Their difficulties about it arose out of their physical speculations, their theories about the universe, their ideas of the nature and destiny of beings.

But they did not imagine that in denying the resurrection of the dead they were trifling with essential Christianity, or doing anything more or worse than rejecting a coarse dogma of Jewish origin.

Trifling With Christianity

This was the state of mind with which Paul is dealing in the text: and his first object is to oblige his readers to understand what their words really came to. In all matters to some extent, in religious matters especially, people use language without weighing its meaning; without asking themselves how much it involves and whither it will carry them. The Corinthians who denied "a resurrection of the dead" would liked to have confined themselves to discussing a presumed physical impossibility of anything of the sort. Paul cuts them short by saying, "If you mean what you say, you mean that Christ Himself never really rose."

If any of the Corinthians were prepared to accept this consequence, they probably did not see why they could not deny even the resurrection of Christ, and yet somehow continue to be Christians. They did not wish in terms to give up Christianity. They may have flattered themselves that they still retained a firm hold upon all that was really essential in it; that they had only given up legendary additions to the simple story of the life of Christ; additions which their Greek science had pronounced impossible.

They were willing to believe in a Christ who displayed before the eyes of men a perfect example; who did many works of wonder and of love; who taught a heavenly doctrine; who died a cruel and shameful death. But the assertion that, being dead and buried, "He rose again on the third day, according to the Scriptures," was, they thought, a superstitious, although an apostolical, addition to the simple truth. It was no part of the fragment of Christianity which approved itself to their order of intelligence as being really fundamental; and they dismissed it as unimportant, if not untrue.

No Christianity At All

It is to these persons that Paul says solemnly, "If Christ be not risen, then is our preaching vain, and your faith is also vain." Paul will not allow that this faith in a Christ who has not risen from His grave is any Christianity at all. According to him, if it is a religion at all, it is another religion; it has nothing really to do with the faith preached by the apostles.

These Corinthians might still talk about our Lord Jesus Christ. They might still claim the honors and the risks of the Christian name. They might even imagine that they only differed from the apostles in being more clear-sighted and better informed, without being less tender-hearted and devout. But Paul will allow nothing of the kind. Do not let them deceive themselves in a matter of such momentous import. To deny or ignore Christ's resurrection is to abandon Christianity. It is to give the very core and heart of the faith. The beliefs that remain may have an interest of their own; but it is the sort of interest which belongs to a corpse. It may remind us of the past, but it has no longer any place in the land of the living.

II

Why, it may be asked, should this be the case? Why can not a man be a true Christian believer who rejects the resurrection of Christ? How is it that the rejection of this truth can make vain or empty the faith which still clings to much else, but denies this particular doctrine?

1. The answer is, because *the resurrection of Christ is the foundation fact on which the Christian creed rests*, in a believing soul. If any of the apostles had been asked how it was that they knew that Jesus was the promised Messiah, the eternal Son of God, the Saviour of the world, by whose teaching and example men were to be enlightened, by whose blood men were to be redeemed, to whom all the children of men were bound to pay the homage of their obedience and

their love—the answer would have been, because the Lord Jesus rose from the dead.

Read through their sermons as reported at the beginning of the Acts of the Apostles, and observe how they base the claims of Jesus Christ upon the fact of His resurrection, the fact to which they themselves bore a personal witness. In their eyes the resurrection of Jesus was God's visible interference with the order of nature in order to certify the true mission and claims of Jesus. Our Lord Jesus Christ, indeed, had appealed beforehand to this very certificate. The sign which He had given to an unbelieving generation in proof that He came from God, was that he would raise the temple of His body from the dead in three days.

Earnest of the Future

2. But the resurrection does not merely light up the past: *it is an earnest of the future.* It is the warrant that Christ will come to judge us. When Paul has told the Athenians that God has "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," he naturally reflects that a critical and sceptical audience will ask what proof there is to allege in favor of so startling an announcement. Accordingly he adds, "He hath given assurance unto all men, in that he hath raised him from the dead."

The apostles when preaching the faith, were like those architects who make a stone roof of wide area depend for its support on a central pillar. They know that the pillar is strong enough for its work. They were themselves appointed to be witnesses of the resurrection; and they never met the world without bearing their testimony. They knew that if the resurrection were sincerely believed, all else in the Christian creed would hold good. They knew also that if the resurrection of Christ was rejected, nothing else could be received at all in the long run.

Suppose, for instance, that one of these Corinthian rejectors of the resurrection had said, "I am not a man to believe in Christ's resurrection, but I do not wish to reject the benefits of His death." The apostle would have asked, "What benefits do you mean?"

Otherwise No Value in His Death

What becomes of the death of Christ if it was not followed by His resurrection? It at once descends to the rank of a purely human event. It does not differ in character from the death of any other high-minded and disinterested man for a cause to which he is attached. It may still have—undoubtedly still has—the importance of a great example; of devotion to truth, to charity, to justice. But the language which the apostles use about it, and which Christendom has ever believed, becomes at once unmeaning.

Why should the death of a mere man, whose body has mouldered in his grave, be a power in earth and heaven, mighty to cleanse from guilt, and to win for the sinner pardon from God? Paul's bones rest somewhere in or near the great city where they slew him, some thirty-five years after his Master's death. But who could speak of Paul as dying for his followers, or for "the ungodly," or as "bearing their sins in his own body," or as being set forth as a "propitiation through faith in his blood?" Who would dare to say that Christians are "reconciled to God by the death" of Paul, or that by him they had "received atonement," or that Paul is a "propitiation for their sins, and not for theirs only, but also for the sins of the whole world," or that Paul "gave himself a ransom for all"?

Every believer in Christ feels the shocking profanity of applying this language to any other than the divine Redeemer.

But Why Is It So Profane?

Because it is the divine person of Him who died on Calvary, which gives such meaning to His atoning death. "Ye were not redeemed," exclaims Peter, "with corruptible things, as silver and gold," or, indeed, with the blood of a merely human victim, "but with the precious blood of Christ, as a lamb without blemish, and without spot." "If God," argues Paul, "spared not his own Son, but freely gave him up for us all, how shall he not with him also" —it is the inevitable Christian inference,—"freely give us all things?"

But then how do we know that the sufferer on Calvary was God's own Son? The answer is, by the resurrection. The resurrection, if I may dare so to speak, put the death of Jesus Christ before the world in its true light. It was an immense reversal of *prima facie* appearances. What had looked like a defeat was seen to be a triumph. What seemed the execution of a condemned criminal was recognized as an awful transaction, having immense results on earth and in heaven, throughout all time. If Christ "was crucified through weakness, yet he liveth by the power of God."

The Keynote of Apostolic Teaching

The resurrection had lifted His death to a higher or rather altogether different level from that of any human sufferer. But then if the resurrection is denied, all the apostolic language about the atonement becomes a tissue of mystical exaggerations, which, as applied to the death of a mere man, are worse than unintelligible. This consequence the Corinthians might not have seen at once. But at any rate their faith in the atonement was already undermined by their disbelief in the resurrection of the crucified Christ.

But suppose the Corinthians to say, "Very well, we will give up the atonement, but we will continue to believe in the beauty of Christ's language and example. This, after all, is in our opinion the essential thing in Christianity. The rest may go; and we shall not, perhaps, be the worse for losing it."

Here Paul would have explained that in

order to recognize the beauty of Christ's language and example, there was no necessity for faith, properly so-called, at all. Faith is the acceptance of the unseen upon sufficient testimony. It is a venture, warranted indeed, but not by experience. Its proper object is something which does not lie within the range of our experience.

No Need of Faith

You and I do not need faith, or anything but ordinary judgment and common moral sense, in order to do justice to the good sayings and good actions of any one of the many excellent people who may be named as having died some twenty or thirty years ago. We know enough about them, on very good evidence, to enable us to give full play to our admiration, and we admire them accordingly. It would be absurd to call them objects of faith.

Certainly Paul would have said that faith, by which the soul takes possession of the invisible, is not wanted for any such purpose as these Corinthians might have pleaded. But might he not would he not, have gone a step further? Must he not have pointed out that to deny the resurrection, and at the same time to profess to admire the words of Christ, or the example of Christ, is really impossible? Did not our Lord more than once, when challenged for a sign or warrant of His claims, say that He would be put to death and rise again the third day? There is a precision in the announcement which forbids figurative interpretation of this language, as if, forsooth, it could be satisfied by the remote triumph of His Name or doctrine, while His body mouldered in the grave. No, it is impossible to admire some of his best-attested words if His resurrection be denied.

No Example to Admire

Let me add, that it is impossible to admire His example. Upon what kind of ground can we explain or justify His inviting the love and trust and homage of all those pious souls who thronged around Him, if in reality He was not more than one of themselves; if He had not in Himself some sources and supplies of strength which were more than human?

"We preach not ourselves," says His apostle; but He, the Master, says, "I am the way, the truth, and the life"; "Come unto me, all ye that are weary and heavy laden"; "I am the light of the world"; "I am the true vine"; "I am the good shepherd; all that ever came before me are thieves and robbers." The constant, reiterated self-assertion of Jesus Christ,—in the face of His own precepts about the beauty of being humble, and self-forgetting and retiring,—is to be explained by the inward necessity laid upon Him by His divine personality of which His resurrection was a visible witness to the world.

To deny His resurrection, and His character, as we have it in the Gospels, requires "reconstruction" if it is not to be met by the moral sense of a man with a judgment very different indeed from that of sympathy and admiration.

III

These are some of the grounds on which Paul would have maintained that if Christ be not risen, the faith of Christians is vain.

But observe the character of his arguments; it is an argument from the consequences of rejecting the resurrection. Elsewhere he proves the resurrection directly. It may be inferred from the words of Jesus, from the language of prophecy, above all, from the actual experiences of actual eye-witnesses to be counted by hundreds, and many whom living when Paul wrote.

A Trenchant Argument

Here Paul says, "See what will happen if you reject Christ's resurrection. You will have to give up your Christianity altogether. If Christ be not risen, our preaching is vain, your faith is also vain. You Corinthians are in a dilemma. You must go forward or you must go back. You must either believe with us apostles in the resurrection of Christ, and in the resurrection of the dead (which is its consequence), or you must fall back into the darkness from which you emerged at your conversion."

This is a kind of argument which—if it were not being handled by an inspired apostle—we should describe as trenchant. Plainly it is meant to cut discussion short, and to bring matters to an issue by a short and easy method.

Paul feels that something must be said which will not be forgotten. He feels as when he told the Galatians—"If ye be circumcised, Christ shall profit you nothing," or, "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," or the Corinthians, "If any man love not the Lord Jesus Christ, let him be anathema marantha." It was in this same state of mind, with this same general intention, (that, namely, of rousing dull minds by some vivid statements to see how matters really stood) that he wrote, "If Christ be not risen, then is our preaching vain, and your faith is also vain."

It may be urged that arguments of this kind are inconsiderate and unsuccessful. Do they not crush out, with their relentless logic, the still surviving faith of weak but inconsequent believers? Do they not forget Him who would not quench the smoking flax, or bruise the broken reed?

And, secondly, do they always succeed? Do they not rouse opposition—almost resentment—among persons of independence of character, who are not therefore hostile to religion? May they not entirely defeat the object with which they are used, when of the alternatives presented the one is taken which was really designed to make the other inevitable? The lever breaks in the workman's hand, just as it is being applied.

The Apostle Justified

This, it must be granted, is true enough of the employment of such arguments in a great many cases among ourselves. No doubt there are writers and talkers who take pleasure in forcing people, as they say, to be consistent; whatever may be the kind of consistency that is enforced. These writers and talkers are like a reckless man who rides at full tilt down a street full of children at play. They are thinking only of their own feat and prowess, nothing of the consequences.

Often, indeed, the employment of such intellectual weapons is very cruel: they leave wounds and doubts in tender minds which are healed only slowly or never at all. They may be very fine feats of reasoning. But like the sports of ancient kings, they are indulged at the cost of the defenceless and the weak. Too seldom indeed do many speakers and writers, in private and in public, track out the effect of their inconsiderateness in the shattered hopes and the distressed consciences and the weakened resolves which are really due to it!

But, granting this, it does not by any means follow that arguments like that of Paul—"You must believe more than you do, or you will cease to be a Christian"—are not sometimes necessary and charitable. They are like critical operations in surgery, which no one would undertake or undergo without adequate necessity, but which are sometimes necessary to saving life.

Everything depends upon the spirit in which, upon the purpose with which, an argument like this is used. It may be used as a vain display of personal power, as a means of achieving intellectual victory. In this case nothing can well be more criminal.

It may be used in a spirit of true charity, in order to save a soul which has wandered into dreamland, and mistakes the pictured forms of its own fancy for the eternal truths. In this case nothing can be more charitable. The knife may be employed by a scientific surgeon to save a patient's life by a timely operation; or by a bungler, who is only thinking of his professional reputation; or by a burglar, to cut a man's throat.

Paul, who watched with such tender solicitude over the brethren in Rome and at Corinth, would never have forced his hearers or readers to choose between the acceptance of one particular doctrine and the rejection of the Christian faith, unless under the pressure of a stern necessity. He had fully reckoned on the risks. He knew what the effect would be on those whom he addressed. He would never have placed them in the dilemma unless he had been satisfied that they loved their faith better than their speculations, and that they would accept the resurrection of our Lord Jesus Christ when they found that to reject it was to reject Christianity. A serious logical operation was needed, but the apostle knew that the patients could bear it.

IV

There are two practical considerations which present themselves.

1. *Reflect how dangerous it is to pick and choose in the things of God.* It is not too much to say that some persons who would be distressed at the idea that they were bad Christians have no idea at all of the truth that the Christian revelation, if accepted at all, must be accepted as a whole. They speak and think as if, in approaching the truths which God has set before us through His beloved Son, they were like intending purchasers entering a store, perfectly at liberty to select whatever might strike their taste or fancy, and to reject the rest. The question of believing or rejecting belief appears to them a matter to be decided by personal bias or inclination; although, of course, in reality this is as unreasonable as it is irreverent.

Unreasonable, because all really-revealed truth rests on exactly the same grounds, and recommends itself equally to perfectly-balanced mind; and irreverent, because to reject any part of revelation is virtually to tell the divine Revealer that He has set before the mind of His creature that which is either unnecessary or incredible.

At the same time, it is true that some truths may be rejected with less ruin to the entire fabric of faith than others; just as certain limbs of the human body may be amputated without destroying life, although they impair its perfectness, while others,—the head, for example,—cannot be parted with, without instant death. Thus, too, mistakes may be made about the doctrines of grace, or the meaning of large portions of Scripture, without necessarily leading to fatal consequences.

But *to reject the resurrection is to cut at the root of Christian belief; it is to cease, as far as thought and faith go, to be a Christian at all.* A Christ who never rose from his grave is not the Christ of the Bible or of Christendom. Such a Christ has nothing in common with our living and adorable Saviour, except the name.

2. *Ask yourself, What does the resurrection of Christ mean to me?* How much of my life, of my thought, of my resolve, is influenced by it?

Put to yourself the supposition,—for a Christian the impossible supposition,—that it was untrue. What would you have lost? Try to estimate the difference in your thoughts and lives, which the absence of this truth would involve.

We know what the loss of a near relative would mean to us. We can calculate the effect by thinking over our habits throughout the day. We know what the reduction of our income to such or such a sum would involve, in the loss of comforts, or in our means of doing good.

Suppose It Were Untrue?

What then would be the effect upon us of the withdrawal, if we could conceive it possible, of the doctrine of the resurrection of Jesus Christ from the Bible? How would it affect our hold of other Christian truths? How would it change our thoughts about the future, about the world unseen, about death, about all that is to follow after death? How would it touch our thoughts and feelings throughout each day, as they move around the person of an unseen but present Lord and Saviour?

If we get this question honestly answered, we may form a tolerably fair estimate of the value of our faith in Christ's resurrection at this moment. If we do indeed believe that He is risen, that stupendous faith does and must mould thought, feeling, resolve, in very various ways. If we do believe that He is risen and living, then we know that to part with this faith would affect the life of our spirits, just as the extinction of the sun's light and warmth in the heavens would affect all beings that live and grow on this earth.

If Jesus risen is indeed the object of our faith, then our religion is not merely the critical study of an ancient literature, but a vitally distinct thing; it is the communion of our spirits with a living and divine Being.

It is faith in the resurrection which marks our present relations to Jesus Christ as altogether different from those which we have to the famous dead who have in past years filled the thoughts and governed the history of mankind.

At the beginning of this century, Nelson and Wellington were names second to none among the men who claimed the attention of the world. Where are they now? Their ashes moulder beneath our feet. Where are they now?

Their disembodied spirits are awaiting, we know not exactly where, for the hour of the Judgment. But where is Jesus Christ? He, risen from His grave, arrayed in His glorified manhood, is seated on the throne of heaven; He is the meeting-point and center of the vast empire of living souls; He is in communication, constant and intimate, with millions of beings, to whom by His death, and His triumph over death, by His persistent and exhaustless life, He is made wisdom and righteousness and sanctification and redemption.

Yes! to believe in the risen Jesus is to live under a sky which is ever bright. It is to believe that He is "alive for evermore, and has the keys of hell and of death."

The Sanctuary Viewpoint

An Exposition of Psalm 73

By H. W. Waters, Ph. D.

HOW times change! But let us not make the mistake to suppose that human nature changes. There are events peculiar to each passing century, but the characteristics of the human race in all the centuries are the same. The men who lived in these centuries were all men of like passions with ourselves.

Each century has had its good and its bad rulers, its law abiding and lawless people, its rich and poor, its profiteers and its philanthropists, its heroes and cowards, its apostles of peace and its apostles of war, its godly and ungodly men.

We may then conclude that we can with safety and profit draw lessons from the experiences of those who lived in former times, no matter how remote, for having trodden the thorny path of life before us and struggled with the same human passions they are competent to teach us.

"For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers; (for we are but of yesterday, and know nothing, because our days upon earth are a shadow;) Shall not they teach thee, and tell thee, and utter words out of their heart?" (Job 8:8-10.)

Who Asaph Was

We will now draw attention to the experience of a man who lived approximately thirty centuries ago. What stupendous events have passed into history during that time! Yet we would go back to the experience of Asaph for a much needed lesson.

Asaph was a God-fearing man, one of the religious leaders of his day, but there came a time when he neglected to enter the sanctuary of God. The spiritual fervor of his former days had given place to a routine worship from a sense of duty instead of the spontaneous outflow of a heart welling up and running over with love. His spiritual vision had become dim. He found himself more and more engrossed in the things of time and sense.

There were in his day, as in ours, fools who said in their hearts "there is no God," and others who lived as though there was no God, who had "no fear of God before their eyes." Amongst these were the prototypes of the modern profiteers; those who made the "Ephah small, and the shekel great" (i. e. they made the measure smaller and increased the price). These men prospered, and by reason of their wealth were able to escape many of the troubles that fell to the lot of the poor, therefore they became puffed up with pride and violent toward those beneath them.

"For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression; they speak loftily" (vv. 4-8).

Prototypes of Today

There were in those days also the prototypes of the modern blind leaders of the blind, who "set their mouth against the heavens, and their tongue walketh through the earth;" whose daring utterances in denial of the word of God were published throughout the earth as are the blasphemous utterances of their modern followers of our times.

As a result of the violence, the oppression, the pride, and the blasphemous utterances of these men of the ancient world, the people of God returned to the house of the Lord, not with a cup running over with joy, but with the "waters of a full cup wrung out of them." Viewing their bitter experiences with the ungodly oppressors from the natural standpoint, they were led to doubt the omniscience and even the existence of God. They say, "How doth God know? and is there knowledge in the Most High?" "If God knows that these things are going on in the world, would he not instantly smite those who oppress and rob us, would He not stop the mouths of those who so openly blaspheme His name by swift and terrible destruction?" "But," they continued, "it apparently does not pay to serve God, for we do not prosper as do these ungodly men, they are increased with riches; they have more than heart could wish, whilst we continue to struggle on in poverty."

How Faith Is Shaken

Into this train of reasoning Asaph himself had fallen as we gather from this pitiful lament, "Verily I have cleansed my heart in vain, and washed my hands in innocency. For all day long have I been plagued, and chastened every morning."

But the worst of it was that in this condition of mind he could no longer faithfully testify to the generation of God's people, for his faith in God was shaken.

Let us listen for a moment to his sad confession: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked."

He perceived that the ungodly did not suffer as the righteous and that the wicked increased in riches. He had almost accepted the philosophy that greatness is only achieved through wealth, and that as the end justifies the means, wealth should be secured at any cost. He could not now testify for God with a good conscience as he had done formerly, and he was too much of a man to preach in God's house any theory that was not thoroughly supported by God's word. This we learn from his statement, "If I say, I will speak thus; behold, I should offend against the generation of thy children."

Two Ways Open

What a painful position he was in. He could no longer preach the old message with the old time fervor and his conscience pricked him when he thought to preach of his later experiences and reasonings. He was now in a painful position, as he confessed, "When I thought to know this, it was too painful for me."

What a dangerous juncture he had reached! To the human mind there were but two ways open to him. He could follow and teach the reasonings of his own heart, which would appeal to the hearts of many of the people, whose faith, like his own, was wavering. By taking this course he could no doubt have secured for himself a great following and reputation, for, he had but to set his mouth against the heavens and his tongue would walk through the earth.

Or, in order to make it easier for his conscience he could leave God's house and service. By taking this course he would not so badly offend those who had maintained their integrity towards God.

These were the two ways open to his soul. How many in the days of declension in which we live have reached the same juncture and passed along one or other of these ways to their eternal shame and the destruction of many souls!

The Recovery

But which course did Asaph take? Neither, for there was one other way open, God's way; fortunately, that was the way he took. He went into the sanctuary of God and there humbly poured his heart out to God, with the result that his difficulties vanished for he then saw things from God's viewpoint. How wonderful and yet how solemn was the view God gave to him in the sanctuary! "When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castest them down to destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh. So, O Lord, when thou awakest, thou shalt despise their image" (vv. 16-20).

No longer was Asaph envious of the wicked, instead, as he looked back upon those wanderings of his heart, he had to confess with humiliation and trembling, "But as for me, my feet were almost gone; my steps had well nigh slipped."

And as the fuller realization of what might have happened had he not turned into the sanctuary of God came upon him he immediately confessed, "Thus my heart was grieved, and I was pricked in my reins. So foolish was I, and ignorant: I was as a beast before thee."

Then came the realization of the loving kindness and care of God. "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

This is followed by a thorough appreciation of the unreliability and unworthiness of the human flesh and heart.

"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

"For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

"But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works" (vv. 26-28).

Our Lesson in the Premises

The fundamental lesson as taught by the experience of Asaph is, that there are two viewpoints from which all things may be viewed, the human and the divine. That, viewing things from the human viewpoint we shall become perplexed and may even be led to renounce our faith in God and Christ. That, if we view things from God's viewpoint we shall see all things as they really are. Further, we shall see ourselves as we really are, and shall be weaned from the things of the world and led to rely not upon our own reason, but upon the word of God.

Finally, that we can only see things from God's viewpoint by continually entering God's sanctuary. We must find time to enter the prayer closet often if we are to be kept from the false reasonings of our own heart and from the bewitching snares of the Devil and his emissaries who go to and fro as wolves in sheep's clothing.

May we as individuals so live that we can with Asaph truly exclaim, "But it is good for me to draw near to God." "Truly God is good to Israel, even to such as are of a clean heart."

Why I Do Not Believe the World Will Be Converted

By Rev. William Jobusch, B. D., Pastor, Presbyterian Church, Eveleth, Minn.

Revelation 1:20: The seven stars are the angels of the seven churches.

THIS subject has been so ably handled from a scriptural standpoint by men like Drs. Gray, Scofield, Gaebelein, and others that I will not touch upon it at all. I will simply show that what these men have advanced in theory, is correct in practice "on the firing line" from the experience of a busy pastor, who has a church in the midst of foreign speaking people where he could rightly be called a foreign missionary; and so close to the lumber camp evangelism that he might rightly be called a home missionary; and also an angel to a self-supporting English congregation.

This subject is especially needful at this time as Americans are living in a fool's paradise of hope, since the liquor traffic has gone and prosperity is found in nearly every home. Some ministers are believing the millennium has come and most church members think it cannot be very far away, since one of man's worst enemies in this country is now under the iron heel of the United States Constitution.

Having been a reporter on a daily paper for three years, a law graduate, reared a Catholic, and for eight years a pastor and a careful reader of denominational magazines, I am in a position to judge far better than a man in the editorial chair, or the class room. Having gone through the seminary as well as spending a little time in a Bible school, I have stood at a distance and taken observations from a neutral rather than a controversial standpoint. Here are my reasons and deductions:

1. The Protestant Church Will Fail Numerically

Children born into Protestant homes scarcely reproduce themselves after being removed one generation from their immigrant ancestry. One of the most prominent pastors in Minnesota with a church of one thousand members has a Sunday-school of four hundred. Being asked the reason, he said, "My people have no children. Over half of the boys and girls in our Sunday-school are gotten from outside families." According to former President Roosevelt, it requires four children for a family to reproduce itself, allowing for those that die in infancy, and those who cannot have children. Those who live in Catholic communities can see where this will lead.

The statistics on church increases in membership at Washington, D. C., cannot be trusted, as a church will take a man from another church and report it as receiving the person "upon confession of faith." This has frequently happened in our community where families of different denominations have been received into a church belonging to a particular denomination.

2. The Five-year Program Now Being Adopted By Leading Denominations Accomplishes Nothing

A tremendous noise is being made in the papers of the country about immense sums of money raised to show "an enlarged program." This is meaningless to those who know. Suppose a church gave one thousand dollars to missions five years ago, and by this special program is giving two thousand dollars to the same cause this year—is that an advancement? The great commercial agencies of Dunn and Bradstreet will show that during this same period the cost of materials and living has advanced over one hundred per cent, and within the next five years, before the program will have been completed, living will have advanced another one hundred per cent. In other words, it costs twice as much to build a mission house or school as it did five years ago. Where is the advantage? Can the church possibly keep up with this advance of prices? In Scotland where there is the most highly educated and orthodox ministry of any Protestant body in the world, you can find ministers back of ribbon counters, supplementing their living. These men are Greek and Hebrew scholars. Every day ministers in this country are entering other lines of work. They love the Lord as much as ever, but their people do not love Christ enough to double their income. A person who five years ago gave twenty-five dollars per year to the work cannot be made to give fifty dollars without the hardest efforts. A pastor, acknowledged as the finest Hebrew scholar in his presbytery, is working for seventy-five dollars per month. Of course, he is advanced in years but has a family.

3. The Interchurch World Movement Is Correcting a Symptom But Leaving the Disease

I have personally been a hearty supporter of this movement, and will continue to be, provided they restrict their membership absolutely to evangelical bodies. That it will remedy present denominational conditions is not to be hoped even in the far future. The Episcopal church, will not give up apostolic succession; the Lutheran will not give up church forms; the Methodist "loves his episcopacy" and Arminianism; the Baptist will insist on immersion baptism; the Presbyterian is wedded to his "precedent and democracy." I am criticising none of the denominations, but the second and third chapters of Revelation are borne out by every day's experience and observation.

4. An Age of Pleasure Is Upon Us

Ministers and editors denounce autos, theaters and the movies, but never so forcibly as in the past year. The most conservative and devout church-going people are quietly but surely weaned away from the Lord's day service by the deceitfulness of pleasure. They finally wind up in open opposition to the church and spend their summers picnicking and fishing on Sunday. One person said, "To have done in the past what I am doing now would have shocked my senses." But it no longer shocks.

The most interesting sermon cannot give the action required by the movie fan. Pastors from all parts of the country say that their young people instead of staying for the evening service on Sunday slip out to the picture shows after their exercises in the young people's society. An organist in a certain church was always exacting to begin the evening services on time. She would even start the prelude before the minister arrived. He learned later that for two years she had been going to the last show in the movie immediately after the evening service.

The dance today cannot any longer be questioned as a source of evil. Even the police say they cannot control it with an officer in each corner of the hall. They are now out-and-out immoral. Our churches are polluted with it and a prominent pastor who drew lines against the modern dance, in a few months saw his young people's society of one hundred and fifty members ruined. Of course, after this, the officers felt they needed a change, not in the young people, but in the pastor.

No automobile factory can supply cars fast enough to satisfy the demands. Millions of dollars for pleasure, but only pennies for missions! The church is still a beggar at the doors of the world, in "No Man's Land."

5. False Doctrines Are Increasing

In Milwaukee, the Christian Science churches cannot contain their crowds, even at the midweek service. In Minneapolis, seven of the most handsome Christian Science structures were built and paid for, before the ground was broken. Evangelical pastors find their churches empty while false cults fill their edifices. Men known as out-and-out atheists unite and accept a cult with more ridiculous doctrines than the wildest fables. In a Serbian community there was no such opposition, as it was flooded with booklets of Haldeman, Dixon and Biederwolf, on the subject.

Dr. Jowett says that the churches in England are empty since the war, and another leader has said that England is "Spiritualism mad." Those who know this country and its delight in fads will soon find the same condition here. Ouija boards are found in many homes, and they are now being used in evangelical Christian homes "for the fun of it." Later what was creed in Ephesus will become practice in Rome. Fun leads to reality.

6. Most Great Institutions and Systems Today Are Anti-christian

The hope that the younger men would be less harsh on the working man than their fathers is an idle dream. They are chips off the old blocks—only a little larger. One son, who has already risen to influence and power, said, as he brought down his fist on the arm of his mahogany rocker, "The working man has us by the throat now; we will get him later and repay him for his tyranny."

Many large colleges and state universities are just as bad. It is reported by one who is a graduate, that in * * * Seminary they teach orthodoxy, while in the college they teach atheism. I recently visited the greatest university in the west. Evolution is taught just as it was twenty-five years ago. Printed signs, all over the bulletin boards, read like this: Stag Smoker; "Freshman Dance Tonight; Sorority Smoker Tonight." Men can drink, go to houses of prostitution, girls can be out all night with questionable company—nothing is said. In one rooming house the matron said that the freshmen and their girls carried on in a way not fit to print.

In one of our big and leading denominational colleges the registrar said that half of the students signed up as being in faith Christian Scientists. This college is strict, does not permit dancing, and has a chair with an orthodox professor in the Bible department.

7. The Human Race Has Degenerated Morally and Spiritually During the War

A young man, who went out from one of the finest homes where bad habits were unknown, made a friendly call on his pastor while on furlough, and sat in his study with a big package of cigarettes in his pocket and one in his hand ready to light. Why not? Did not the Y. M. C. A. supply them with the materials to cultivate this habit? Who dared say a word against the Y. M. C. A. at that time? Since then who dares say a kind word about the organization when a sailor or soldier is present? A Christian soldier told me that eighteen women approached him for immoral purposes in the streets of Paris in one day just before returning. Men in groups gambled before their officers and chaplain, violating both civil and army laws. A Christian doctor said that in his camp fifty thousand syphilitic men were treated.

8. The Present Alarming Situation

Labor is wild everywhere against capital. Men in the American Legion believe that the corporations had much to do with forcing President Wilson into war, while the Republicans were trying to hold him back. Such a reaction has taken place among American Legion men that one captain said in a commercial club meeting that out of the twelve hundred men in his post he could not get one man to be seen in a parade or on the street in uniform. They marched as they promised, but all wore civilian clothing. After all the churches have done for these men, few have darkened its doors. These things show the state of mind in which the public is at present. We are sitting on a volcano and all that is now needed is a leader,—"the man of sin," to unite all these forces.

Our country which once boasted itself of liberty and freedom of speech and press has gotten now to where a man dare not open his mouth even in the pulpit against existing evils. They even sent a committee to investigate the Interchurch Conference at Atlanta because they criticised the mine operators and asked for an investigation into living conditions in the mines.

Until five years ago the writer believed that the church would triumph in the world. He did not preach or teach this truth but felt possibly that the premillennial thinkers might have placed too much emphasis on this point and so be mistaken. With the present world conditions and the Jews returning to rebuild Zion, there is no excuse for any minister or Christian to make a mistake on this point. The "reckless optimism," as Dr. C. I. Scofield calls it, has no longer an excuse. The entire world systems, ecclesiastical and commercial, are doomed. Iniquity is multiplied; the love of the many waxes cold. 2 Timothy 3:1-7 gives a true picture of the life of today. Pray for the "angels of the churches" who are holding out the lamp of life, so that the "called out," the only mission in God's plan for this age, may soon be complete.

"SOUP, SOAP AND SALVATION"

The man who made the words of the above title famous was Rev. Daniel C. Batey, who suddenly died in the LaSalle Street Station in Chicago, as he was returning from the Methodist Episcopal Conference at Des Moines, Ia., May 24, 1920.

"Dan" Batey was converted under the preaching of Rev. C. P. Meeker, now Director of the Practical Christian Work Course of The Moody Bible Institute, at the Bible Rescue Mission, 626 W. Madison St., about twelve years ago.

In his earlier life "Dan" had been a distinguished civil engineer. Falling under the power of sin, he spent eleven years as a common "bum," but his conversion was genuine.

He established a mission at 710 N. Wells St., and later went further south on the same street, afterwards on S. Wabash Ave. He was an ordained minister in the Methodist Episcopal church, and was about to open a home for men when he was suddenly called to his reward. Some weeks before his death he had spoken of the intimation that his physician had given him that he might suddenly die.

With Jerry McAuley and Harry Monroe, "Dan" Batey was a witness of the saving and keeping power of Jesus Christ, because he was saved from the guilt and power of sin, and was faithful to the end.

"Fishing for Boys!"

By Fred A. Spiller, Director of Boys' Work, Calvary Baptist Church, New York City

A SHOUT! A scuffle! and round the corner tears a group of dirty, ragged boys, with a policeman in full chase.

As you step aside from these "rowdies" and "toughs" you are glad that your boy is not as these.

Farther uptown on a desirable corner lot stands the big church where you and your boy attend. And on this particular evening when you are downtown and see these boys your church stands dark and idle.

When your boy is restless during the service, or when he manages to slip away from your side to the basement, or outside, you do not worry.

Did you ever smell the odor of musty cigarette smoke in a church basement? Did you ever notice a group of boys coming furtively from the vacant lot in the rear of the church or up from the basement?

What Is Your Church Doing for Boys?

Why call attention to these things? Because I wish to raise the question as to what your church is doing for the boys. Not only your boy but "the boys," all of them, collectively and individually. For there is a connecting link between your church, your boy, and the boys in the downtown section. The boys smoking cigarettes in the basement of your church and the lads making the policeman swear are brothers, and unless your church is planning for both boys with a full understanding of both their needs and a sincere desire to help them both, then you are not facing the boy problem. So I am asking what your church is doing for them.

I am asking this because I love your boy. I like his clean, manly face. I admire his noble, courteous bearing, and I am troubled at his waning interest in church and Sunday-school.

Also, I love those boys of the street. I like their daring and their courage. I admire their loyalty to one another, and I enjoy and sympathize with that spirit of fun and joy that gleans in their laughing eyes, and that all the weight of environment cannot crush.

You may perhaps ask if it is necessary to do anything at all. You may think, if not say, that the boys of the street are beyond reaching, and that your boy will pass through a period of restlessness and settle down later. This is not so. The boys of the street *can be won, are being won, must be won.* Your boy may come back but the chances are against it. It has been said that eighty per cent of boys leave the Sunday-school before they are through their high school course and the majority never return.

A Boys' Work Director

In order to reach the boys there should be in each church at least one man devoting his entire time to their interests. A boys' work director will soon be recognized as necessary to a city church as a pastor, an organist or a choir.

He should be a man, who, above all else, loves boys. Every boy should be to him as his own brother. He must see and love the boy that lies beneath the exterior of clothing, condition and habits that have been placed upon him by environment. He must be willing to spend and be spent for just one boy. Is it worth it?

Well, what is a boy worth anyway? It may be that he will spend many an afternoon with only one boy. Talking with him, playing games with him, going out together or doing anything that will create and strengthen a bond of mutual interest between them.

Suppose that one boy were your boy and that he spent an afternoon or two a week with him; then, when your boy comes upon one of the stormy places of life he will find that somehow in these hours together he has come to regard this man as his friend and he will be telling him in confidence of his difficulties. You may never know just what passes between them, but if you are wise you will rejoice in the squared shoulders and glistening eye of your boy, proving that he has not sought a friend in vain. Was it worth it? Yes, indeed, even for just one boy.

Attractive Bait

But this is not all there is to reaching the boy. The fisherman needs bait, and it is the duty of the church to provide that also.

There should be a room set aside for the boy's exclusive use in his work. Not that stuffy old basement room that nobody else wants. Give him the best room in the church that is at all available.

No! I did not say give him the best room for the boys to tear to pieces. It is a wrong supposition that anything given over to boys is inevitably destroyed. Give the director the best room you have that he may instill unto the boys, along with other things, a love of the beautiful, and that he may the better and the more easily win the boys. They, as much as anyone else respond to atmosphere, and it is vitally important if you would make a boy respect property that you accustom him to the use of property worth respecting.

The room should also be tastefully, neatly, and practically furnished and decorated. Try the effect of one or two of Hoffman's works of art upon the mind and soul of the boys. Equip the room with a few quiet games, books, and a table or two, and perhaps the start of a museum. Then place the boys' worker's desk there and let him keep open house and encourage the boys to drop in on him for a chat, game, read, etc. He and the boys will do the rest.

But friendship, after all, is a slow growth. It must come from little seeds carefully sown and wisely fostered. So, while the room and its equipment are necessary, there must also be the larger group and the wider influence where the seeds of this friendship will be sown and from which the boys will drift into the closer relationship.

Organized clubs and classes will meet this need. The meeting of the social, educational or industrial club will give the boys the first touch with the leader and bring him into their confidence. This, also, should be thoroughly and properly equipped. We should remember that here we are bidding for the attention of the uninterested boy. In the public schools and elsewhere he is accustomed to adequate equipment.

Developing the Boy's Nature

The nature of the work done and the organization should be elastic. It should differ with every club in almost every place. Great as they are, neither the Boy Scouts, the Woodcraft League, the Boys' Brigade, the Knights of King Arthur etc., are universal in their appeal to boys. The leader should study his boys and use that which is best fitted to their individual natures and needs. In some big city churches it will be possible and wise to have more than one kind in order to appeal to and reach more than one kind of boy.

Whatever the club, it should leave room for the proper development of the boy's nature. His desire for self-expression should be provided for in the club organization. The election of boy-officers and the giving to them of as much of the responsibility as they can care for will give the boys training in leadership and self-control.

Then there is the instructive side. The boy is really and truly athirst for knowledge of the right sort and in the right form. With a large assortment of crafts to choose from, such as manual training, brasscraft, basketry, printing, poster designing, wireless, etc., it is not hard to find something to appeal to every boy's desire to learn and do.

Then there is the play spirit. If you want order in your club and respect for your club property and room, allow a place for the play spirit. A rough-and-tumble room will solve problems of fidgets quicker than a set of by-laws. If the play spirit can come out naturally and unrestrained in its proper place, it will not be always cropping out at the wrong time and place. Athletics and games should have as large a place in the club program as the equipment will permit.

The Spiritual Side

Then the spiritual side. The club should not merely amuse and attract. While, of course, the most of the character building can be done most effectively by the "zone" method, yet every club meeting should contain something to help the lads in the great battle with life. Some talk, some verse, some story that will make him valiant and strong to fight his many foes. Gradually and best of all lead up to Him who saves and is best able to help the boy, and in whose name he can conquer.

With the leader and the equipment there is still one thing more for the church. And that is co-operation. He will need volunteer helpers for the club meetings and he should have plenty. He should also have the support of the home and the church in prayer. Founded on prayer the work is sure of success.

If the church will pray as it should, provide the worker, and give him the right and necessary equipment unstintingly, the boys will begin to come in amazing numbers. Boys are always to be found where things are moving, and true to their natural instincts they will not be content to remain at the outside of the crowd, but will worm their way to the heart of things, to find the cause of the activity; and if the work is properly founded on faith and prayer, they will find there what the boys of Galilee found at the center of many a crowd—that Jesus is the heart of it all.

Then, as they come to see and know Him, they will, one by one, follow the example of the little fisher lad, and give Him their all, and He will, as before, accept and use it for the blessing of many.

THE PESSIMIST

Nothing to do but work,
  Nothing to eat but food;
Nothing to wear but clothes
  To keep one from going nude.

Nothing to breathe but air;
  Quick as a flash 'tis gone;
Nowhere to fall but off,
  Nowhere to stand but on.

Nothing to comb but hair,
  Nowhere to sleep but in bed;
Nothing to weep but tears,
  Nothing to bury but dead.

Nothing to sing but songs;
  Ah, well, alas! alack!
Nowhere to go but out,
  Nowhere to come but back.

Nothing to see but sights;
  Nothing to quench but thirst;
Nothing to have but what we've got,
  Thus through life we're cursed.

Nothing to strike but a gait;
  Everything moves that goes;
Nothing at all but common sense
  Can ever withstand these woes.

—The Dotted Line.

Anarchism in America
Or, The "Reds" and Their Relatives

By Rev. Grant Stroh

It is the desire of this Magazine to keep its readers informed as to movements and events of contemporaneous history, and to aid them in taking the Christian view of things. Hence the present article. Many of the facts are taken from articles and editorials in a recent number of *The American Review of Reviews*, but the material has been recast and new material added.—Editors.

WHEN formerly we read of anarchy it made little impression upon us—it was so far away. What mattered it to us if it was in Russia? Yet even today when the "Reds" have started to invade America, the people of the United States as a whole seem little concerned. Few realize that the free institutions of America are actually threatened and endangered.

We need no longer be in the dark as to the objective of the anarchists. They are against everything that is good and that we hold dear. They would not only confiscate the property of the rich, but also of the moderately thrifty. In a communalist society each individual must be on exactly the same equality as every other individual. Recognition of property rights and the general sense of morality must be broken down.

Lawless and defiant, the radicals have been, and are conducting a propaganda against the church and all religions, and against the institution of the family. Their circulating libraries contain works well-worn, attacking the institution of marriage and the worship of the Christian God in any form. Prostitution is extolled and the virtuous woman laughed to scorn. It is claimed such libraries are to be found in nearly all radical headquarters.

Against the Government

Communists hold that our government, organized for the protection of the people's property and personal rights, and for freedom of religious worship, must be destroyed. The Haymarket riot in Chicago, years ago, was the first outbreak of the criminal anarchists in our midst. Two of our presidents and many public officials have been assassinated by them. Of late the mails have been used with this intent. Ingenious and skilful use of chemicals and mechanical contrivances have become altogether too common, but they have served to temporarily arouse the public to the evil that is in our midst.

However altruistic their claims may be with regard to the well-being of the masses, the end of communism is to overthrow our industrial system, disestablish our government, destroy home and church, and place governmental and industrial power in the hands of men who by nature and training are ill-fit for the use of it.

That we may wisely combat the growing evil of this thing we must know its methods of working. The underlying method is that of sowing the seeds of discontent and violent revolution. To this end much "Red" literature is used, always of an inflammatory nature, appealing to prejudice and passion and the greed for power.

This literature is handled or distributed by the various anarchistic organizations. It is usually prepared in the languages of the foreigners who compose these organizations. Having suffered injustice under European governments, many being anarchistically inclined before immigrating to this country, ill-informed about this government to which they have come, it is easily seen how acceptable much of this propagandist literature would be.

Taught in Day and Sunday-schools

In some centers schoolhouses have been used during evening hours for the dissemination of anarchistic and revolutionary ideas. In the city of Rochester revolution was openly preached in some of these meetings, and plans made for the wholesale distribution of a letter written by Lenine to the workmen of America, urging the violent overthrow of our government.

It also has been discovered that in many of our public schools, even including our universities, many teachers have been teaching extreme socialistic and revolutionary doctrines. In the city of New York, and possibly elsewhere, there are a number of so-called Sunday-schools, in which the Bible and Jesus Christ are openly attacked, and the children are taught the principles and the spirit of anarchy.

A systematic campaign has been conducted among the colored people of this country for the purpose of inciting class hatred and organizing them into revolutionary societies.

In and about Archangel the Communist Party of Russia was actively engaged in circulating propagandist literature among the American soldiers, inciting them to renounce the service of the United States, and upon their return home to join the movement to overthrow the government.

Adoption of New Methods

The most recent information obtainable as to the methods of the Russian Communist

Party, which is the Bolshevists' official title, is that they no longer export agitators to other countries to kindle the fires of revolt. Instead, the method now is to import from other countries the native-born, though crude product of Bolshevism, bestow upon him certain finishing touches in Moscow, and ship him back home thoroughly equipped to handle his inflammatory propaganda.

This work of training in Russia is conducted by the Third International, which has no official connection with the Soviet government. The Third International, with headquarters at Moscow, seeks to represent and unite communist groups the world over. It does not seem to be succeeding with the English and French groups, and would not with us, were it not that our communists are so largely composed of foreigners.

Remedial Action

Thus far our government has done little towards ridding the country of anarchists save to "keep tab" on them, and recently to arrest and prosecute those who are known to be dangerous to the well-being and safety of society and openly hostile to the government. Some hundreds have been deported after due legal procedure. This has seemed the wise thing to do, but nobody can regard it as a cure for conditions. At best it is only remedial.

Sending back revolutionary radicals to their own countries does not change the world status. No longer are we isolated from the rest of the world. American prosperity cannot be maintained apart from the well-being of the remainder of the world. Economic, industrial, and trade problems are now international. Unless other countries prosper we shall in due time feel the effects in our own country.

Times have changed. As in the days of Lincoln our nation could not exist half-slave and half-free, so today, "The world cannot exist half Bolshevist and half Republican."

Legislation at Washington is being formulated against the "Reds." Amendments to our lax immigration laws have been made with more specific provisions for excluding or expelling those who practice or teach violence against the government or organized society.

Education and Americanization offer a more practical method of procedure. Indeed, we cannot dispense with these. We must meet ignorance with knowledge. We can dispel darkness only with light. Day-schools and night-schools, with compulsory attendance, will do much towards transforming enemies of our government into friends. We should also conduct a winsome propaganda through the printed page in the native tongues of those who come to us from foreign shores and thus offset the Bolshevist propaganda of hatred and revolution

The Outlook

As we try to peer into the future of the United States, taking into consideration the extreme radicalism in our midst, and especially the propagation of anarchistic teaching, either of two extreme views is possible:

(1) The hopeless view, that the country is speedily going to the "bow wows," and that we can do little to stay its going. Such a view is dispiriting and untrue. The future is hopeful so far as our own government is concerned.

(2) The rosy-tinted view, that nothing is radically wrong. Many are saying, "Just allow matters to take their natural course, and everything will turn out all right in due time." Adopting this second extreme view, we may fail to realize the possibility of danger and be unprepared to meet momentous issues. Denial of obstinate and deplorable facts does not destroy them. Better far to honestly face these facts.

The Only Real Remedy

Gospelization is more needed than even Americanization. No light will dispel moral and spiritual darkness like the light of Jesus Christ. This is essential. All other remedies are only remedial. The thing that is most radically wrong is the hearts of men.

The church has the only remedy, but is she making full use of it? The old gospel has power today to transform men and society, and to eradicate civil and industrial wrongs, as in the days of the cruel abuses of the idolatrous and degenerate Roman Empire in the time of the apostle Paul.

If only the church would arouse herself and equip herself for the work, making use of spiritual weapons instead of carnal, repent of her own sins of indifference and worldliness and lack of faith, then God could use her mightily in this dear old land of ours, so that hate would give place to holiness, and greed would give place to God.

BIBLE TEXT LEADS HIM TO WASH FAMILY DISHES

Clearfield, Pa., May 26. Mrs. Harriet Prentis Scott, a suffragette of this city, finally after two years of effort, has persuaded her husband to wash the dishes. He often quoted scriptural texts to prove that the household duties belong to the wife.

Smilingly engaging her husband in argument, Mrs. Scott declared that good men in the early ages always washed the dishes and she could prove it by the Bible.

"Prove it," said hubby, "and I'll wash our dishes for the next two years."

"I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down," slowly read the wife from second Kings.

"Humph! let me see that!" snapped out Scott. "Humph!" he said again, after gazing at the words for a few minutes, "I'll do the dishes."—*The Jewish Era.*

To Berlin and Back in 1919

By Mrs. John Wilberforce Stoughton

BEING a British subject my passport took me via Paris and Cologne to the towns I had to visit in unoccupied Germany. In Cologne I found the British army naturally very much in evidence, but it was interesting to notice the friendly relations between the Britishers and the towns-people. British rule was lauded everywhere. In fact, a number expressed their regret on the Britishers having to leave, as they had grown quite fond of "die gutherzigen Englischen Jungen." Some of these Tommies were taking home German girl brides, in order, no doubt, to give the home folks an object lesson of international goodwill.

Prices in the Shops

As soon as I had obtained my billet from the military authorities I tried to get settled in a second rate hotel, in the last available room in the ancient ecclesiastical city. Then, womanlike, I went into the town to have a look at the "shops." I noticed a good deal of buying and selling. The armies of occupation had brought money to the city and a flourishing trade had developed. But at what prices! Gentlemen's suits, which in pre-war days would not have cost more than 250 marks, were advertised at 1,200 marks; a boy's suit at 500 marks, which formerly could have been bought at 50 marks at the very most. The cheapest coffee cost 18 marks and cocoa was 20 marks a pound. I paid about 75 cents for a pound of small plums which formerly would have cost but 5 cents. Grated cheese advertised as "sahr nahrhaft," was three dollars a pound, and butter, sugar and margarine were conspicuous by their absence.

After a two days' stay in Cologne during which I had the opportunity of speaking to several editors of German newspapers, who called my attention to the terrible food situation in the interior and advised me to take supplies with me, if I intended going to Berlin, I had to hurry on to a small town in the center of Germany.

The ten-hour railway journey in an overcrowded, stuffy, though so-called "first-class" compartment, was anything but pleasant. Reduction of railway service in consequence of the awful coal shortage and lack of rolling stock, caused a congestion of traffic, which was almost unbearable in those hot summer days. The regulations as to overcrowding, once so strictly observed, had been suspended by tacit consent and the only limit to the number of passengers in a railway carriage, or tramcar, for that matter, was that of physical possibility. So also with smoking. Those who had cigars smoked, and what they smoked did not add to the general comfort and to the sweetening of the air!

Knowing German well, and speaking it fluently, made things very much easier for me.

Dividing Her Crackers and Chocolate

When in the early morning my nearest traveling companions saw me begin my "petit déjeuner" on Huntley and Palmer crackers and French chocolate, which my friends in London and Paris had given me, a buxom German "Hausfrau" who sat opposite me looked knowingly at her husband and then ventured to say that I must come from the "Ausland" for they had not seen these luxuries, pointing to the crackers and chocolate, for years. Chocolate was only for the very rich and white bread only for "Magenkranke" (dyspeptics), and had therefore to be specially prescribed by the doctor.

In a moment my box of crackers and the chocolate made the round of the compartment and thus began a most interesting talk as to conditions in the country.

"Yes, things have changed," said the husband, a well-dressed, kindly looking man. "The old order and authority have gone; the present government is not strong enough to face the situation. You see, the winter will soon be here and lack of food, coal and raw materials, as well as the traffic restrictions, owing to lack of coal, are some of the problems they have to face."

He was almost bewildered when I told him that for years Belgium had suffered the very same privations and that I had actually seen a medal struck in commemoration of the sinking of the "Lusitania." To him, as to many of the people I met, the invasion of Belgium and the German occupation there were purely a military necessity in a righteous war of self-defence, and he would not believe that the said medal had ever been struck in Germany, but explained its existence as a "perfidious" bit of British propaganda! And I believe he was sincere in his convictions.

He was most earnest when he insisted that to ward off another industrial upheaval, there must be food and clothing for the people, and coal as well, and raw materials to set the mills aworking and thus keep the population busy.

Then he said after a short pause, "Have you supplied youself with 'Brotmarken?' "

"Not yet," was my reply, "you see, I have only just got into Germany."

"Well, please take these 'Reise-Brotmarken' (Travel bread tickets)—I'll give you ten marks worth so that you will have enough to start with."

I thanked him heartily and, on parting at the next junction, I discovered I had been speaking to one of the chief police officers of Bremen.

I mentioned this conversation on my way into Germany, as these facts were repeated to me in some form or other by every thoughtful man and woman I met.

Germany from Within

It seemed difficult to realize that the world had passed through five years of awful travail as I walked across the picturesque "Schlossgarten," still very neatly kept, of one of Germany's most attractive summer resorts, that sunny August morning. The trees and wooded hills lay in their summer splendor, everything seemed peaceful and lovely. The red-roofed houses of the little town nestling at the foot of the century-old castle fortress had lost nothing of their quaint and homely charm, and yet, not one home had been spared, not a family but had shared in the sorrows and sufferings of the war, just like Belgium, France and England, yet in a strangely different manner.

On the way to the hotel I met familiar faces, but what a worn look they wore! They seemed tired and discouraged. And no wonder after the years they had been through.

A kindly welcome awaited me, much to my surprise, at the familiar old-fashioned inn. On inquiry as to accommodation, my host told me that he could take me in, although, of course, it was difficult to get food. Up to this time he had always somehow managed to satisfy his guests. I had to pay an extraordinary price for my board, but I knew that I would not go hungry while under his roof.

Soon I found that paper table-cloths and napkins had taken the place of the linen napery, formerly the pride of the inn-keeper, the fourth of his race to keep the old inn going. He had lost his only son in the war and the best part of his hotel had been used as a hospital for nearly five years.

No Sign of Hostility

Having come from France and England, where the feeling of hatred of everything German was still generally kept up, I was agreeably surprised to find no sign of hostility on account of my nationality. My host seemed pleased and even touched by the interest I showed in ascertaining the real facts as to food conditions in Germany, since the armistice. He had not a good word to say for the farmers. In his opinion they were a good deal to blame for the tragedy of the food situation, as they were cornering and hoarding, preferring to let people starve rather than to lower prices.

The day after my arrival I visited a friend, the principal of a well-known and long-established girls' school. She belongs to the "upper middle class" and it is this class that has suffered most severely through the food restrictions and consequent malnutrition.

Being of a happy and sunny disposition, she welcomed me in her usual hearty way, but, oh, how thin and wasted she looked! How pale and listless the young girls seemed as they came up to shake hands with me and to make their pretty little "knix" (courtesies). Soon we got to talking.

She told me that the terrible lack of milk had almost made the girls forget how it tasted. It had affected the health of her girls and heart disease was brought on through lack of proper diet. Milk, she told me, was not given to children above three years of age, in their town, except in the rarest cases. The lack of fat stuffs had caused a kind of rickets.

Then she told of the lack of soap and my little cakes of ivory soap were welcomed with great delight, as was also the parcel of food I had bought in Cologne, and some tea and malted milk I could spare from the English parcel.

Dresses, and Shoes, and Stockings

These girls were mostly children of officials in government service, some of university professors, and officers of the army, many of whom had given their lives for their country. Their pay varied from $1,500 to $3,000 a year. Since the Revolution they had for the most part an increase of salary, amounting to 30 or 50 per cent. They prided themselves on their respectability and the comfortable maintenance of their homes.

I found the clothes of the girls were homemade; some of the under garments made of table linen of grandmother's wedding treasure! I also discovered that the German "hausfrau's" inventiveness had found a way of turning old bed covers and curtains into stylish looking, neatly finished-off frocks.

And then as to the question of shoes and stockings, leather was hardly to be had, so wooden sandals had to supply the lack. In summer time stockings can more easily be dispensed with, but what would they do in winter, when one pair of the cheapest children's stockings cost fourteen marks and there were half a dozen children's legs to be thought of?

"Yes," my friend explained, "Wool, as you know, even in England, is very scarce, and linen and cotton goods also." Wool, she explained, had not been imported since the beginning of the war and all the available linen and cotton had to be used for "patriotic purposes," air planes, I suppose, most of all.

She told me that the lack of cotton was perhaps one of the most serious features of the blockade. She continued that since 1917 cotton goods was practically not to be had, except for the rich. Substitutes had to take the place of cotton, and to replace these cotton clothes they had devised substitutes from paper and wood.

The string to keep my food parcel tied was made of twisted paper, as I soon found out, when the parcel burst in the middle of a muddy road!

So there I had the situation—old clothing and precious little of it; no food and no fuel. Babies were not comfortable in this kind of substitute clothes, and this caused much suffering.

My friend insisted that I partake of their afternoon tea and some home-made "cookies," made without butter, without a vestige of any kind of fat, and naturally without sugar! That week they had not been able to get some of the famous "Suss-stoff"—some mysterious sugar substitute. The sandwiches of black war-bread and marmalade, a kind of jam made of carrots, was very palatable with the herb-tea.

Then she pointed out to me the demoralizing factor of this long-continued food scarcity, from a purely psychological point of view—the loss of freedom in choosing and buying food, and with this, the lack of variety in the diet. Instead of tea, coffee or chocolate, they had only malt or acorn coffee and herb tea! How difficult and how complicatedly simple their housekeeping had become!

The Mother and the Baby

When after ten days I had finished my business, I had occasion to visit another provincial town, well-known for its beautiful churches of Romanesque style and its gabled houses. Here I saw a sight which will remain forever imprinted on my mind.

I was standing, gazing into a book shop. From the number and the variety of its books and publications, this store seemed rather to have extended than restricted its business in consequence of the war.

Suddenly, a woman of the working-class type was beside me. As I turned I saw that she was carrying something under her gray shawl, which covered her head and shoulders. I thought at first it was some kind of a parcel. Then I heard a faint cry. I looked again, and again a faint cry. Yes, it was a wee bit of humanity, and it was breathing—no, trying to breathe, for its little chest was so contracted and it seemed altogether too small for a real baby.

Then the mother noticed me, looked at the little one, pulled the shawl over its head and said sadly, "Yes, it was a fortnight old before it could even open its eyes, and now it weighs hardly four pounds."

"How old is it?" I inquired.

"Nearly four months, and just look at its head."

I looked; the little head was not bigger than a fair sized orange.

And then her story, how before baby came she had lived for months on hardly anything but turnips and potatoes, glad of course to get the food from the "Kummunal-küche," but that was only soup, and again soup, with scarcely any change. Her husband had fallen in France and now there was hardly any milk to be got for baby.

I turned away. My heart was sorely touched and I asked myself, if the outside world knew of these suffering women and starving babies. And if not, I would do all I could, in a small way, to tell people of these innocent victims of the war.

Just as I was wondering what was to become of these dwarf-children and their mothers, I noticed three or four other little ones, hobbling over the old cobble stones of the market square.

Going up to a neatly gowned woman, who like myself was watching them, I ventured to ask whatever had caused such awful cases of "Englische Krankheit," as rickets is always called in Germany.

"Der Kohlrüben-winter" (the turnip-winter) was the laconic reply. Then she explained briefly and with a touch of bitterness in her manner that during the four or five months of the year 1916-17, they had lived mostly on turnips and potatoes, "Marmalade" and "schwarzer Eichel Kaffee" (black acorn coffee).

A few minutes later the old chimes from the cathedral spire rang out the noon hour and a bevy of boys came through an old gateway leading from the cathedral close. They looked healthy, their cheeks even rounded and with some color. On closer inspection, however, I soon detected sunken eyes and pale faces.

I was delighted to see them run and play after a while, because some of them seemed to be carrying the weight of the world on their shoulders to judge from their old-fashioned and drawn faces. Their school master told me afterwards that it was difficult to keep them interested after the first hour in the morning, and complained of inattention in class because they frequently arrived at school hungry.

"Well," thought I, "It must call for very special school teachers who manage to keep boys at their lessons with a 'big, aching void within.' "

Berlin

But if food conditions were such in smaller towns of agricultural districts, what would they be like in the capital city?

After a long railway journey, in the usual overcrowded compartment, minus window blinds or the pre-war long leather window straps and brass door handles, as well as badly in need of a fresh coat of paint, I finally arrived at the "Potsdamerbahnhof" in Berlin.

How crowded the platforms were! How strange to see pictorial posters calling for young men to enlist in the new armies! This in Germany, the country, par excellence, of conscription!

How different everything was! No ubiquitous policeman to note down your name because you had stepped on the grass. Further, to my great regret, no policeman to deal out tin tickets that gave you an inalienable right to a taxi! Instead of those past privileges, the two-seated "Droschke" had received a new lease of life from the scarcity of rubber and petrol. There are some that ply as "Taximeters," but the universal rate is that of the former maximum.

After a long wait I finally was fortunate enough to induce a rather old looking young man to drive me to the "Hospiz," my hotel. Both he and his horse looked as if they needed a good feeding up, with plenty of milk and cream, on an Illinois farm.

Another strange sight was the monstrous wooden statue of Hindenburg at the top of the Sieges-Alles, already cracking before the assault of sun, wind and rain, and the sentries in unfamiliar uniforms, flanking a trestle wreathed in barbed wire at the entrance of Bendler Strasse who indicate that the "strong man" of the situation, Herr Reichswehrminister Noske, is in residence there.

On arriving at the "Hospiz" I found very little outward change from pre-war days, except, of course, the change in the menu. The same neatness and care were evident everywhere, only that the stair carpets had seen a good deal of repair and the bed linen bore marks of artistic mending.

My supper that night consisted of a kind of meat stew followed by a mixture of noodles and apples, a special delicacy I was assured. I had the choice of the latter and a slimy cereal pudding, covered with a substitute raspberry sauce, colored with red aniline dye.

Hideous Posters Everywhere

The next day was a brilliant September day. Berlin seemed to be astir early, but not as early as in pre-revolution days, I was told. The eight-hour day now holds sway. Outwardly, at least, it was very much the picture one knew so well.

The white marble fountains outside the Brandenburg gate were still gay with geraniums and begonias. A squad of workmen were already busy removing dust and dead leaves from the polished roadway of the fashionable Tiergarten Strasse. The iconoclastic hands which, under the empire, more than once defaced the truculent monuments of the kaiser's ancestors in the famous Sieges-Allee have disdained what is now an easy prey, for even the challenging beaks of the eagles remain intact!

It was with difficulty that I discovered bullet marks on the Reichstag building, but the tattered remains of hideous pictorial posters on the pillars of the Brandenburg gate, undreamed of before the war, testified to the laxness of the new regime in such matters; whilst on the other hand, they preached a kind of Bolshevism from every available space and called upon the unemployed to enroll themselves in one or the other newly formed volunteer corps.

Good Samaritans

There was no doubt that outwardly things were trim and tidy, and perhaps the clear sunshine made small defects less noticeable.

My first quest took me to the Wohlfahrte and Hülfstelle für Auslaender at the Monbijou Platz. I had heard about the beneficial work done so efficiently by this committee for English, French and Russian prisoners of war and their dependents. I also had to thank them for special interest shown to dear personal friends. How many thousands of English and French men and women owe their very existence today to the activities of this organization, God only knows. How would they have lived through those four awful years without it! Years of anxiety, terrors in a German camp, renowned for its cruel treatment to its inmates.

They and their wonderful leaders, Dr. Sigmund Schultze and Dr. Elizabeth Rotten had, during four years of war, found means of helping their enemies in every conceivable way and thus "fulfilling the law of Christ." They not only administered physical relief in the form of food, but mental and moral help for the thousands of young men in the prison camps. They supplied them with books and every kind of good literature, organized laboratories for research and even helped in fitting up theatrical and movie shows. Finally, it was by this committee that the return of the prisoners of war was provided for and very efficiently they did it too!

But what were they doing now that all the prisoners had returned and their work seemed finished? "We have the starving children in Germany to think of," was the prompt reply. And then the business-like directress took me into a room, first to show me the department devoted to baby welfare, and from there we passed into another room darkened by cases upon cases of dried milk, flour and dried vegetables which had just arrived as first consignment from England and even from far away Chicago!

She was most enthusiastic in her praise of the kind friends who had found ways and means of getting this food to them to be forwarded to the starving children in the Erzgebirge (a mountain district in upper Silesia), where she said the children had been living mostly on dry roots and even grass, for the greater part of the last two years.

"Yes, *they* are responding to *our* need now. You know how we worked for the British and French prisoners when they were at Ruhleben and other camps, and now British friends are helping us with the German babies and children. But it is only a drop in the bucket in comparison to the great need of food and clothing in Central Europe, I assure you."

She then directed me to the "Deutsche Wohfahrtstelle" and arranged for an interview with the women in charge that very morning. This office was in one of the tall buildings opposite the castle in Berlin. From its wide windows I got a splendid view of the Schloss around which some of the most heated street fighting had taken place last November. Workmen were busy repairing the gates and it was difficult to detect the marks of bullet shot, every broken window pane having already been replaced.

On the way my cab driver told me that he had witnessed the looting of the emperor's picture gallery and that quite a number of the empress' gowns had been stolen; but he chuckled when he described the putting up to auction of the horses in the royal stables. These seemed to have suffered most in the street fighting.

Fraulein F. was expecting me and was ready with all kinds of information and suggestions. She told me of the work of her committee on behalf of the feeding of the children in various parts of Berlin, of the careful distribution of food and clothing to the most needy, of sending relief to many other parts of Germany and the co-operation of their committee with the various other relief committees in Holland, Denmark and Sweden.

Need of the Children

Then came the same sad, sad story. She drew my attention to the great need of the children, of the professional and so-called upper classes. It was these children who could not earn a living because they were destined for study in preparation for the professions who needed special care.

She mentioned cases of boys and girls of highly respectable families, stealing money from their parents, falsifying their foodcards, in order to obtain more food. She begged me to interest friends in America in these growing girls and boys who are the future of Germany. Again she told me that tuberculosis was working awful havoc among these children who had been deprived of so much during the last three years, and therefore needed more food and more public care. The condition of the rising generation only predicted a crippling of the nation as a whole, and a set-back of all the institutions of learning. Just the same story as I had already heard in the first town I visited.

That afternoon was spent with old friends in the neighboring town of Charlottenburg. The subway took me there in a few minutes.

On the way my attention was again drawn to the many hideous posters everywhere. Moral questions were asked publicly on these posters. Socialistic announcements were made public, and demonstrations of the latest "Ersatz" substitute were recommended. The beer gardens, furnished with a kind of substitute beer, were as gay as ever and I even saw a few autos spinning down the wide Berliner Strasse. The flowers of the century old lime trees furnished a good deal of the tea that was so popular, and the acorns in the Tiergarten were responsible for the bitter substitute coffee.

The Typical German Home

I found the typical German home of the official class. The coffee was ready, awaiting me on the pretty ivy-clad balcony. The whipped cream which was the usual addition to the coffee in pre-war days was even "Ersatz," for the clever housewife had somehow managed to make some sweet white preparation from starch which she had been able to get for quite a respectable sum. Again the absence of white flour and fat was evident, but everybody seemed to be used to cake made without white flour, without eggs and without fat.

Of course food, and food again, was the subject of conversation. Both my host and hostess belonged to a Christian church. They therefore had kept conscientiously within the rationed food limits, though sadly at the risk of their health. My friend belonged to a well-known young women's organization, and as many of the other members were unable to buy extra food, both she and her husband refused from religious scruples to eat anything but the prescribed ration.

We sat quite a little time in the dusk waiting for the gas to be turned on as the lack of coal had forced the rationing of gas, and nothing could be cooked from 2 P. M. till 7 P. M. and then it was the poorest kind of gas.

One evening we had asked some friends to dine with us at the hotel—representatives of the Volksliga, the German association for the promotion of the League of Nations, and my friends from the various relief committees. When thinking over the table talk of that occation, there are three great facts that stand out in my memory. First, one of the ladies said she had gone to bed hungry many times craving for food, and that she knew of many little children whose whimpering for something to eat almost broke their mothers' hearts; secondly, that Germany felt the spiritual and moral blockade even more keenly than the food blockade; and, thirdly, that if something were not done in a great way to rush food and clothing to central and eastern Europe before the winter, they hardly dared to think of the consequences. They all dreaded another industrial revolution and food and clothing were the only solution to the situation.

Increase of Disease

Early one morning, a young doctor from one of the best known institutions for research called on me on behalf of his work and his friends. He had been obliged to stop, as privation and hunger had kept him like so many others from going on with his research work in eugenics. He needed books. The censor had prohibited the importation of scientific literature. The ways and means for work had been cut short by the existing lack of raw material, and finally the professors could not expect good work from half-starved co-workers.

I think that he was the first to tell me of the serious increase of body parasites in Berlin. Later, when visiting one of the downtown districts, I found that many houses were literally infested with lice brought back by the soldiers from the trenches, and that some fear the spreading of typhus. Lack of soap and cleansal, and of sufficient boiling water have produced these conditions. Later, a sad tale of conditions in Chemitz was brought to me.

Again the "turnip winter in 1916" had greatly increased the number of deaths among young and old. The European representative of one of Chicago's largest department stores told me that he himself had suffered so cruelly from under-feeding that he had been subject to frequent fainting fits. He realized that it was America's money that could do great things for suffering Europe, and he expressed the fervent hope that she would do it "right now."

An Interesting Hospital Visit

At twelve o'clock that day Geheimrat Professor Putter, the director of the "Berliner Charite" had promised to receive me and personally to take me through his famous hospital.

On arriving, I found a tall, fine looking man about fifty-five years of age, who by the lines of his face, bore evident signs of under-feeding. He told me that very often he and his wife had had the greatest difficulty in getting food for their own family, to say nothing of the anxiety he was daily experiencing in feeding his large family of 3,250 at the hospital. His two little girls were scrofulous, and for months he had not been able to obtain a drop of milk for them.

His great plea that morning was for the alteration of the peace conditions, especially with reference to the surrender of such a large number of cows.

"Every litter taken means a baby killed," he said, "and then think of our coal situation." He described the difficulty they have in preparing and cooking food for the sick women and babies on account of the coal and gas shortage, and pleaded unceasingly that these facts should be made known in America.

"If the Americans only knew, they would surely help and help quickly. I know their generosity."

It was not the time and place to remind him of the stern justice in the Entente's demand for the 140,000 milch cows, to replace those which four years before had been taken from France and Belgium.

On the way across the shady court to the children's wards the professor told me that there were about 2,250 people to be cared for daily at the "Charite," including the doctors and the nurses. Since the Revolution everybody had the same kind of food, the "Einheitsessen" as it was called. He, the director, was sharing the same food in kind and quantity as the humblest servant of his institution.

In the children's ward I found a number of kind nurses attending to children from one to four. It is impossible to record these little sufferers, two, three, even seven years old, who could not walk, hardly stand.

All these tiny mites were suffering from underfeeding in its crassest form. The little bodies were sore from want of soft material, as well as suffering from the use of the war soap, that chalky kind of stuff, "Kriegsseife," which could not be coaxed into a lather. Their inflamed wounds and eyes had to be washed with tissue paper as there was no absorbent cotton.

Lack of disinfectants was sadly in evidence. Rubber also was not to be had. Indispensable in hospital use, they had sought to invent all kinds of expensive substitutes. A smile flitted over the director's face when he told me of the rubber nipples for the bottles which had been promised by English mothers to their German sisters. Then he drew my attention to the widely spread skin diseases, forms of diseases which up till now had only been observed in the famine stricken districts of India. I saw one little child literally covered with scabs on head, back, and lower part of the body. Then the professor pointed to the paper bandages made of wood pulp, and to the poor conditions of the bed and the body linen.

Quite Exciting

The visit to the kitchen was quite exciting. That day they had had a special consignment of cauliflower sent from the country, so every man, woman and child was to have a taste of this fresh vegetable. As I followed my kind leader into the exquisitely equipped kitchen with its huge boilers and every facility of pre-war days and German foresight, I sympathized with him when he said that he was at his wits end as to where and how to obtain food. My mind went out to the thousands of men, heads of similar institutions in the central empires and eastern Europe, and their mental anguish, in having to supply food without knowing where to find it.

Then I tested the soup and the stew which was excellent. Meat was not on the menu that day. The weekly allowance is only eight ounces, half a pound. The war bread was impossible for many of the patients, as the meal is very coarse and often dried vegetables are mixed with it, so that it easily gets sour and mouldy. There is only one loaf of white bread for ten patients each week! Owing to the failure of the potato crop last year, beans and peas have risen enormously in price, so with the lack of milk and cereals and cocoa, the diet is often monotonous. They had tried to vary the food by giving the patients different kinds of "marmalade" boiled carrots and other vegetable matters, colored with red aniline and sweetened with

"Susstoff" (saccharine), I suppose. How hard it was to recover from serious illness under such conditions!

Then we paid a short visit to the orthopedic department and were delighted to see a number of little cripples taking their sun bath. The professor demonstrated to me the effect of the prolonged malnutrition on rickets and tuberculosis.

In parting the professor gave me his card and said again, "America is our great hope. She can do wonders for us and we are confident she will."

On my way back to the hotel I realized that to the German mind the continuation of the blockade for many months after the signing of the armistice was the greatest cruelty imaginable. They could not understand such policy. They could not understand England keeping their prisoners of war, and leaving one million Russian prisoners on their hands to feed and keep, when three-quarters of their population was starving.

It was difficult to argue with them, for as many told me, they had left "politics" to the professional politician and had been too busy making money. Now things would change, every man and woman would have to have their say in public matters. I never heard public affairs so generally discussed, and more especially by the working women! Judging from the socialist press, the female members of the new German assembly are well instructed and politically alert women of the lower classes.

Among the Leading Men

But it is among the leading men that the mental and moral prostration is the most striking. They seem hopeless and despairing of any future for themselves or their country. This hopelessness is more apparent than any resentment. The contrast of the mentality of these men with their over-bearing self-confidence before the war, is as impressive as the sight of the obliterated villages in the north of France and the ruined heaps of Lens. These men seemed to have lost their nationality.

I found a nation bowed and broken. Three years of insufficient diet both as to quality and quantity indigestible, tasteless and monotonous, has had a marked influence on the mentality of the nation. I noticed general apathy, listlessness and hopelessness, a condition of dull depression and lassitude. The feeling of national pride, so carefully fostered among old and young alike during the past forty years, seemed to have vanished, for there was not much feeling of shame at defeat or the loss of national honor.

Among the religiously inclined I found a spirit of humiliation, but no resentment. These people had faced thirty-one nations; they were now past any feeling of animosity. They seemed to welcome anyone who came with a message of hope, and who showed the slightest inclination to understand their plight.

My last interview in Berlin was with a tattered and torn young soldier at the Schlesischer Bahnhof, who has just returned from the Russian front. In the total absence of porters, and the consequent disorganization of traffic, he had helped me with my valises. He noticed the label "New York," and asked if there were any possibility of my helping him to emigrate. Knowing the latest immigration restrictions, I tried as tactfully as possible to discourage his plan, and urged his getting into regular work, thus preparing for a trip to America later.

"Oh," he said, "I would gladly work, but it is mighty hard to keep steady and good on an empty stomach."

With that my train steamed out of the dingy station and a journey of more than fourteen hours under the same crowded conditions brought me to Dusseldorf and after a long wait I finally was back again in Cologne.

Full of hope that something might be done to succor my former enemies, I found on arriving in London that Lord Curzon had sent out "an urgent call to the people of the British Empire to play their part in the great task of reconciliation and mercy." I further learned that the British government was already spending twelve and one-half millions of pounds on the starving people in Europe—all to be allowed before the harvest. Lord Robert Cecil said in the House of Commons on September 21, "In large parts of central Europe including some parts of Germany, the children, the babies, are practically dying from want of food and milk."

Still there is much to be done. Medical comforts, supplementary food and clothing are urgently needed at once.

May America live up to her great past and to her noble ideals by following the ancient exhortation: "If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire upon his head."

"Do not let evil get the better of you; get the better of evil by doing good."

THE LORD GAVE HIM ONE

"He would not take the Lord's cross; and so the Lord gave him one." Such was the somewhat quaint remark of an aged brother, concerning one who had fallen from a position of eminence in the vineyard. If we are truly the Lord's, and yet refuse to take up His cross and follow Him, we may be sure we will not be without crosses.—*The Believer's Pathway.*

"As the body needs its meal-times, so must you sit down at your heavenly Father's Word, until He has satisfied your mouth with good things, and renewed your strength like the eagle's."

The Jewish Prophetic Conference

THIS conference was held June 7-10, in the Auditorium of The Moody Bible Institute, under the auspices of the Chicago Hebrew Mission, and closed with the conviction that a marked quickening of Jewish evangelization is at hand.

The objects of the conference were the following:

To stimulate prayer for Israel and the peace of Jerusalem; to enlist every Christian in the work of evangelizing the Jews by prayer, personal work, and the preaching of the Word; to call forth many new laborers who will devote their entire time to Jewish work; to promote unity on the part of all lovers of Israel; to make known the program of God for Israel and the nations through Israel.

What was actually accomplished, Mr. Camp, the superintendent, states as follows:

1. Jewish workers were helped by getting together and seeing more clearly God's plan for the work and for themselves.

2. Many Christians who had not understood God's program or their responsibility to Israel were caused to see both.

Mrs. T. C. Rounds

3. Open air meetings were held in the ghetto and the down-town district the evenings of June 8, 9 and 10. Six gospel autos were provided with the co-operation of the Practical Work Department of the Institute, which also assumed the direction of this feature of the conference. The audiences were large, and four Jews lifted their hands for prayer. A number of other Jews who had not yet definitely accepted Christ attended the conference sessions. At one of the noon meetings at Willard Hall, addressed by conference speakers, a Jewish woman accepted Christ.

The Conference was notable in its emphasis upon prayer. Its list of speakers included Rev. S. B. Rohold, of Toronto; Rev. Henry L. Hellyer, of New York; Rev. Joseph S. Flacks, of St. Louis; Rev. Thomas M. Chalmers, of New York; President Charles A. Blanchard, of Wheaton College; Rev. Paul Rader, Rev. J. C. Page, Rev. A. C. Dixon, D. D., Rev. R. A. Belsham, Rev. James M. Gray, D. D., Rev. R. E. Neighbor, and Rev. E. M. McFadden, D. D.

Following the address of welcome on Monday evening by President Blanchard, Rev. Paul Rader delivered a stirring address on "The Jew, a Miracle." "I do not mean," he said, "that the Jews in themselves are miraculous; they are like the manna which was miraculous because God made it; they are God-handled and God-blessed, and in this sense they are the miracle of all time."

Speaking on "The Purpose of Christ's Coming Into the World," Rev. Joseph S. Flacks brought out the unique position given the Jew in the announcement that Christ was coming: first, to save His people from their sins (the Jews, the only people He then had); second, to be a light to the Gentiles; and third, to be the glory of His people Israel. Israel's salvation nationally was accomplished on the cross, and national Israel in the coming day will glory in her King. Today Christ is the shame of the Jew, soon He will be their glory.

Speaking again on "Events Connected with the Lord's Return," he named them as follows:

First, the great separation—the rapture of the Church; second, the great congregation—the dead in Christ, together with the living saints, meeting the Lord in the air; third, the great compensation—when the Lord distributes His rewards; fourth, the great conflagration—when dead works will be burned up; fifth, the great tribulation; sixth, the great revelation—the Lord appearing from heaven; seventh, the great commendation and great condemnation at the judgment of the nations; eighth, the great restoration (of Israel); and ninth, the great coronation, when Christ rules as king.

In his first address, on "The Touches of God," Dr. Dixon emphasized the need of God's touch in work among the Jews; God's touch to get the vision, to open the mouth to speak, to touch the heart and make it tender; of God's touch thus to move the church out after the dry bones of Ezekiel's vision, impossible to be revived by man, yet possible by the touch of God.

Dr. Dixon's most vitalizing and inspiring address on "Antichrist and Armageddon" may be published in full.

Rev. Mr. Neighbor's address on "Bringing Back the King" was enthusiastically received. It enlarged upon seven things that the world has vainly sought, that are to be realized when Christ reigns:

(1) Universal peace, (2) universal righteousness, (3) universal social equity, (4) deliverance for the physical earth, (5) deliverance for humanity from the ills and pains of the flesh, (6) establishment of a perfect government, (7) Israel to come to her own.

Other addresses were: Dr. Gray, on "The Messianic Psalms"; Rev. Mr. Hellyer on "Israel's Place in the Plan of God" and "A Wide Open Door for the American Church"; Mr. Page on "Led by the Holy Spirit"; Rev. Mr. Rohold on "Israel's Present Condition and the Gospel" and "Recent Personal Experiences in Egypt, Palestine and Syria"; Rev. Mr. Belsham on "Zachariah, the Prophet of Restoration" and "The Coming Antichrist"; Dr. McFadden and Miss Ruth Angel of New York on "The Best Methods of Evangelizing the Jew"; and Rev. Mr. Chalmers on "Problems in Jewish Work and How to Meet Them."

Our Soldier Dead in France

From copy furnished by the American Committee for Devastated France, 16 East 39th Street, New York

A MEMORIAL Day celebration was planned by Federal authorization by which every motion picture house in the country, on May 30, threw on the screen pictures of the graves and cemeteries where our soldiers lie in France.

In the country of devastation where the work of the American Committee for Devastated France lies, the graves are cared for by the French as well as the Americans. There are about six hundred military cemeteries, the largest being in Belleau Woods, Bomy, Fismes, Lambezelles, Romagne (where most of the men who gave their lives in the great Argonne drive are buried), Seringes (near Chateau-Thierry), Suresnes (near the beautiful district of St. Cloud), St. Nazaire, Thiaucourt (near Verdun), Toul, and others. These resemble a memorial park, as nearly as possible, as a monument to the heroic dead.

In the little French town of Coulonges, eleven kilometers from the station, is the isolated grave of Quentin Roosevelt, concerning whom Theodore Roosevelt, his father, said, "Let the tree lie where it fell." There, on the edge of a sharp rise in the shell-torn fields to the east of the town, this worthy son of a worthy sire sleeps his last sleep.

Little flags of all the Allies bear testimony of many a soldier's reverence; the wire wreaths so typical of French graves, and flowers, miraculously fresh, constantly remind those who visit the graves of the loving care and attention given our dead by the French people as well as the Red Cross nurses and the various American committees doing refuge work in France.

THE "MATTER WITH AMERICA"

What's the matter with America these days?

Too many diamonds, not enough alarm clocks.

Too many silk shirts, not enough blue flannel ones.

To many pointed-toed shoes and not enough square-toed ones.

Too many serge suits and not enough overalls.

Too many decollete and not enough aprons.

Too many satin upholstered limousines and not enough cows.

Too many consumers and not enough producers.

Too much oil stock and not enough savings accounts.

Too much envy of the results of hard work and too little desire to emulate it.

Too many desiring short cuts to wealth and too few willing to pay the price.

Too much of the spirit of "get while the getting is good" and not enough of the old-fashioned Christianity.

Too much discontent that vents itself in mere complaining and too little real effort to remedy conditions.

Too much class consciousness and too little common democracy and love of humanity.

—*Fargo, S. Dak., Forum.*

Notes and Suggestions

J. H. Ralston

BRINGING IN THE KINGDOM

The Erie Side Bible Conference this year will be held July 16-25. Among the speakers will be Rev. W. Graham Scroggie, of Edinburgh, Scotland; Rev. Joseph W. Kemp, New York; Rev. R. A. Haddon, D. D., Los Angeles; Rev. W. B. Riley, D. D., Minneapolis; Rev. Lewis S. Chafer, New York.

THE KEEWAHDIN BIBLE CONFERENCE

Among the speakers at this conference which will be held at Port Huron, Mich., July 10-18, will be Rev. Lewis S. Chafer, of New York; Rev. A. B. Winchester, D. D., of Toronto; Rev. W. I. Carroll, D. D., and Rev. Robert Evans, of St. Louis. This conference is to be followed by a week of Bible study.

CHARLES AUGUSTUS STODDARD

This noted clergyman and author died in New York City June 3, at the age of 87. He was editor of the *New York Observer* for many years, and was in different ways connected with that periodical for forty-three years. His letters over the signature of "Augustus," discussing the religious questions of the day, were looked for by thousands of Christian readers every week.

THE BELFAST SCHOOL OF BIBLE STUDY

The first session of this school closed March 30. One hundred and forty students were enrolled in the Bible School and twenty in the special Bible Training School. Rev. A. R. Wright, formerly of Chicago, but now pastor of the Presbyterian church at Newtonards, Ireland, made the closing address, and gave illustrations of the value of Bible study from his experience in such schools in America.

THE NYASALAND MISSION OF CENTRAL AFRICA

This mission, of which Mr. Gaylord of the Institute is the American chairman, reports conditions in Nyasaland as exceedingly gloomy, and that the number of converts and of missionaries is less than heretofore. There are 26 missionaries on the ground with their wives, 1,428 lay workers and teachers, 733 day schools, with 29,836 baptisms for the last year, the number of baptism classes being 7,337.

POCKET TESTAMENT WORK IN DETROIT

Detroit, Mich., has just had a great Pocket Testament League campaign, conducted by Mr. Charles M. Alexander and his party. Interest in the movement was city wide and in every sense of the word it was a great "Bible Revival," awakening thousands to an interest in God's Word. Twenty-nine thousand Testaments were used and many hundreds signified their acceptance of Christ. The work there closed Easter Sunday.

RELIGION ON RAILS

"Last call for services in the forward car!" The northern Baptists plan to provide a Pullman chapel car for every railroad going out of Chicago as soon as the money is available. Already seven Pullman chapel cars are operating across the continent. The cars are fully equipped as places of worship. Instead of the conductor there is a Baptist minister.

The car is built like a Pullman, with living quarters in one end for the worker and his family, and the rest fitted up as a meeting place with seating accommodations for some ninety people. The last one built cost $22,500 and is equipped with a baptistry.

THE PRESBYTERIAN CHURCH AND THE INTERCHURCH WORLD MOVEMENT

At the recent meeting of the Presbyterian General Assembly in Philadelphia, the Executive Commission, of which Dr. John Willis Baer was Chairman, recommended an entire withdrawal from the Interchurch World Movement. Discussion developed a reluctance to completely sever relations with the movement, and a plan was adopted which provides that the Presbyterian Church will continue its relations with the movement upon a restricted scale, providing the movement consents to a satisfactory reorganization of its governing board, and a gigantic cut in its expenditures.

WORK AMONG THE SHANTYMEN

Rev. Wm. Henderson in a recent letter says: "It is a curious coincidence that on each of our last visits to The Moody Bible Institute students who were formerly western I. W. W.'s have sought me out to tell what the Lord has done for them. The last one (a logger) said he was so bitter against the Bible that he procured one in Vancouver in order to search out for himself all the lies it contained. The Bible, instead, converted him and he is now preparing for the mission field."

In his pamphlet *From Ocean to Ocean* Mr. Henderson reports the work of the Shantymen's Christian Association in Canada and the United

States for the past year. This report shows 740 camps visited, 43,400 men having heard the gospel, and thirty missionaries sent out.

THE JEWISH CONDITIONS IN EUROPEAN COUNTRIES

The Russian Bible and Evangelization Society in an appeal for funds to carry on its great work says:

"Russia, Slavonic and other Greek Catholic countries, with about two hundred and fifty million people, including nine million Jews and thirty million Mohammedans, have never had the opportunity of hearing the gospel of Jesus Christ, and never have had an open Bible. These millions today are in the shadow of death and darkness physically, morally and spiritually.

"Infidelity has ruled all educational and other institutions. Millions are in despair. Among young and old suicide is a common thing. Christ has had no chance. Russia is crying 'Come over and help us.' "

AN INTERNATIONAL PROTESTANT LEAGUE

This league was recently organized in Pittsburgh, Pa., with W. J. Dempster, president, J. Stanley White, vice-president; and E. M. McFadden, executive secretary and treasurer. The headquarters of the league are in the Penn Building, Pittsburgh, Pa., and the fee for membership is $2.00. The declaration of the principles of this league follows:

1. The establishment of a thoroughly hearty and efficient unity among Protestants.
2. To direct the combined forces of Protestantism in an educational campaign through the several churches by which members thereof may become better informed as to the history and achievements of Protestantism since the Reformation of the sixteenth century.
3. To arrange for the delivery of popular lectures on related Protestant themes in all places where the league is able to function.
4. To prepare, publish, and distribute literature intended to interest and inform the members of the league as to the progress of Protestantism and to expose the machinations of its enemies.
5. To safeguard Protestant interests when menaced or attacked, especially by the enemies of the public school system, the open Bible, and other cherished Protestant institutions.

MRS. SHEPARD AND THE Y. W. C. A.

Mrs. Finley Shepard, of New York, formerly Miss Helen Gould, resigned from the National Board of the Y. W. C. A., on which she had served for thirteen years, at the sixth annual convention held in Cleveland, O., in April. As reported by the *Springfield Republican*, in severing her connection with the National Board, Mrs. Shepard said:

"As an humble worker for and in behalf of the Young Women's Christian Association for a good many years, I must own to a real grief at the sentiments expressed and the measures adopted by this convention. I have always believed in the depth rather than in the breadth of the tenets of its constitution, and I contend that the association's greatest gifts and accomplishments lie in the intensification of the religious and inner life of the nation's young women.

"As an association we are allowing ourselves to be intervened by a wedge that is separating it from the highest purposes of its constitution, and which reasonably may be expected to bring about its undoing.

"Holding the convictions that I do, I must in loyalty to my Lord and Saviour, and in justice to my friends and to myself, request the immediate acceptance of my resignation which I now tender as a member of the National Board of the Young Women's Christian Association."

CALL FOR EVANGELICAL SUNDAY-SCHOOL LESSON HELPS

"To all Publishers of Sunday-school Lesson Helps:

"The large and steadily increasing number of Christian people in the various evangelical Protestant denominations who hold and teach the doctrines for which the World Conference on Christian Fundamentals stands are giving expression to a widespread demand for a complete equipment of Sunday-school lesson helps, suitable for every age and grade or department in the Sunday-school, from youngest to oldest, as well as for the teachers of the various ages and grades, that shall represent throughout, this doctrinal basis. * * *

"Therefore we, the Executive Committee of the World Conference on Christian Fundamentals, hereby extend to all publishers of Sunday-school lesson helps, whether denominational or independent publishing houses, and irrespective of the particular series or course of Sunday-school lessons that may be treated, a hearty invitation to publish lesson helps that shall meet this need. We gladly express our purpose to recommend officially, and give wide publicity to, all lesson helps, by whomsoever published, that shall furnish this sound scriptural teaching. We shall esteem it a favor if publishers who may now be issuing such helps, or who contemplate doing so, will communicate the fullest possible information to us. * * *

"In the fellowship of 'the faith once for all delivered unto the saints' (Jude 3) we commend this call to the prayerful consideration of the Sunday-school publishing houses of the English-speaking world.

"Yours sincerely,
"J. D. Adams,
"Executive Secretary."

Young People's Society Topics

John C. Page

July 4
Our Duty to Our Country
Isaiah 1:16-20

The condition, cause, and cure of a nation's unrest and dissatisfaction are recorded in this chapter. The condition is described in verses 2-4. In this description there is an absence of all sense of duty to country and of obligation to God. The heavens and the earth are called to listen while the Lord speaks of the people's condition. They have been "nourished and brought up" by Him, but their attitude is one of rebellion against Him. Iniquity, corruption, and a drifting away from God are pronounced features marking the national life of Israel as here described. These features are also prominent in our national life at this time which is marked and marred by gross selfishness. Profiteering, pleasure-loving, immodest dressing, and a general decay of faith and declension from God are seen all about us. The narrow selfishness of our legislators is evinced in their readiness to nurse a political grudge, rather than to help a weak nation, such as Armenia.

The cause of all such conditions is seen in verses 5 and 6, and the cure is found in the verses of our lesson. The application of this remedy is incumbent upon us in the discharge of our duties towards our country. First, there is the necessity of cleansing. Wrong doing needs to be confessed and put away. God deals with nations, as well as with individuals, and national repentance is as necessary to national blessing as in the case of an individual. God is not dealing with nations today as He is with individuals in the sense of eternal salvation, nevertheless when the people of God are awakened to the seriousness of national conditions and turn to Him on behalf of their country, national blessing is secured. A constant duty resting upon us is that of prayer for our country and for those in authority. (See 1 Tim. 2:1, 2.) Some one has said that the Puritans put religion into this country and gave us noble ideals. Many of these noble ideals have been and are treated with contempt. Regard for the Lord's day and His name and His house has well nigh departed. A restoration of these ideals is a part of the duty that we owe to our country at this time. Fourth of July enthusiasm will not suffice to bring this about. The people must be called to return to God.

Sane and spiritual evangelists, men aflame with the love of God and their fellows, are sadly needed right now. It is the deep conviction of many intelligent Christian people that a revival of the old-time religion is the only thing that can save the present situation, and rescue us from a materialism and a lawlessness that threatens to engulf us. We need heralds today who can take the words of our Scripture lesson and make them a living present-day message.

The climax is reached in verses 19, 20. "If ye be willing and obedient," then blessing and prosperity and all that is good; "but if ye refuse and rebel," then judgment. These things should afford sufficient incentive to the doing of our duty to our country.

July 11
Brotherhood Among Races and Nations
Acts 17:24-28

There can be no Christian brotherhood among races and nations as such, because there are no Christian races or Christian nations. There are individual Christians in all races and nations, and among these there is a spiritual brotherhood by virtue of one common life derived through one common faith. Having believed in and received the Lord Jesus Christ as their personal Saviour, they have thereby become the children of God, and as children of God they are related to one another in the bonds of one common life. (John 1:12, 13; Gal. 3:26.) Apart from this there is no such thing as "Christian brotherhood." The much talked of "brotherhood of man" is simply a sentiment, nothing more. This does not exclude mutual respect among men and nations, and other relations, such as a comradeship of interests to further certain causes and attain specified objectives. But the phrase "brotherhood of man" used in such glib fashion on many platforms and in many pulpits is an empty phrase, lifeless, powerless, and positively misleading. To get rid of it is to take a progressive step in evangelical truth. The whole trend of New Testament teaching is arrayed against it. The events of the past few years have undermined it. The only brotherhood that the Bible emphasizes is the brotherhood composed of believers in Jesus Christ as their personal Saviour from sin, and Lord of their individual lives. To such believers there is imparted a new life, by virtue of which they become members of the new creation, the new humanity, the family of faith.

Our Scripture lesson teaches that God made the world and all things therein, also He made of one blood all nations of men. This is a definite assertion that God created the whole human race from one common stock. The apostle uses this as a part of his argument in the effort to eradicate the notion so prevalent among heathen people, that there were many gods. It would also assist in the reception of the truth concerning one true God. Not only was He Creator and Preserver, but He also exercised watchful control over all affairs. A beneficent purpose runs through all His appointments and arrangements. This appears in verse 27. As Creator and Sustainer—the giving One—He could be found and reverently worshiped. Moreover He is around about us, for in Him we live and move and have our being, and there can be no proper adjustment to environment apart from recognition of and relationship to Him.

The words of verse 28, "We are also his offspring," are quoted from Aratus, a poet of Cilicia, of which Tarsus, Paul's native city, was the capital. Cleanthes, in his hymn to Zeus, or Jupiter, uses almost the same words—"For we thine offspring are." Such words afford no basis whatever for the popular fallacy concerning the universal fatherhood of God and the universal brotherhood of man. Such a fallacy is a poor substitute for personal faith in the Saviour, and individual regeneration by the Spirit.

July 18

Why People Are Unhappy; the Cure

Psalm 32:10, 11

The most familiar call today is that of world reconstruction. We hear it everywhere. It is presented as a panacea for all human ills. Long before this call was issued and popularized, the word reconstruction had become familiar in the world of thought, especially in the world of religious thought. Theological reconstruction has been demanded by certain religious leaders for a long time and it has been very largely realized.

Conscientious effort to restate truth in terms of our own day is commendable. Such effort ought to be appreciated, but the statements issued must be carefully examined. Truth does not change, and is not subject to revision except in the outward form of statement. In all restatements of revealed or religious truth, these things must be insisted upon, namely: the fact of God; the fact of sin; the fact of atonement and forgiveness of sin; and the necessity of a vital experience of salvation.

All of these things are found in the 32d Psalm, which is the basis of our lesson. In the first two verses the way to blessing or happiness is pointed out. The forgiveness of our transgression, the covering of our sin, the non-imputation of our iniquity, is sufficient when received by faith, to make any heart sing for joy. The first and greatest reason for much of the unhappiness in the world is either the failure to come into the experimental knowledge of these things, or else to have drifted away from them. An experience which makes these things a reality is fundamental to permanent happiness.

The words used here to describe wrong-doing are very suggestive. Transgression means lawlessness or rebellion, breaking away from God and His will and authority, as revealed in His law. Sin means erring from the path, that is, deviation from the path of conduct well pleasing to God. Iniquity means the inward perversion of our nature which manifests itself in wrong thoughts and misdeeds. Until this transgression, sin, and iniquity have been dealt with, and dealt with in a way that satisfies the conscience, there can be no inward peace and consequently, no real happiness. God's method in dealing with sin is seen in the other three words that are used—"forgiveness," which means borne or carried away; "covered," meaning hidden as with a covering; and "non-imputation," which means cancellation, because every obligation involved has been met.

Such a psalm as this calls us back to the old paths, the paths of sound doctrine, growing out of a great experience. Verses 3 and 4 describe the soul exercise through which the writer passed, while verse 5 points the way to the blessing already described. Verses 7, 8 and 9 are in the form of a dialogue, while verse 10 presents the conclusion. The words of verse 11 form a very fitting close to such a psalm as this.

July 25

Every Christian a Missionary

Acts 1:1-9

It was evidently our Lord's purpose that every Christian should be a missionary, a witness testifying of the things known in spiritual experience. It is also evident that the Christians of apostolic days became missionaries. From the first four verses of Acts 8 we learn that when a great persecution broke out in Jerusalem, about the time of Stephen's death, the disciples were scattered abroad and went everywhere preaching the word. The result of this is seen in Acts 11:21.

This work required the enduement of power referred to in Acts 1:8. Witnessing for Christ requires power. There is always more or less opposition to it. The wall of indifference, ridicule, prejudice, pride, pretense, and self-sufficiency, is hard to batter down. Men and women of faith and of spiritual power are necessary in this kind of work.

A vigorous propaganda (call it preaching if you will) needs to be launched at this time by Christians. "Every Christian a missionary or a propagandist" is a good slogan for the present hour. All Christians may not be able to preach according to the common understanding of that word, but every Christian should be a propagandist. Distributing tracts and printed matter, pointing out the way of life in plain and simple terms—this is missionary work. "The bolshevist propaganda under Lenine, Trotzky, and others, by their own testimony, has been promoted

(*Continued on page 892.*)

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject questions which may be deemed unprofitable to answer especially those of a controversial nature.

THE NEW JERUSALEM

S. E. L., East Liverpool, O.

Question: Is the New Jerusalem in Revelation 21 figurative or literal?

Answer: Some of the language is figurative. For example the New Jerusalem is called "the bride, the wife of the Lamb" (v. 9), and in verse three the city is said to be made ready as a bride adorned for her husband." Other language is also capable of a figurative interpretation, but in the main we must conclude that the New Jerusalem is literal and not figurative. The materials and measurements and inhabitants are too real to be otherwise. We should bear in mind, however, that the city here described is not to be compared with anything we now know. What will characterize the new earth we cannot conjecture. Here we are completely dependent upon God's revelation.

THE DEATH OF SATAN AND ANTICHRIST

G. R. R., Shamokin Dam, Pa.

Question: Is not Satan's death predicted in Isaiah 14:12-17 and Ezekiel 28:13-19? Will not the wicked one be killed when Christ comes (2 Thess. 2:8)?

Answer: These questions confuse the persons of Satan and Antichrist. The passage in Ezekiel is clearly a description of Satan, but describes not his destruction but his pre-eminence, sin, and fall. The language of Isaiah 14:12-17 applies primarily to the King of Babylon, but also includes him who in the consummation of the age is Satan's representative at the head of the world empire of that time (Rev. 13:4-7). This one is to be brought down and cast into the lake of fire (Rev. 19:20). With reference to the wicked one of 2 Thessalonians 2:8, the better translation is "the lawless one," and the reference is to the Antichrist, whom Christ is to destroy when He comes. Satan's final doom follows the millennium.

THE THREE DAYS AND THREE NIGHTS

N. E. B., Aberdeen, Mo.

Question: How long was Jesus' body in the tomb?

Answer: This is one of the really perplexing questions. When Jesus gave to His enemies the sign of the prophet Jonah, He said He would be in the heart of the earth three days and three nights. Yet the facts appear to be that His body was placed in the tomb upon Friday evening, remained there over the Jewish Sabbath, and was raised upon the first day of the week, our Sunday. The generally accepted explanation is to be found in the Jewish mode of reckoning time. They reckoned day and night as a single period, and any part of the period was counted as the whole. In the book of Esther we have an illustration. Queen Esther said she would neither eat nor drink for "three days, night or day," but the record shows that "on the third day" her fast was broken. A part of the day was put for the whole. The Talmud says: "A day and a night make an Onah, and a part of an Onah is as the whole." With this usage in mind we may harmonize Jesus' statement of the "three days and three nights" (Matt. 12:4) with that other statement, "and the third day he shall be raised up" (Matt. 20:19).

FUTURE CONDITION OF THE EARTH

G. R. R., Shamokin Dam, Pa.

Question: Will this earth, renewed, be the final habitation of the saints?

Answer: The answer must depend upon what is meant by "renewed," and also who are included in the "saints." There will be some sort of renewal as the result of the purifying judgments in connection with the establishing of the millennial kingdom. Descriptions of these devastating judgments may be found in the Psalms, the prophets, and the Revelation. The earth, thus renewed, will be inhabited by God's ancient people, the Jews, and the nations associated with them in the kingdom age. "And the time came that the saints possessed the kingdom," the earthly kingdom (Dan. 7:22; Rev. 20:4). This millennial earth is to be followed by a new heaven and a "new earth wherein dwelleth righteousness." Truly the saints will be there also, but whether the earth will be their only and final abode is not clear.

Question: When will the earth be utterly emptied and desolate? Jeremiah 4:24-27; Isaiah 24.

Answer: In these passages we find a double reference to the future. They describe coming judgments which are both near and remote. The Babylonian invasion is referred to in Jeremiah 4:6, 12, 20, 27. Jerusalem was to be destroyed and the land waste, yet the desolation was not to be complete (v. 27). In the midst of this chapter describing approaching judgments upon the chosen land, the prophet glimpses a judgment more terrible and sweeping in its character. The earth itself is to be shaken and made waste and void. The Holy Spirit hastens the prophet on to the final consummation of the present age, and even to the conditions which are to precede the creation of the new heaven and earth (vv. 23-25).

In Isaiah 24 the judgment of Jehovah upon Jerusalem is foretold, but the picture also includes the nations and moves forward to the period when Jehovah of hosts will reign in Mount Zion and in Jerusalem, and to the final consummation of all things which are to follow that righteous reign.

Your question as to Azazel and the wilderness we are unable to answer.

BRIEF MENTION

E. L. J., Baltic, Conn.

Your letter fully and clearly states our own position with regard to the salvation of the Jew during the present dispensation. Even as a doer of the law he could be saved only by faith, as David was (Rom. 4:6-8).

E. J. S., Buffalo, N. Y.

The doctrine of election seems to be well covered by your statement. Another statement is: "The sovereign act of God in grace whereby certain are chosen from among mankind unto Himself." But to everybody is the invitation "Whosoever will."

R. G., Decatur, Neb.

Concerning the spirits of departed saints, it is generally believed that they go at once to be with God (2 Cor. 5:1-8; 2 Tim. 4:18; Phil. 1:22, 23; Matt. 22:32).

The spirits of unbelievers depart to the place of punishment. (2 Pet. 2:4; Luke 16:23.)

V. C. C., Flint, Mich.

Questions concerning the Sabbath have been answered in recent issues of this Magazine. We would refer all questioners to *Bible Problems Explained*, by James M. Gray, or to the more detailed discussion by Elder Canwright, *Seventh Day Adventism Renounced.*

A. B. H., Marley, Mo.

As to whether Lot's daughters were really married cannot be positively answered. Genesis 19:14 speaks of their marriage, but the verb may mean "were to marry," in which case the betrothed would still be called "sons-in-law" according to the custom of the times. Another explanation is that the daughters within the house were unmarried (cf. vv. 8, 15), but that there were married daughters living elsewhere in the city whom Lot sought out and warned (v. 14).

C. A. F., South Milwaukee, Wis.

We regret that our reply to R. W. R. as to the meaning of the word "baptism" in Matthew 28:19 was not acceptable to you, as we think it was not inconsistent with your idea of that for which baptism stands. In further evidence of this, the writer of this note would like you to know that he has professed faith in his Saviour in the very same manner as yourself.

In answering your question as to how we can reconcile our "seeming favor of women pastors," etc., we wish to say that you have a misunderstanding of our position on that matter, as we do not favor women pastors.

"NARROW SECTARIAN RELIGION!"

(An editorial in *Harvard Crimson*)

"Nearly every member of the university delegation to Des Moines found in the conferences he attended there quite the opposite of what he expected. Men looked forward to a discussion of broad religious problems with their economic and political bearings. What they got, for the most part, from the speeches in the big Coliseum was narrow sectarian religion. It is all very well to tell your audience to think of the most beautiful thing in the world and then conceive God as something still more beautiful—that was the substance of Dr. Robert E. Speer's address in the opening session of the convention —but this type of oratory does not impress the ordinary college man. Not all the speeches of the convention were of this type, however. Dean Brown of Yale gave an inspiring address on the great international problems facing the world today. But up to Friday night, when the bulk of the Harvard delegation left, his had been the only practical speech of the convention.

"It would be superficial, however, to judge the conference merely from the speeches delivered in the Coliseum. An opportunity was afforded to meet and exchange views with men from other colleges and throughout the world, a chance, as one man expressed it, "to get the dope on yourself" that could not have been offered by a small convention or through ordinary discussion. There was something remarkably imposing in the mere sight of seven thousand delegates representing all races and nationalities gathered under a single roof. That was one of the things which helped make the conference broad.

"Similarly organized conventions, aiming at discussion of religious, industrial, and political problems in a broader way would be of the utmost value to the present generation of college men."

The Erieside Conference this year will be held July 16-25. Among the speakers will be Rev. W. Graham Scroggie, of Edinburgh, Scotland; Rev. Joseph W. Kemp, New York; Rev. R. A. Haddon, Los Angeles; Rev. W. B. Riley, D. D., Minneapolis; Louis S. Chafer, New York.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

July 11
Jonathan Befriends David
1 Samuel 20

Golden Text:—"A friend loveth at all times; and a brother is born for adversity."—Proverbs 17:17.

The friendship between Jonathan and David is peculiar in that it occurred between two men of rival worldly interests. Jonathan was the crown prince, the heir to the throne. David was the heir according to divine choice and arrangement. Jonathan knew this and magnanimously waived his natural personal rights to the one whom he knew that God had chosen.

Following the interview of Saul and David after the victory over Goliath, Jonathan's soul was knit with that of David. He loved him as his own soul. While there was mutual love, yet this pleasing trait stands out more in Jonathan than in David, because it meant great loss to him—the loss of the throne, but immense gain to David—the acquisition of the throne to which he had no natural right. This genuine friendship was shown:

I. By Giving to David His Court Robe and Equipment (18:4).

These belonged to Jonathan as the crown prince. Following the love-covenant between them (18:3) Jonathan stripped himself of these and gave them to David. This act was virtual abdication in favor of David. "Love seeketh not her own" (1 Cor. 13:5).

II. By Defending David Against the Frenzy of Saul (19:1-6).

According to oriental custom, the women met David and his soldiers as they were returning from their victory over the Philistines, and with singing and dancing they ascribed more praise to David than to Saul. This stirred up the murderous envy of Saul and moved him to thrice attempt to kill David. In his third attempt Jonathan defended David before his father and evoked from him the oath that David should not be slain (19:6). Thus he exposed himself to the anger of his infuriated father, for David's sake. When one is willing to lay down his life for another he proves that his friendship is real. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

III. By Revealing to David Saul's Murderous Intent (20:30-40).

The beginning of a new moon was celebrated by sacrifices and feasting, at which all the members of the family were expected to be present (v. 5). David's excuse for absence was to go home to attend the yearly sacrifice of the entire family. This annual feast was more important than the monthly feast.

Matters were now so serious that they renewed the covenant between themselves. In its renewal the terms were projected beyond the life of Jonathan (vv. 14,15). Saul's anger was now so fierce that for Jonathan to be found in company with David was a dangerous thing, so he cleverly plans to give David a sign by which he could know Saul's purpose. We prove our friendship by warning those who are exposed to danger. David's heart responded to Jonathan's love by pledging himself to deal faithfully with Jonathan and his seed forever. Later history proves that this was faithfully carried out (2 Sam. 9:7, 8).

Some observations on friendship:

1. Friendships should be made while the parties are young—while the hearts are capable of being knit together.
2. Real friends are few; therefore be careful in the formation of the ties of friendship. Friends should be selected. We should love everybody, but we can have but few friends.
3. There should be some variations in the temperaments in those who would be friends. Friendships should be formed for the purpose of mutually helping each other. Both parties, however, must possess real merit.
4. Both parties must be God-fearing. David and Jonathan both recognized their obligation to the Lord and that His help was essential to the welfare of both. Without a deep religious life there can be no friendship. There are times when one party must absolutely renounce his interests in behalf of the other. Genuine love is the basis of all friendship.

July 18
David Spares Saul's Life
1 Samuel 26

Golden Text:—"Love your enemies, do good to them that hate you."—Luke 6:27.

I. Saul in Pursuit of David (vv. 1-3).

Ever since David took his departure from Jonathan (chap. 20), when that crowning act of friendship was shown, Saul had been hunting him as a wild animal. He now pursues him with

3,000 chosen men. David flees from place to place and is in hiding as an outlaw. Sometimes he is in the enemies' country doing disreputable things. This is the period of his schooling, which fitted him to be the future eminent king. It was a bitter period in his life, but God sent him to this school and adapted the instruction to his needs. David could never have been the broad man that he was had he not been prepared in this crucible of bitter experience. His wading deeply into trouble adapted him to write psalms suited to all men, in all ages, and under all conditions. His life swung through the arc of human experience touching the highest point of fame and dipping to the depths of sorrow and shame. Further, his being hunted as a partridge upon the mountains and being bitterly persecuted made him the beautiful type of the Lord Jesus. Then, personally, he learned many lessons, among which may be mentioned

1. His Own Weakness. It was necessary that he be humbled under the sense of his infirmities. Before anyone is fit to be raised to a position of prominence he must be made to know his limitations and weaknesses. Unless a man has learned this lesson, sudden elevation to power will utterly ruin him.

2. His Dependence upon God. David's many miraculous escapes caused him to realize that the Lord has redeemed him out of his adversity. His hiding places in the rocks gave him much imagery for the psalms.

3. He Learned the Country and People over Which He Was to Rule. By knowing the grievous afflictions which Saul had heaped upon the people, he could sympathize and remove them.

4. He Learned the Magnanimity of Self-control. This a man must know before he can be a true king. He that ruleth his spirit is better than he that taketh a city (Prov. 16:32).

II. Saul in David's Hands (vv. 4-20).

1. David Sends out Spies (v. 4). This he did to find out as to whether Saul was come in very deed.

2. David at Saul's Camp (vv. 5-11). He took with him Abishai and went in the night to where Saul was sleeping. Abishai asked to be allowed to kill Saul, but David forbade him because Saul was the Lord's anointed.

3. David Takes Saul's Spear and Cruse of Water (vv. 12, 13). Once before at Engedi (chap. 24) David spared Saul's life. Now again he was at his mercy. This he did that he might show tangible evidence to the king that he had no evil intent.

4. David Taunts Abner, the King's Bodyguard (vv. 14-16). He calls to Abner and taunts him for his listlessness—his failure to watch over the Lord's anointed, the evidence of which is the cruse and spear in his hands.

5. David Reasons with Saul (vv. 17-20). When Saul recognized David's voice, David began to reason with him, showing that he had nothing but good intentions toward the king. He asked that he would show what wrong he had done, or what evil intent was in his heart. If the Lord was directing Saul he was willing to appease his wrath with an offering. If Saul was only hunting him because wicked men were urging him, a curse should be pronounced upon them. David is very humble and begs Saul to relent, for surely if he had any wicked purpose he would not have saved his life twice when the Lord had placed Saul wholly at his mercy. David would not touch the one upon whom God's holy anointing had come. We should learn to revere the one whom God anoints with His Spirit. David recognized the fact that the Lord had delivered Saul into his hands not to kill, but to save. He did not kill, neither did he allow his servant to kill. He regarded that which he could avert as being done by himself. His conscience told him that vengeance was not his, but the Lord's.

III. Saul's Confession (vv. 21-25.)

1. He Confessed that He Had Sinned. The sad feature about his confession is that it lacked conviction, for he went right on sinning. That is the great trouble with people. They are willing to confess that they are sinners, but still they go on sinning.

2. He confessed that He Had Played the Fool and Erred Exceedingly. We see about us daily many using such expressions, but still they go on repeating their sins. David shows his magnanimity of spirit, however, in delivering the cruse and spear to Saul's servant. He knew that Saul's confession was not genuine, so he was afraid to go near. He knew the cunning of that old fox. He still appeals to Saul's kindness to him, and they part never to meet again.

July 25
David Succeeds Saul as King
2 Samuel 2:1-7; 5:1-5

Golden Text:—"Trust in the Lord with all thy heart; and lean not unto thine understanding."—Proverbs 3:5.

The death of Saul laid the path to the throne open to David. This would have rejoiced the heart of many, but David was sad. Instead of reward being given to the slayer of Saul, quick vengeance was executed upon him. David sincerely mourned the death of the king, and his soul finds expression of its deepest feelings in his elegy over Saul and Jonathan.

I. David Made King over Judah (2:1-4).

He knew full well that the Lord, by the hands of Samuel, had anointed him to be the successor of Saul. He had learned the essential lesson which the school of Providence was designed to teach, namely, that the position now open to him was no easy one to fill. His exile and sufferings gave him self-control. He had the good sense to know that promotion to the throne did but bring "harder duties and multiplied perplexities." He did the infinitely wise thing here; he threw himself upon God and asked for guidance. He obtained that guidance just as we all can by asking for it in faith (James 1:5-7). He trusted in the Lord with all his heart and leaned not unto his own understanding. He acknowledged the Lord, and the Lord directed his paths (Prov. 3:5, 6). Just how David ascertained the Lord's guidance we do not know, quite likely by the means of the Urim and Thummim (1 Sam. 30:7, 8). We have a better way of finding out the will of God, namely, by the Holy Spirit who dwells within us. David rendered instant obedience to the Lord's answer. If we are to enjoy God's fellowship and blessing we must render quick obedience. He made a right beginning, therefore God prospered him. When he reached Hebron the men of Judah came and anointed him king over them. Thus a part of the nation recognized him as king, and ratified the work which Samuel did many years before. When David went up he took with him all who had been with him in exile and suffering. They are now sharers with him in the kingdom. When David's greater son, Christ, shall enter upon His glorious reign, those who have been faithful to Him in His rejection shall reign with Him. "If we suffer, we shall also reign with him" (2 Tim. 2:12); "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21).

II. David's Behavior Toward the Men of Jabesh-gilead (2:4-7).

The men of Jabesh owed much to Saul (1 Sam. 11), and they showed this recognition of debt by making a daring dash to rescue his body from the ignominious exposure at Bethlehem. David's act of sending men to Jabesh with a message of good will for their affectionate remembrance of Saul is an exhibition of his noble generosity. His love for the unfortunate king survived all the injuries which he suffered at his hands. He forgave and forgot them all. This was an act of political shrewdness as well as a generous one. In fact the only policy which proves effective is that which proceeds from a generous heart. He deftly follows this generous commendation with a solicitude for the men of Jabesh to transfer their loyalty to himself since he is now their legal king. Since Saul is now dead he urges them to be valiant for him. In view of the civil war which was to follow he knew it would require valiant men to stand by God's king. This appeal to be valiant is needed now, for we all are called upon to take sides between God's appointed King, Jesus Christ, and Satan, the pretender to the throne.

III. The Dual Kingdom—War Between the House of Saul and the House of David (2:8-4:12).

This period of civil war lasted seven and a half years. Most of the tribes of Israel clung to Ishbosheth, Saul's son, whom Abner had proclaimed king at Mahanaim. Feuds continued between the rival generals. David's power increased while that of Ishbosheth waned.

IV. David Crowned King Over United Israel (5:1-5).

Though the struggle for supremacy was long and bitter, Abner's death and Ishbosheth's assassination put an end to David's opposition. David's behavior during this time gradually won for him the confidence of the tribes so that they all came to him at Hebron and anointed him as their king. They accepted his divine right to rule (v. 3). They assigned as their reasons for anointing him their king:

1. He Is Their Brother (v. 1). This is true of Christ our King. Through the incarnation He has become one with us.
2. He Was Their True Leader in War, Even in Saul's Time (v. 2).
3. He Was the Lord's Choice (v. 2).

August 1

David Brings the Ark to Jerusalem

2 Samuel 6:1-19; Psalm 24:7-10

Golden Text:—"Enter into his gates with thanksgiving, and into his courts with praise" —Ps. 100:4.

The ark was a symbol of the presence of God in Israel. It represented God's throne, the place from which He communicated His will to the people through the priest (Ex. 25:22; Ps. 80:1).

I. David's Unsuccessful Attempt to Bring up the Ark (vv. 1-5).

This is an example of a wrong way of doing a right thing. That the ark of the Lord of hosts, the symbol of God's presence, should be brought to the very center of the nation's life was a decision worthy of all praise. It surely met God's approval. David gathered together the representative men of the nation in order that the movement might be a national one; also that the Philistines might not oppose them. That David was sincere in this measure can not be doubted, but he was hasty and inconsiderate, for the procedure was an express violation of God's statutes. God had expressly decreed that the Kohathites should bear the ark upon their shoulders (Num. 4:14, 15; 7:9; 18:3). For them to place it even upon a new cart was a positive violation of God's commandment. Though David was sincere, his sincerity did not atone for disobedience to God's Word. The dictum that it matters little what you do, just so you are honest and sincere is one of the devil's blackest lies. David cannot be excused on the grounds of ignorance, because he had the opportunity to know. God cannot be blamed for man's ignorance when He has given him the law and the ability to understand it. Besides, it is evident that they had learned this new method of transporting the ark from the heathen Philistines (1 Sam. 6:7-14). Many of the so-called new and improved methods of doing the Lord's work are directly from the heathen. It may be that some of your Sunday-school methods and machinery originated in that way. Good people may be sincerely ignorant about them and use them, but that will no more do than in David's case.

II. God Vindicates His Law and Holiness (vv. 6-9).

The people were very joyful as they moved on toward Jerusalem with the ark, but suddenly there was a stop to their jubilant voices and music. At some rough place in the road the oxen stumbled and Uzzah anxious for the precious freight on his cart reached forth his hand to steady it. This resulted in his being stricken to death, as a man who touches a live electric wire. Ignorance does not make a man immune from the death which is in the touch of the heavily charged electric wire; neither does it in the case of the violation of God's laws. Even those who were designated by the Lord to carry the ark were not allowed to touch it with their hands. Since the ark was God's dwelling-place among men, they needed to know that He was holy. The crying need of this age is to learn that God is holy and that we should reverence His Word and institutions. God's judgment was severe, but not more so than they deserved. Many, according to 1 Corinthians 11:27-31, are dying because they dare to presumptuously approach the Lord's table. In such case God's judgment must strike. The only way to avoid it is to acquaint ourselves with His way of doing and then render full obedience. When one disobeys God's Word he will soon be handling, with irreverence, God's institutions and ordinances. This awful visitation of just judgment struck terror to David. Well it might, for he was in the path of disobedience. The Lord's presence has no terror for those who obey His Word and do His will.

III. The Ark of God in the House of Obed-Edom (vv. 10-12).

The homes where God is welcomed are always blessed. Obed-Edom was not better personally than Uzzah and David, but he openly received the Lord and properly related himself to Him. What had been death and dread to others was life and blessing to him. This was all because of his attitude toward it. The gospel is a savor of life unto life to some and death unto death to others. The same sun which melts wax hardens the clay. This difference is due to the nature of the material.

IV. The Ark Brought to Jerusalem with Great Joy (vv. 13-19).

1. Sacrifices Were Offered After Going Six Paces (v. 13). David made the start and when convinced of God's approval he made offerings. These were both burnt and peace offerings, typifying the self-dedication of the offerers and their thanksgiving (1 Chron. 16:1).
2. David's Great Joy (vv. 14, 15). The people joined him with great shouting and with the sound of the trumpet.
3. Michal's Criticism (v. 16). Even though David went to excess in his expression of joy, it was wrong in her to criticise, for God seems to have sanctioned David's rebuke of her (v. 23).
4. The Grand Celebration (vv. 17-19). As a token of his gratitude to God, David generously treated the people.
5. The King of Glory, the Lord Jesus Christ, Coming (Ps. 24:7-10).

This was not the psalm composed by David for the occasion of bringing up the ark; that was Psalm 105. (See 1 Chron. 16). It is strange that such a suggestion should have been made. This 24th psalm pictures Christ as the coming and triumphant King. At that time the gates shall open to Him and the King of glory shall come in.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

THE CHURCH SCHOOL'S FIRST CONCERN

What is the Sunday-school? In the economy of God it is meant to be none other than the Church of Christ functioning in her ministry of teaching as prescribed by her divine Founder. Being, therefore, nothing more nor less than the Church, the body of Christ (not an "organization" but an "organism"), she has been enjoined by her Lord in her teaching ministry as well as her other world-mission activities, to wait until she receives the Holy Ghost after which to witness of the good news (Acts 1:8), to teach all nations (Matt. 28:19), to win souls for her Master and to prepare them for Christian service (Matt. 28:20), and to select some who can train others (2 Tim. 2:2) whom God Himself has set in the Church to teach (1 Cor. 12:28).

The Church school's first concern, as she contemplates her world possibilities, should therefore be the endowment of power from on high. Any amount of zeal in carrying out her Master's great commission will result in failure unless there is the work of *infilling* before there is any attempt at *fulfilling*. "Ye shall receive power after that the Holy Ghost is come upon you." The Holy Spirit is already here and just waiting to be permitted to guide the Church school in her teaching function, even in the deep things of God. The Church school has been leaning too much upon man rather than upon God's Spirit, hence her weaknesses and many failures. She needs to learn that spiritual results come not from work "which man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual." In fact she must ever be conscious of the spirit of God dwelling in her. While Jesus is yonder preparing the home for His bride, He has commissioned the Holy Ghost to come and make His home here in the dwelling place of the bride, to assist her in preparing for her coming marriage. Paul reminds us of this when he writes to a church (not to individuals) saying, "Know ye not that ye (as a church) are the temple of God and that the spirit of God dwelleth in you?" Oh, that the Holy Spirit might have His rightful place in the Church's teaching service, then Christ's great commission would speedily find its fulfilment in the Church school's world-mission!

"SECRETS OF SUNDAY-SCHOOL TEACHING"

From Edward Leigh Pell's Book

Pour a note book full of new methods into a cold brain and they will accomplish about as much as a tank full of cold water emptied into a cold engine. You've got to have fire beneath the water. You've got to get a motive that will kindle a fire in your heart beneath your brain.

Your great business as teachers in the Sunday-school is to bring the pupils in contact with the Word of God and in contact with your life which has been transformed by that Word, with the hope that from the pages of the printed book or from the hand touch or heart touch of yourself, these may find its way into the heart of the pupil that which will transform his life and develop him into a man like unto the man of Galilee. Your success or failure is indicated at this point.

Cultivate your love for children—not for ideal childhood but for real flesh and blood children, the besmeared child, the homely child, the outwardly repulsive child. Your love is not a love for children until you get behind the besmeared face, deep down into the unsmeared heart.

The Word of God is not likely to find its way down into the heart of my pupil unless it has found its way into my own heart. I must not only possess the truth I am to teach, but the truth must possess me.

The reason a good many teachers never accomplish anything is because they never aim at anything. If you want to be a successful teacher *aim at something*.

I would not trouble myself to begin with about elaborate equipment or devour all the books on pedagogy the first year. I would not ask in what way I want to help the "souls" of my "pupils," but in what way do I want to help John and Mary and Henry.

Every teacher teaches two lessons at a time—one from his lesson help and the other from himself. What he teaches from his lesson help often goes wide of the mark; but the teaching that goes out from himself—his personality, his character, his life—goes without aim or effort straight to the hearts of his pupils.

Mental stagnation is the secret of half our woes. If your work is to be worth-while you must find time before you go to Sunday-school to wake up your mind. You must get up early enough to wake it up. Take time to ascend the Mount of Transfiguration and then your pupils, seeing your countenance, will feel within themselves, "It is good to be here."

One way to stir up enthusiasm for the work is to think about our work—not about the discouraging things that relate to our own efforts, but about the stirring things that relate to our work as a whole, and what Jesus is waiting to accomplish through us. He gave the child as only a promise of which the man is to be the fulfilment.

I do not hesitate to say that a teacher should go to his class feeling the ground beneath his feet, or he should not go at all. His mind must be settled on fundamental things—not like a reed that bends before every wind.

As you go to the class say to yourself, "I am going to teach this lesson for the sole purpose of bringing my pupils to the point of taking Jesus at His word. I am going to picture Jesus in such a light that it will be easy for them to take Him at His word. I shall have no other purpose, no other thought. Every question that I may ask, every incident that I may relate, every verse that I may quote, every word or look or deed, shall be to this single end. My aim shall shine out before me as clear as a star in the heavens and I shall follow that star as straight as an arrow."

MUSIC'S POWER IN THE SUNDAY-SCHOOL

Dr. George F. Pentecost, the popular pastor of the great Bethany Presbyterian Church of Philadelphia, makes the following statement of the power of sacred song:

"I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the gospel, than the singing of psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. I could not enumerate the times God has rescued and saved my soul from darkness, discouragement and weariness by the singing of a hymn, generally by bringing one to my own heart and causing me to sing it to myself. It would be easy to fill many pages with interesting facts in connection with the use of hymns in public worship in the house of God. I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the gospel from the pulpit."

With this in mind we should select our Sunday-school choristers with great care, and see that we do not use hymns to fill up the time while "the janitor lowers the windows," or "the ushers take up the collection."

BENEATH THE CROSS OF JESUS

Mr. Ira D. Sankey said concerning the above named hymn: "I composed the music to this hymn in the home of my dear friend, Dr. Thomas Barnardo, whose death is announced through the public press just at the time I am writing this note. The author of the hymn, Elizabeth Clephane, also wrote 'The Ninety and Nine,' and these two were her only hymns.

"The first time this hymn was sung is still fresh in my memory. The morning after I had composed the music the Rev. W. H. Aitkin was to speak at our meeting in the Great Bow Road Hall, in London, Mr. Moody having made an arrangement to speak at Her Majesty's Theater. It was a lovely morning and a great gathering had assembled at the meeting, which was held at eight o'clock. Before the sermon I sang 'Beneath the Cross of Jesus' as a solo; and as in the case of 'The Ninety and Nine' much blessing came from its use for the first time. With eyes filled with tears and deeply moved, the preacher said to the audience, 'Dear friends, I had intended to speak to you this morning upon work for the Master, but this new hymn has made such an impression on my heart and evidently upon your own, that I will defer my proposed address and speak to you on 'The Cross of Jesus.' The sermon was one of the most powerful I have ever heard, and many souls that morning accepted the message of grace and love. Some years later Mr. Aitkin held many successful meetings in New York and other cities in this country, and he often used this hymn as a solo.

"An odd incident occurred in connection with Mr. Aitkin's use of this hymn in St. Paul's Church, at Broadway and Wall street, the money center of America. A gentleman, having heard this piece sung frequently by great congregations of business men and Wall street brokers in St. Paul's Church, called upon the publishers of the small book of words which had been distributed in the church and said that he 'wished to secure that beautiful English tune which Mr. Aitkin used so much in his meetings.' When he was told he could find it in any copy of *Gospel Hymns* he became quite indignant, and insisted it was a fine classic which the great preacher had brought with him from England —nothing like the Moody and Sankey trash. Having secured a copy of Mr. Aitkin's hymn book containing the 'fine English tune' to the beautiful words 'Beneath the Cross of Jesus,' he went away happy but only to find it was written by the author of 'The Ninety and Nine.'"

HELPFUL SUGGESTIONS IN BOOKS

Sunday-school teachers using the International (Uniform) lessons for July, 1920, will appreciate the aid given by the following named books:

Aug. 1. "Thanksgiving," in *Prevailing Prayer*, by D. L. Moody; "Prayer with Thanksgiving," in *How to Pray*, by R. A. Torrey.

Aug. 8. "The Fruit of the Spirit is Love," in *Absolute Surrender*, by Andrew Murray.

Aug. 15. *Sowing and Reaping*, by D. L. Moody.

Aug. 22. "Repentance Must Go With Forgiveness," in *All of Grace*, by C. H. Spurgeon; "Forgiveness," in *Prevailing Prayer*, by D. L. Moody; "The Lost Chord Found," in *Light on Life's Duties*, by F. B. Meyer; "The Blessings of Sins Forgiven," in *Short Talks*, by D. L. Moody.

Aug. 29. "True Wisdom," in *The Overcoming Life*.

The publications listed above (all selected from the Moody Colportage Library) may be obtained of The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

SELF-EXAMINATION FOR TEACHERS

"I have a surprise for you," announced the superintendent as they were all—teachers and officers—seated about the tables for their monthly supper and conference. "We have decided to give our pupils examinations upon their work. I do not want to examine you—I want each of you to do that for yourself. I have prepared some questionnaires and would like each of you to give a truthful answer, in writing, to each question. Of course, these papers will be strictly confidential. No eye but mine shall ever see them." He then passed the papers down the table. Each was marked with the name of the teacher or officer for whom it was intended. Those for the officers of the school varied according to the office held; those for the teachers were all alike:

1. Do you enjoy your class? If not, why not?
2. Do you know the school and home environment of each of your pupils?
3. Have you made friends with their mothers?
4. How do you meet with your pupils socially?
5. How can you help them more in their home life?
6. How can you help them more in their school life?
7. How can you help them more in the class hour?
8. How much time do you give to lesson preparation?
9. How much time are you giving to advance study along any line?

10. Do you pray daily for each of your class by name?

11. Does each member of your class feel that you are a personal friend to whom they can take their inmost longings?

12. Do you talk with them, privately, of the things of the soul?

13. What are you doing to train them in service?

14. Do you ever pray with them, one by one, in private?

15. If you have omitted the doing of any of these things, will you begin now?

Not all these questions were answered by any teacher. But, one by one, the teachers brought the papers and confessed, some with tears in their eyes, how far they had failed in these things. They would do better.

It was the beginning of a Christward step for each teacher. There was a different atmosphere in the school from that time on; a growth in spirituality which was extremely gratifying to pastor as well as to superintendent and parents. They had examined themselves.—William P. Benton in *The School Standard.*

TEACHING'S THIRD LAW AND SEVEN OF ITS RULES

"*The Language Used to Convey the Truth Must be Common to both Teacher and Learner.*

To enforce this law the following seven rules are made:

1. Study the learner's language to get his words and the meaning he gives them.
2. Express your thoughts as far as possible in the pupil's words carefully correcting any defect in the meaning he gives them.
3. Use the simplest and fewest words that will express the meaning.
4. Use short sentences and of the simplest construction.
5. Help out the meaning of the words by good illustrations.
6. When it is necessary to teach a new word give the idea before the word.
7. Here as everywhere in teaching the young make haste slowly.

HUNDREDS BOOKING FOR THE SUNDAY-SCHOOL CONVENTION IN TOYKO

Pennsylvania is still in the lead with more than 85 delegates. Ohio has 29 bookings and New York 26. The first sailing will be July 30 on the "Fushimi Maru" from Seattle. Four ships carrying delegates will sail in August and the last of the delegates will leave on the "Empress of Russia" September 22, from Vancouver.

Some who take the Around-the-World tours will stop over in India for four weeks before proceeding to Egypt, Palestine and Europe. More than thirty post-convention meetings will be held in the Far and Near East and the last rally before the delegates separate at Marseilles will be at Jerusalem, where the Fourth World's Convention met in 1904. All information concerning the Tokyo Convention can be obtained by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

YOUNG PEOPLE'S SOCIETY TOPICS

(*Continued from page 883.*)

largely, and in some districts almost exclusively, by circulars and pamphlets in the vernacular. America is now being circularized with the request, 'Read and pass it on.'" It is time for the Christian faith to be propagated by this same method. "A distinguished and trustworthy writer on 'The Facts of the War on World Religions' adduces evidence to prove that Shintoism, Buddhism, Mohammedanism, Hinduism, and Confucianism stimulated by the war, have already inaugurated world-wide campaigns, especially for Europe and America. These are to be largely promoted by the printed page, and the literature is already appearing."

Now is the time for individual Christians to arouse themselves. Let the habit of carrying and distributing good tracts and pamphlets setting forth Christian truth be formed and developed. Thousands of people who did not go into our churches have been won to a saving knowledge of Christ through the wise distribution of tracts. Our Young People's Societies could well afford to inaugurate a campaign in their own communities for the distribution of printed matter, positively Christian in its tone, and clearly directed towards making Christ known as a personal Saviour. "Men now living who know Christ must take Him to those now living who know Him not, if they are ever to know Him."

"Time worketh; let me work too.
Time undoeth; let me do.
Busy as time, my work I ply,
Till I rest in the rest of eternity."

NOW THAT PROHIBITION IS LAW

Will a storm be allowed to brew?

Will the moon be allowed to get full?

Will a ship be allowed to anchor over a bar?

Will a captain be allowed to put in some port?

Will cocktails be allowed on the farmers' roosters?

Will it be allowed to name children Tom and Jerry?

Will a man be punished for getting half shot in battle?

Will "hops" be allowed in dance halls?

Will mourners be allowed to pass the bier at a funeral?

Will a person be allowed to become drunk with success? Or intoxicated with joy?

Will doctors be allowed to prescribe for sham pain?—*Cartoons Magazine.*

Missionary Department

E. J. Pace

A PLEA FOR THE FAITH MISSIONS

By Rev. E. J. Pace

With no intention to deprecate by invidious comparison the splendid work done by many a denominational mission in the wide fields of missionary endeavor, and joying in the increased facilities the recent inflow of funds will provide such missions, we are nevertheless led by several considerations to enter a plea for that splendid company of men and women who, in the daring of their faith in God's faithfulness to provide, have ventured into the regions beyond with no definite support, humanly speaking, assured them.

Whose heart has not been thrilled by the triumphs of faith recorded in the annals of the China Inland Mission, whose missionaries number now upward of a thousand, whose footsteps have penetrated into the remotest recesses of that vast republic? What men and women of prayer they are! What dependence upon the Holy Spirit of God; what loyalty to the Word of God! We never hear of financial "drives" in their behalf; no stress and strain of creaking ecclesiastical machinery accompanies the silent flow of the needed supplies. Their triumphant witness to the world is, "God is faithful," not only in meeting their material need, but in the abundance of the harvest they are reaping.

There is the Heart of Africa Mission, practically unknown to the average nominal Christian, doing a great work for God in the upper Congo. Mr. C. T. Studd, convert of Mr. Moody's mission in England, a veteran missionary, fifty-five years old, physically depleted by tropical fevers, yet dared to take God at His word and plunged into the midst of the cannibals of the upper Congo, only a dozen years ago. Others, inspired by the daring of his faith, followed in quick succession, and everyone of them, looking to God alone for support, also found Him faithful, and more than faithful. Today there are hundreds of devoted Christian workers who but yesterday were the vilest of cannibals, saved by the power of the gospel and themselves zealously evangelizing the untouched tribes of the Belgian Congo. True to Him and His Word, these missionaries find Him also true, and a blessed harvest of souls is quickly gathered in.

Group of Evangelists of the Heart of Africa Mission. A dozen years ago these were cannibals

Then there is the Sudan Interior Mission, and the Sudan United Mission, seeking with truly heroic faith, and in steadfast loyalty to the whole truth of God, to evangelize the biggest untouched block of heathenism anywhere on the globe. Over one hundred tribes in equatorial Africa are as yet absolutely untouched, but upon whose domains the Mohammedan advance is pushing on like a relentless tide.

Nor would we forget the Africa Inland Mission, that splendid body of men and women pushing inward from British East Africa under Mr. Hurlburt's leadership, every one of whom is loyal to the Lord Jesus and the Book, whose appeal to God asks for 200 more missionaries to man the unreached fields across the Sudan from the East.

Time fails us to do more than mention the Nyasaland Mission, the Congo Inland Mission and the South Africa General Mission, founded by the sainted Andrew Murray "who being dead yet speaketh" in all the policies of that vigorous forward-pushing mission.

Southward in the neglected continent of Latin America are heroes of the eleventh-of-Hebrews type, whom we would also commend as men and women of God, absolutely loyal to the Word. The Bolivian Indian Mission is doing a solid work among the down-trodden Indians of the Andes. The Inland South America Missionary Union is pushing with courage and faith up among the untouched Indian tribes of southern Brazil, and are calling for more workers to meet the need.

Among others we might mention is the Central America Mission, with whom Dr. C. I. Scofield has for so many years been identified, whose missionaries labor amid unspeakable difficulties to evangelize the Indians of Central America. Christians can rely on their soundness of faith and devotion to evangelization.

Other missions of unquestioned loyalty to the Word ought to be mentioned here, as worthy of support, whose faith in God has "subuded kingdoms, wrought righteousness, obtained promises—from weakness were made strong, waxed mighty in war, and turned to flight the armies of the aliens—of whom the world is not worthy."

God bless the 'faith missions' and all others whose steadfast loyalty to the Word entitles them to the support of God's people.

PRAYING MISSIONARIES OUT OF THE FIELD

The Master's words, "Pray ye the Lord of the harvest that he would thrust forth laborers into his harvest," have been heard on many occasions when the needs of the mission fields have been presented to Christians, but it is not often that a reversal of this prayer finds voice.

From a missionary recently returned from Korea we learn that practically the entire mission force of all denominations, and practically the entire church of Korea, is premillennial; that the Korean Christians and preachers to a man believe the Bible through and through, and it is not their purpose to stand for any teaching subverting to their simple faith in the fundamentals of the Word of God, including the blessed hope of the Lord's coming. When a missionary appears on the field whose views of the Bible and of this doctrine are at variance with the established belief, we are told that the Korean churches unite in prayer to thrust this laborer out of the field. Such has been done in the case of a number of missionaries, who found themselves "personae non gratae" and their surroundings so uncomfortable that they found it best to return to America.

Japan Favors the Chundokyo

The religion of Japan is identical with patriotism; the Emperor standing in the place of God. The rulers of Japan see in the propagation of the gospel of Jesus Christ the most potent and subverting propaganda to undermine their national faith that could be conceived. The Chundokyo or "preaching church" of Korea is a cleverly contrived substitute for Christianity, the endeavor being to propagate the ethics of Christianity, placing patriotism, however, as foremost in the code of ethics.

Information comes that recently the imperial government granted fifty thousand yen to the propagation of the Chundokyo movement, with the view of undermining the church of Jesus Christ in Korea. The imperial militaristic government of Korea has assigned 1920 as the time when the image of the Emperor must be hung in every Christian school, and upon certain festive occasion all Koreans must bow to the image of the Emperor. Korean missionaries to a man, and Christian leaders, have sworn their refusal to either do, or allow such a thing, whatever the consequences might be.

We naturally wonder if we are not having a duplication in our day of Christianity undermining the paganism of Rome in the early centuries of the church by passive resistance to unspeakably brutal oppression. May it not be that the brutality of militaristic Japan will find in the passive resistance of Korea that which will break up the foundations and effect its collapse? Already we are told a deep current of resentment surges through Japan presaging a disintegration of militarism and the anti-christian opposition.

A REMARKABLE MISSIONARY CHURCH

By Rev. E. J. Pace

It was the writer's privilege to attend, some time ago, and have some part in, a missionary rally in the Gospel Church of Cleveland, O., of which Rev. Herbert McKenzie is pastor. The church is not large, there being somewhat less than three hundred members enrolled, but these members have been blessed with faithful shepherding.

Pastor McKenzie believes the Bible, and teaches his people in season and out of season, and the results of his faithful indoctrinating appear in ways intensely practical. In these days of strained emphasis upon service, to the neglect of sound doctrine, it is immensely refreshing to find a church proving to the world the practicability, nay, rather the necessity, of sound teaching in awakening interest in world evangelization.

We have long felt that the way to get folks interested in missions is to get them interested in Jesus. True missionary interest and zeal cannot thrive on missionary pageants and pantomimes, helpful as these might be to enlighten folks about people abroad. Where there is a want of a whole hearted and sound enthusiasm for the Lord Jesus Christ, almost vain are the efforts to awaken and maintain a loyal support of missions.

One day in the year is given to missions in the Gospel Church of Cleveland, upon which day the annual missionary offering is received. Several days of preparation precede the day, wherein missionary speakers are heard and the needs of the work abroad are presented. Then on the missionary Sunday the people are simply invited to lay their offerings upon the table for the work of Christ abroad, and what a sight it was! No urging, no exhorting, no cajoling, but quietly and without the least confusion, practically the whole church came forward with gifts, totaling more than $10,000. So deep was the impression made upon me that I requested a statement from Pastor McKenzie how he accomplished it, which he gave as follows:

"My missionary vision came in 1897. Up to that time I had taken one missionary offering of about $23. My first after I beheld the fields was $296, and within one year had equipped and sent forth my first missionary. This was in London, Ont.

"I came to Cleveland, January, 1908. The missionary income for 1907 had been $390. The missionary's salary was $150 in arrears. It was soon raised. Our first missionary day brought over $1,100, and we have steadily grown to $10,000, our last offering having reached that figure.

"We have only one business man in the church, his offering has usually been $500, that is in recent years. This year it mounted to $800 rising from $200, eleven years ago. We have one member—our missionary blacksmith—who has gone up from $5 to $400, given in cash the day you were here. The Sunday-school offering this year reached nearly $1,000. This of course included givings of young men and women, members of Bible classes who were members of the church, who did not divide their givings between the church and school.

"We have five missionaries on the field which we have supported. This year we have sent five to Bible Institutes for preparation. One member has been recently accepted for Africa and will be added to the list. You will note on our missionary calendar that we have the joy of fellowship with over fifty missions or workers.

"Names on our roll stand at about 290. Thirty-three per cent of these should be struck off as unknown—they are merely names, as is the case, I presume with, nearly all churches. We never dun nor personally canvass our members, neither do we solicit. We pray about our date for missionary day, then pray about our offering. In our heart we desire and pray for lives for Him. The cash and pledges in offering are incidental. We believe firmly that every stream will dry up unless it rises from the throne of grace. Satan and unbelief could make us rich in money so that we would say, 'I am rich and increased in goods and have need of nothing.' The Lord alone can accomplish His purposes and we emphasize the need of love in order to give to His pleasure.

"Other finances do not suffer. Our church liabilities are always met and we always finish the fiscal year with balances in hand."

It ought to be added that not only was there hearty response in money, but upward of two score of young people offered themselves on that day for missionary service as God would choose to use them.

THE READING BOOK OF AFRICA

Africa, "the world's backward child," is learning to read. The black man is putting himself to school. The keenness to "learn book" beggars description.

The first book that missionaries translate into a native language is generally one of the Gospels. For immense multitudes this forms to-day their only literature; but it is the best they could have. In its pages they come face to face with the picture of Christ, "the Africans' only figure in history," and they learn the gospel of the love of God.

A missionary working in Kavirondo writes of the mass movements: "People often walked thirty or forty miles for the Book that was now so precious to them, and in order to preserve it, they would sew the covers in goatskin or cloth. They read it so often that they could recite whole passages by heart. Every convert must pass an examination in the gospels before being baptized."

In 143 different African tongues, the Bible Society has already sent out some part of Holy Scripture. These include the complete Bible in 22 languages, the New Testament in 32 more languages, and some book or books of the Bible in 89 languages besides.

In Africa hundreds of languages and dialects have not yet been reduced to writing. There are many revisions to be undertaken in the translations already made. There is an extraordinary increase in the demand for the Book among large and rapidly growing African Christian communities."—*The Presbyterian Messenger.*

"We should begin to pray before we kneel down; and we should not cease when we rise up."

"He that thirsteth after heavenly things is always filled; and the more he receives the more he desires."

For Sermon and Scrap Book

William Norton

FIVE STEPS IN A HOLY LIFE

1. Confess.
2. Yield.
3. Claim.
4. Believe.
5. Obey.

—J. Stuart Holden.

SPIRITUAL DISTANCES

I. While Unforgiven, we are—

1. Near to sin. "My sin is ever before me." Ps. 51:3.

2. Far from God. "The Lord is far from the wicked." Prov. 15:29. "They that are far from thee shall perish." Ps. 73:27.

II. When Forgiven, we are—

1. Far from our sins. "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12.

2. Near to God. "Now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:13.

"Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation."—Ps. 27:9.

—Wilbur M. Smith.

THE WALK TO EMMAUS

Luke 24:13

I. The Sorrows and Doubts of the Two Disciples.
    Inexpressible sorrow overwhelmed them.
    They were sore perplexed.
    They were bewildered.
    They sought a solution of the dark enigma.

II. The Sorrows and Doubts of the Disciples are Met by a Divine Explanation.
    He first rebukes their spiritual ignorance and unwillingness to believe (v. 25).
    His explanation caused peace.

III. The Sorrows and Doubts Were Lost in the Supreme Joy of the Risen Lord Fully Revealed.
    Learn—
    This narrative is an irrefragable proof of the reality of the resurrection.
    God is ever near us, if we only had the spiritual vision to discern Him.
    To talk to Him is wise.
    Failure to believe the Scriptures was the cause of the disciples' blindness and sorrow.
    How precious is a Christian's company!
    Why are ye so sad? Seek His company.

—J. Ellis.

FIVE DOWNWARD STEPS

Psalm 106

1. They soon forgot His works, v. 13.
2. They forgot God, v. 21.
3. They joined themselves also unto Baal-peor, v. 28.
4. They learned their works, v. 35.
5. They were defiled with their own works, v. 39.

Compare Verses 12 and 24

They believed.	They sang.
They believed not.	They murmured.

Compare Verses 16 and 107: 5, 6

Leanness of soul will give rise to envy.
Faintness of soul will give rise to prayer.

Three Stages of Unbelief

They waited not for His counsel, v. 13.
Provoked Him with their counsel, v. 43.
Despised the counsel of Most High, 107:11.

—H. C. H.

OLD TESTAMENT TEACHING ON THE MESSIAH

What we learn from the Old Testament respecting the Messiah, the great Deliverer, who is to accomplish the redemption of mankind, may be summed up in the following eight propositions:

1. As to derivation, He is to be the Seed of the Woman (Gen. 3:15), of Abraham (Gen. 12:3; 22:18), of Isaac (Gen. 26:4), of Jacob (Gen. 28:14), of Judah (Gen. 49:10), of David (1 Sam. 7:12, 13; Isa. 11:1-10; Jer. 23:5).

2. He is to be born of a Virgin (Isa. 7:14), at Bethlehem (Mic. 5:2).

3. He is to be "cut off" seven sevens and sixty-two sevens (of years) after "the going forth of the commandment to restore and to build Jerusalem."

4. As to His nature, He is at once both human and divine (Isa. 9:6); (Ps. 2:8).

5. He is to be a prophet, "like unto Moses" (Deut. 18:15), a priest "after the order of Melchizedek" (Ps. 110:4), and a king, whose dominion is universal (Ps. 2:8; 72:8), eternal (Ps. 45:6; 102:26,27; 145:13; Dan. 7:14), exalted (Isa. 6:1), peaceful (Gen. 49:10), just (2 Sam. 23:3).

6. He is to die for the sins of the world (Isa. 53:8-12; Zech. 12:10; 13:7; Ps. 22:16).

7. He is to rest in the grave, but not to remain there (Ps. 16:10).

8. He is to be raised again from the dead, to ascend into heaven, there to remain seated at the right hand of the majesty on high "until he shall put all things under his feet" (Ps. 16:11; 110:1).

—Martin Anstey in *Bible League Quarterly.*

THE RISE OF PETER

Text: "Out of the depths have I cried unto thee, O Lord."—Ps. 130:1.

1. Repentance, Mark 14:72.
2. Remembrance, Mark 16:7.
3. Restoration, Luke 24:34, 1 Cor. 15:5.
4. Reunion, John 21:3,7.
5. Reinstatement, John 21:15-19.

—Selected.

THE TWENTY-THIRD PSALM

1. With me	The Lord.
2. Beneath me	Green pastures.
3. Beside me	Still waters.
4. Before me	A table.
5. Around me	Mine enemies.
6. After me	Goodness and mercy.
7. Beyond me	House of the Lord.

—Selected.

A SUGGESTIVE PETITION

Some time ago in a pulpit prayer by Dr. Nehemiah Boynton, of New York, a petition was offered as suggestive and as eminently pertinent to the times in which we live: "Deliver us from the illusions of the religious life; keep us from becoming disciples of the fictitious." "The disciples of the fictitious" are a great host in number.

THE BELIEVER'S WALK

Lead us not into temptation, but deliver us from evil. Matt. 6:13.

Our rule should be, not to see how *near* we can live to the world and still keep the name of Christian, but, on the contrary, to keep *just as far away as possible*, "avoiding the appearance of evil." Not praying "lead us not into temptation," and then going right into temptation with our eyes open. The pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied: "No; it is only necessary to know where there are no rocks."—D. W. Whittle.

FAITH AS GOLD

1. Gold is precious; so is faith.

2. Gold is very desirable for many things of life; so is faith for all things of religion.

3. Gold is tried by refinement in the fire, by weight, by ringing, etc., in order to discover whether it is genuine; so is faith tried in various ways by God.

4. Gold, pure and current, is comparatively scarce, so is the true saving faith of the gospel.

Faith is the saving grace, it is the connecting link between the soul and Christ. Take that away and all is gone. Faith is a simple trust in a personal Redeemer.

The simpler our trust the surer our peace.

—J. Ellis.

HOW TO BUILD

A common temptation is to neglect foundation work in religion and run up the "building" quickly. This plan saves trouble for the present, but your time and toil are thrown away. The absence of a foundation will not be known at once, perhaps not for years. Death alone will uncover some impostures. O ye builders, care not merely for the present! Build for judgment and eternity; dig deeply if you do dig a foundation. If it be repentance, let it be an intensely earnest repentance; if faith, believe right up to the hilt. He who builds for eternity has much to get rid of. Self-trust, love of sin, worldliness, pride, self-seeking, all sorts of "earth" must be thrown out. The man who builds securely builds on the Word of God. What He has said is a rock; what man teaches is shifting sand.

—C. H. Spurgeon.

THE VISION OF GOD

"I have set the Lord always before me." —Psalm 16:8.

This is the real practice of the Presence of God. It is the endeavor to see everything in the light of that Presence, and never to regard anything as detached from the divine relationship. In the flat miles of country round about Lincoln, England, everything can be viewed in relation to its noble cathedral, uplifted there on the mount. Whether you are toiling in the fields, or walking along the road, or sitting by the way, the cathedral is ever before you, throwing its sacred suggestiveness over every common lot. And to have the Lord always before us on the broad plains of daily life, overlooking our playfields and our battlefields, our place of business and our place of worship, the green pastures and the green churchyard—this is to cultivate the vision of God. "I saw the Lord high and lifted up, and his train filled the temple."

Now this kind of vision is not easily attained, nor can it be gained in a day. It was said of the late Bishop Westcott that "he only saw because he took time to see." That is where so many of us miss it. We do not give time to see. We are so feverish in action that we have no leisure for vision. We are more concerned about movement than we are about direction. We are more ambitious to have the wheels going round than we are to receive the divine sanction. And so the plain has no towering cathedral. The day is not overlooked by the Eternal. Life has no sacred mount.

It has been said that the poet is one who "sees the infinite in things." Then in a very rich degree we can all be poets, seeing the Infinite in our ordinary work, or in the country lane, or amid the festivities of a wedding, or in the shadows by an open grave. We can verily "set the Lord always before us."—J. H. Jowett, in *British Weekly*.

A SERMON TO PREACHERS

I am greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories, and their New Theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of today.
If they will but search its pages and for help divine would pray;
For God's Word is everlasting, and it never will grow old—
'Tis, indeed, a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good, true man of God,
With a Bible education, and a love for God's dear Word;
Who can lead us and direct us to the Truth, the Life, the Way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing, in a pentecostal way.

What we need is just plain gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Saviour crucified.
That alone can make men better, that alone can make men free—
Just the precious, dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story, which they heard at mother's knee.

—Luetta Cummins, in *The Christian Herald.*

OPEN-AIR PREACHING

What to avoid in relation to

THE WORK

Avoid conventional ideas of the work:
  That it is a mere extra.
  A species o advertisement.
  A sphere for inferior speakers.
  Conventional ideas as to methods.

THE AUDIENCE

Avoid whatever the audience cannot enter into:
  Hymns which concern Christians only.
  Inappropriate tunes.
  Prolonged prayers.
  Long readings of Scripture.
  Technical terms.
  Personal opinions.

THE PREACHER

Avoid whatever inspires contempt or ridicule:
  Bad singing.
  Vulgar forms of speech.
  Pandering to vulgar tastes.
  Affectations of language.
  Self-advertising.
  Bad manners.
  Finishing another man's address.
  Mending another man's theology.
  Compliments to previous speakers.

THE MANAGEMENT

Avoid inducing irrelevant trains of thought:
  Unnecessary matter of detail.
  References to peculiarities in persons present; age, color, nationality.
  References to other Christians.
Avoid all distractions to speaker or audience:
  Inattention in supporters.
  Discussions by rank and file
  Passing of music, etc.
  Tract distribution.

What to do concerning

THE MATTER

Have a message.
Have a message from God.
Have a message from God to your audience.
Have a message from God to your audience that is urgent.

THE METHOD

First make it clear to your own mind.
Then make it clear to your audience:
  Illustrate to make clear
Make the matter real to your audience:
  Quote instances and give parallels to make real.
Speak to persuade and to move to action.
Distinguish between sermonizing and lecturing.
Appeal to intelligence to convince.
Appeal to feeling to move action.
Get at the work in hand.
Make progress.
Stop when finished.

THE MANNER

Speak as one having authority:
  The authority of one sent.
  The authority of knowledge,
  The authority of urgency.
Speak as in the presence of God.

—John Galt.

Paul had three strong desires, and they were all about Christ: that he might be found in Christ; that he might be with Christ; and that he might magnify Christ.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Chester Birch reports a campaign held at Lincoln, Ill.

Mr. and Mrs. John Imrie, singing evangelists, assisted in a meeting in Salt Lake City, Utah, and from there went to Paragould, Ark.

Charles H. Gray reports a successful meeting at Melbeta, Neb. His next meeting was held at Rushville, Neb., and from there he went to Clinton, Neb.

The Ham-Ramsay Party closed a successful campaign in Lewisburg, Tenn. This was a union campaign in which five denominations united.

O. L. Cotterell, J. W. Troy and Foss Fellers will hold a three weeks meeting at Olney, Ill., commencing July 4. Olney is Mr. Cotterell's home town.

The Prestons assisted I. E. Honeywell in meetings at Red Bluff, Corning and Imperial, Calif., and Willcox, Ariz. The Lord blessed each meeting with large results.

The Steve Burke Party held a hard fought but victorious meeting in Golden City, Mo., for five weeks. It was a union campaign, in a big tent, five churches co-operating.

The Vom Bruch Party closed a short meeting in Montgomery, Ill., and Flint, Mich., with good results. Mr. Vom Bruch was a speaker at the Evansville (Ind.) Bible Conference.

The E. De Witt Johnston Party recently conducted campaigns at Hammond, Ind., Brantford, Ont., and Fullarton, Ont. At Fullarton, five churches united in a community meeting.

Homer A. Hammontree and Mel Trotter held successful meetings at Wichita, Kan., and Polo, Ill. At the time of writing they had opened an evangelistic campaign at Tucson, Ariz.

The report submitted by G. W. Cory, superintendent of the Union Mission, Wheeling, W. Va., shows over 83,000 meals given out at the mission since March, 1917, and 1,884 conversions.

The Crowe-Hobbs Party closed a community tabernacle meeting at Hayti, Mo., during which there were more than 300 professions and many pledges for Bible reading and family worship. Their next tabernacle meeting was held at Steel, Mo.

J. P. Carter, singing evangelist, writes: "We are having great blessings from the Lord in our evangelistic work. We had a great simultaneous campaign in Birmingham, Ala., where 36 Baptist churches united in a special effort for soul winning. Nearly 1,800 were added to those churches, with many other professed conversions."

Miss Sara C. Palmer is, at present, conducting a series of meetings at Belfast, Ireland, with Pastor Alex. Jardine. The meetings are exceptionally well attended during the week, while on Sundays the building is crowded to its utmost capacity and numbers turned away. Already many have decided for Christ and God's people have been wonderfully blessed.

Edward Clare Harding writes: "I am singing for Rev. T. M. Thomas, an evangelist of Kansas City, Mo., at Chatham, Va. Things were not quite ready here so we went out to a country church for one week and had 71 conversions, 6 by statement or letter, and 54 reconsecrations."

Richard Lowe reports a two weeks special meeting at Bethel, Kan. He assisted Rev. Mr. Bridwell during this meeting. Mr. Lowe writes: "Bethel is a run down charge, having had no pastor for over a year. Nine were converted and reclaimed.

G. E. Vinaroff writes: "Our meeting at Biddeford, Me., which began May 2 and closed May 24, at the Foss Street M. E. Church, resulted in twenty-six conversions and six consecrations for Christian service. Mrs. Vinaroff and I took charge of the music, the pastor doing the preaching." From there the party went to Delta, Me., where they were at the time of writing.

Leroy J. Mitchell writes: "On March 28 we closed a three weeks campaign at Waverly, Ill., with about 200 conversions. All of the high school student body, except two, were enlisted for Jesus Christ, 32 being converted in one service, and 25 of them consecrated their lives to life service. This was a union meeting of four churches. On April 28 we closed a two weeks engagement at Macon, Ill., in the Methodist church. There were 150 confessions. On May 2 we closed a two weeks meeting at Carlyle, Ill., which was a union meeting of three churches, with 150 conversions.

The Chicago Church Federation conducted a speaking campaign in the larger centers of the State in the interest of the Church and Community Convention held in Cleveland, O., June 1-3. The convention was held under the auspices of the Federal Council of the Churches of Christ in America. The convention call was based on the principle that where two or more churches are near each other, some form of council, committee or Federation, is necessary for the performance of vital community tasks. The convention was a summons to all those who earnestly desire that the new unit of "Community Life" shall be essentially Christian, and was held in order that prompt action might be taken to more fully occupy this field in every city and town.

The Demarest evangelistic campaign in Newfoundland resulted in between seven and eight hundred conversions. Their first campaign of the New Year was held in a town where there had not been a revival for twenty years. They were particularly delighted with the number of men, both young and old, who surrendered to Christ. After this meeting they returned to St. John's where they held an even more fruitful campaign than last year. Their next meeting was to have been held at Grand Bank but because of heavy storms and fog they were not able to reach the place and were obliged to continue on their way home. On the way home they stopped at New York, where they held some meetings. Their new Chicago address is 5925 Midway Park.

Evangelists Frank and Mrs. McKeegan closed a successful campaign May 30, with Rev. A. H. Meyer and Rev. A. E. Buriff, pastors of the three M. E. churches at Klemme, Ia. Although the weather and roads were unsatisfactory, yet the people turned out, and the spirit of the Lord was present in great power, Christians were revived, and a large number came out and consecrated their lives afresh to the Lord for service, and a number of the unconverted came to the altar and accepted Christ. May 30 was observed as decoration day and Mr. McKeegan was invited by the Mayor to give the address. The services were held in the city park at 3 p. m. The people came from all parts, and the word of the Lord was in power. Saints were blessed and sinners convicted of sin. Mr. and Mrs. McKeegan began an Evangelistic Campaign on June 6 with Rev. A. W. Gauger, Methodist Episcopal Church, Hayfield, Ia.

The Charles Reign Scoville Party report as follows, June 8: "We are in a union meeting at Kearney, Neb., with eight churches cooperating. We have had 2,548 persons come forward, repenting of their sins and confessing their faith in their Lord and Saviour. Many hundreds of these were new converts, several hundred had been members of churches elsewhere, and several hundred prodigals have returned to the fold; and some Christians have come to reconsecrate and rededicate their lives for a closer walk with God—460 signed the tithers' pledge last Sunday. The tabernacle proved inadequate to accommodate the crowds. In our party of seven workers there are two former Moody students—Mr. L. T. Arlander, of Nebraska, and Rev. C. R. Clark, of Kansas. Both have been doing fine work. Rev. Mr. Clark was converted several years ago in a meeting we held at Hutchinson, Kan. Mrs. Scoville is soloist and superintendent of business girls' and high school girls' work. Mr. A. L. Haley, of Colorado, has charge of the children's work and Bible drills, and Miss Grace Stuart, of California, is our superintendent of young people's work and secretary of the company. We will close this campaign June 14."

BIBLE CONFERENCE AT SEATTLE

The annual summer Bible Conference of the First Presbyterian Church at Seattle, Dr. M. A. Matthews, pastor, was held May 23-30, under the leadership of Dr. William Evans, and his musical director, Prof. William Young. Two sessions were held each day, and were well attended, the crowd reaching 3,800 at the closing service. The general theme was "The World's Last Great Crisis," a study of the Apocalypse. Dr. Evans was very clear and positive in his declaration of dispensational truth, and untold blessing was derived from his ministry by those in attendance.

The autumn Bible Conference of the church will be held October 21-31, and Drs. A. C. Dixon, A. C. Gaebelein, Ford C. Ottman, W. Leon Tucker and Donald D. Munro will be the speakers.

A Victorious Life Conference was also held in Seattle May 27-June 1, with Dr. W. H. Griffith-Thomas, and Mr. Charles Gallaudet Trumbull, Editor of the *Sunday School Times*, as leaders. The attendance was large throughout, and many young people were led to surrender themselves to the full will of God, and to forsake worldly pleasures.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Lockett Adair and R. M. Hickman Party—June 20-July 18, Brownsfield, Tex.

J. F. Bailey Party—June-August, Chautauqua work.

Chester Birch—July, Princeton, Ky.

C. B. Brooks—Apr. 25-Aug. 8, North Dakota.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

A. C. Dixon—June 26-July 4, Toronto, Can.; July 6-11, New York City; July 13-29, Montrose Ministers' Institute; July 30-Aug. 8, Montrose Bible Conference; Aug. 10-12, Hersha Pennsylvania Bible Conference; Aug. 14-21, Ridgecrest North Carolina Bible Conference; Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—Aug. 1-21, Madison, Mo.

Emmons Evangelistic Party—June 24-July 11, Alton, Ill.; July 25-Aug. 8, Borton, Ill.

W. A. Erwin—July, Homer, La.; Aug., Harrison, Ark.; Sept., Miami, Tex.

Franklin Evangelistic Party—July, Ridgeway, Mo.; Aug., Decatur, Neb.

Roy Gourley—Y. M. C. A., Erie, Pa.

Walt. Holcomb and C. P. Curry—June 30, McColl, S. C.

Bob Jones Party—June 30, Sheffield, Ala.; Sept.-Oct., East Liverpool, O.; Nov.-Dec., Cambridge, O.

E. DeWitt Johnston and Party—Aug. 15, Peelee Island, Ont.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Hays, Kan.; December, Stockton, Kan.

W. P. Martin—Sept. 5, Asheville, N. C.; Sept. 26, Moberly, Mo.; Oct. 17, New Orleans, La.; Nov. 7, Chattanooga, Tenn.; Nov, 28, Laurens, S. C.

Mathis Evangelistic Party—June 13-July 4, Springfield, Minn.

H. Evan McKinley—June 28-July 26, Moores Hill, Ind.

G. Campbell Morgan—June 11-Aug. 31, Winona Lake, Ind.

David F. Nygren Party—Aug., Mead, Neb., Sept., Oakland, Neb.

Sara C. Palmer Party—July and August, Great Britain.

George D. Reep—June 20-July 11, Marion, N. Dak.

John R. Snyder—Aug. 8, New Bethlehem, Pa.; Sept. 12, Wabash, Ind.; Nov. 21, Lanark, Ill.

Charles Stewart—July, Rib Lake, Wis.

The Taylor-Fleming Party—June 20-July 18, Ono, Wis.

R. W. Thiot—July 11-Aug. 1, Crystal Springs, Miss.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

Owen O. Wiard—July 18-25, Troutville, Va.; Aug. 1-17, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Summer Assemblies for 1920:
  Hightstown, N. J., July 1-8.
  Iowa Falls, Ia., June 22-Aug. 1.
  Franklin, Ind., Aug. 1-7.
  Philippi, W. Va., Aug. 2-9.
  Collegeville, Pa., Aug. 23-30.
  Ocean Park, Me., Aug. 25-Sept. 5.

Bible Conferences of the Christian and Missionary Alliance for 1920:
  Binghamton, N. Y., June 25-July 4.
  St. Paul, Minn., June 27-July 11.
  Asbury Park, N. J., July 16-25.
  Toccoa, Ga., July 16-25.
  Old Orchard, Me., July 30-Aug. 8.
  Mahaffey, Pa., Aug. 6-15.
  Beulah Park, Cleveland, O., Aug. 13-22.

Cedar Lake (Ind.) Gatherings for 1920:
  Echoes of World's Conference on Fundamentals, June 21-July 4.
  Young People's Conference, July 9-16.
  Conference on Apostasy, July 17-22.
  Mid-Summer Conference, July 23-Aug. 1.
  Sunday-school Conference, Aug. 6-13.
  Victorious Life Conference, Aug. 14-20.
  Second Victorious Life Conference, Aug. 21-29.
  Climax Conference, Aug. 30-Sept. 6.

Christian Workers Conference, Bible School Park, N.Y., July 22-Aug. 2, 1920.

C. I. M. Bible Conference, Niagara-on-the-Lake, Ont., June 29-July 4, 1920.

Collegeville (Pa.) Gatherings for 1920:
  Summer Assembly, Aug. 2-9.
  Missionary Conference of the Reformed Church in the U. S., Aug. 9-16.
  Epworth Institute of the M. E. Church, Aug. 16-23.
  Young People's Assembly of the Baptist Church, Aug. 23-30.

Erieside (O.) Gatherings for 1920:
  Bible Study Normal, July 1-15.
  Bible Conference, July 16-25.

Green Lake (Wis.) Bible Institute Summer Gatherings for 1920:
  Presbyterian Summer School, July 21-28.
  Bible Institute Program, July 29-Aug. 11.
  Wisconsin Baptist Assembly, Aug. 12-22.

Green Lake (Wis.) Bible Conferences, July 4-17 and Aug. 1-15, 1920.

Grove City (Pa.) College Bible Conference, Aug. 6-15, 1920.

Gull Lake Bible Conferences, July 4-16; Aug. 1-15.

Hersha (Pa.) Bible Conference, Aug. 10-12, 1920.

International B. Y. P. U. Convention, Toronto, Ont. July 1-4, 1920.

International Sunday-school Convention, Kansas City, Mo., June, 19-22.

Keswick (Eng.) Conference, July 16-26, 1920.

Knowlton (Que.) Gatherings for 1920:
  Church of England Summer School, June 28-July 5.
  Older Boys and Older Girls Leadership, July 5-12.
  Missionary, July 12-19.
  Sunday-school, July 19-26.
  Sacred Music, July 26-Aug. 2.
  Victorious Life, Aug. 2-9.
  Bible and Nature Study, Aug. 9-16.

Lake Orion (Mich.) Bible Conference, July 23-Aug. 1.

Missionary Conferences of the Reformed Church for 1920:
  Frederick, Md., July 10-17.
  Tiffin, O., July 24-31.
  Lancaster, Pa., July 31-Aug. 7.
  Collegeville, Pa., Aug. 9-15.
  Indianapolis, Ind., Aug. 25-29.

Missionary Education Conferences, season of 1920:
  Blue Ridge, N. C., July 25-Aug. 5.
  Silver Bay, N. Y., July 9-19.
  Estes Park, Colo., July 9-Aug. 19.
  Asilomar, Calif., July 13-23.
  Ocean Park, Me. July 20-30.
  Lake Geneva, Wis., July 23-Aug. 2.
  Seabeck, Wash., July 28-Aug. 7.

Montrose (Pa.) Gatherings for 1920:
  Ministerial Institute, July 13-29.
  Bible Conference, July 30-Aug. 8.

Muskingum Bible Conference, New Concord, O., Aug. 1-10, 1920.

National Congregational Council, Boston, Mass., June 29-July 6, 1920.

Northfield (Mass.) Summer Gatherings for 1920:
  Young Women's Conference, June 27-July 6.
  Summer School for Women's Foreign Missionary Societies, July 8-15.
  Women's Summer School of Home Missions of the East, July 16-23.
  Summer School of Religious Education, July 17-26.
  General Conference for Christian Workers, July 30-Aug. 15.

Presbyterian Summer Conferences for Young People, for 1920:
  Pocono Pines, Pa., June 28-July 4.
  Cedar Falls, Ia., July 7-13.
  Green Lake, Wis., July 19-25.
  Hollister, Mo., July 26-Aug. 2.
  Stony Brook, N. Y., Aug. 11-17.
  Grove City, Pa., Aug. 21-29.

Ridgecrest (N. C.) Bible Conference, Aug. 14-21, 1920.

Southern Presbyterian Young People's Conferences:
  Montreat, N. C., June 24-July 2, 1920.
  Montreat S. S. Conference, July 18-25, 1920.

Stony Brook (L. I., N. Y.) Conferences for 1920:
  Victorious Life Conference (1) July 18-24; (2) July 25-30.
  Prophetic Conference, Aug. 1-10.
  Young People's Conference, Aug. 11-18.
  Missionary Conference, Aug. 19-20.
  General Conference, Aug. 22-29.
  Post Conference, Aug. 30-Sept. 5.

United Presbyterian Summer Conferences for 1920:
  New Wilmington, Pa., Aug. 7-15.
  Tarkio, Mo., Aug. 21-29.

Victorious Life Conferences for 1920:
  Stony Brook, L. I., N. Y., (1) July 17-23; (2) July 24-30.
  Cedar Lake, Ind., (1) Aug. 14-20; (2) Aug. 21-29.

Winona Lake (Ind.) activities for 1920 (Partial list):
  Summer Normal School, May 3-Aug. 20.
  Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
  Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
  Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
  Evangelistic Week, Aug. 13-20.
  Song Leaders' Conference, Homer Rodeheaver, director, Aug. 14-26.
  Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.

World's Sunday-school Convention, Tokyo, Japan, Oct. 5-14 (approximately), 1920.

United Evangelical Church Bible Conferences for 1920:
  Perkasie Park, Perkasie, Pa., July 13-15.
  Arbutus Park, Johnstown, Pa., July 20-23.
  Central Oak Heights, West Milton, Pa., July 26-29.

Keewahdin Bible Conference, Port Huron, Mich., July 10-18, 1920

The Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Evansville, Ind.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.; Hope Gospel Mission, Detroit, Mich.

Dr. Fitzwater: Preached at Friends Church, New Providence, Ia.; baccalaureate sermon of the New Providence high school.

Mr. Page: Fellowship Congregational Church; Norwood Park Presbyterian Church.

Mr. Meeker: Second U. P. Church, Bloomingdale, Mich.

Mr. Pace: Morgan Park M. E., Park Ridge M. E., Olivet M. E., Norwegian Danish M. E., United Evangelical, Central Park Congregational, Western Ave. M. E., Bay View, Baptist Church, Milwaukee, Wis.; South Bend, Ind.

Mr. Schaffer: Hope Gospel Mission, Detroit, Mich.

Mr. Cork: Bethany Presbyterian, Wentworth Ave. Baptist, and Swedish Baptist churches; County S. S. Convention, Wadsworth and Tiffin, O.

Mr. Fellers: Organist and Director of Music, Fullerton Ave. Presbyterian Church; Memorial Day service, Findlay, O.; County S. S. Convention, Tiffin, O.

RECENT SPECIAL SPEAKERS

May 2—Miss Juniata Ricketts, missionary from China under the Presbyterian Board.

May 2, 6—Mr. William H. Henderson, Shantymen's Christian Association.

May 9—Mr. John Pearson, walking evangelist, New York.

May 9—Miss Emily Peterson, Presbyterian missionary from Ludiana, India.

May 11, 20—Miss Ethel Abercrombie, from Door of Hope Mission, Shanghai, China.

May 11—Miss L. Francis Boniwell, New Zealand.

May 13—Rev. Arthur J. Bowen, South Africa General Mission.

May 14, 16—Rev. D. E. Hoste, director, China Inland Mission.

May 20—Mr. Robert Atchison of the Japan Interior Mission.

May 25, 30—Mr. C. C. Cook, New York.

May 27—Miss Constance J. Brandon, deputation secretary, Heart of Africa Mission.

June 1, 3—Mr. E. L. Goonasakara, Telugu country, India.

INSTITUTE DAY

On recommendation of the Business Staff, the Executive Committee of the Institute has authorized an annual summer picnic or excursion for all employees, as far as possible, and their families, including the Faculty, Business Staff, office and household workers; also an annual banquet for all employes, to be held in the winter.

It has been decided that the annual excursion will be arranged for the day when the Recreation Club will have its boat ride to Milwaukee, thus uniting the entire resident Institute family of students and employes in a day of joyful fellowship and recreation, to be known hereafter as "Institute Day," on which the offices will be closed.

MOODY POST MEMORIAL SERVICE

The Memorial Day service held in Keith Hall on Monday morning, May 31, by the Moody Post of the American Legion, was an impressive and unusually interesting occasion. Besides the student members of the Post, their fellow students and many other members of the Institute family were present. J. Palmer Muntz, chairman of the Post executive committee presided, Dr. Gray delivered the address, and special music, including all the calls used in the Army, was provided by the Misses Alberta and Lorene Davis, cornetists, who, accompanied by their mother, entertained soldiers in the camps throughout the war.

Addressing the service men especially, Dr. Gray said that patriotism was akin to Christianity, and congratulated them on having a post of the Legion in the Institute because it would help them to keep the fires of patriotism burning. Since the consequences of the war were still upon us it was incumbent on them as patriotic citizens to defend the country now against the enemies of government and law and order such as anarchists, bolshevists, socialists and I. W. W.'s. They must keep in mind that other wars are on the horizon, and that their duty to themselves and the coming generation was to help create a public sentiment in favor of universal military training in some form as a preventive of aggression. The highest form of patriotism was that for which The Moody Bible Institute was training them, in the preaching of the gospel and the teaching of the Bible as the Word of God. By such means men came to realize and appreciate their heavenly citizenship, and that until they did that they were not fully prepared to appreciate their citizenship in this land of the free and home of the brave.

He added, that while like all normal men he hated war, yet because of its necessity at times and even its Christian duty, he had great satisfaction in knowing that his own family had taken part in two wars, including the last.

A REUNION IN BOSTON

Miss Cary gave a delightful "at home" to former students, prospective students and friends of the Institute on the afternoon of April 2, at the Business Women's Headquarters of the Y. W. C. A., Boston, Mass.

Tea was served, and the hour was spent in renewing acquaintances and friendships, followed by singing the Institute fellowship song, and prayer by Miss Cary.

Those present included Miss Charlotte A. Porter, '97, director of religious work, Y. W. C. A., Boston, and president, Boston Alumni Association; Mrs. Margaret Aller, '18, 217 S. Buffalo St., Warsaw, Ind. member of Stephens Evangelistic Party; Miss Helen Byrnes, '12, Chicago, superintendent women's work, Stephens Evangelistic Party; Miss Grace Colby, '11, 102 Chestnut St., Lowell, Mass., in business life; Miss Elizabeth O. Cruse, '15, pastor's assistant, Clarendon Street Baptist Church, Boston, also Secretary and Treasurer of the Boston Alumni Association; Miss Mary C. Field, 60 Orchard St., Cambridge, Mass.; Miss Marjorie Fleming, '19, Gordon Bible College, Boston, Mass.; Miss Hazel M. Grover, Franklin Square House, Boston, Mass.; Miss Ann B. MacDougall, '17, 56 Nottingham St., Lowell, Mass.; Miss Beulah MacMillan (since sailed for Africa); Rev. Homer Stanley Morgan, '14, pastor, Immanuel Baptist Church, Cambridge, Mass.; Miss Dorris Polk, 20 Concord Square, Boston, Mass.; Mrs. Muriel B. Sim, and Miss Mildred D. Steere, 109 Boylston St., Watertown, Mass.; Miss Emily M. Skelton, Y. W. C. A., Lowell, Mass.; Mrs. Ensign E. Young, '15, 4055 Southport Ave., Chicago, young women's and children's work, Stephens Evangelistic Party.

D. B. Towner Memorial Tablet Fund

Bearing the above heading, a letter has been addressed by a committee of members of the Moody Church choir who sang under Dr. Towner's leadership, to their fellow members, reading as follows:

Dear Friend: You probably are aware that on October 3, 1919, our beloved friend and choir director, Dr. D. B. Towner, passed away. His death came as a great shock to us all, and we feel that his loss is irreparable to the cause of gospel music as well as to us personally. There has been a yearning desire in our hearts in some way to perpetuate the memory of Dr. Towner, and since his death we have met frequently to discuss this matter.

We are planning to erect a bronze memorial tablet bearing a suitable inscription, same to be placed on the wall, back of the platform in the lecture room of the old Moody Church (now the property of the Moody Bible Institute). The fund for this tablet is to be raised entirely by the voluntary subscriptions of those who sang in the choir during the time of Dr. Towner's leadership. When the tablet is ready we shall hold an unveiling service to which you will be invited.

This idea has been enthusiastically received by all to whom it has been presented; and we are encouraged to issue this call to all we can reach who have been members of Dr. Towner's choir, who love him and desire to show their appreciation of his life and ministry, to join with us in this expression of our devotion to this honored servant of God.

To this end we shall be pleased to receive your subscription toward this memorial tablet. If we are to obtain something worthy it will cost approximately five hundred dollars, which would be only a small measure of our love and appreciation of Dr. Towner's work. We believe it will find ready response in your heart; and hope to hear from you promptly and to the extent of your ability. Checks should be made payable to J. Fred Lynn, treasurer, 4328 Vista Terrace, Chicago, Ill., as per card enclosed.

The officers and members of the committee are Nellie N. Conklin, chairman; Jennie E. Pettersen, secretary; J. Fred Lynn, treasurer; John Anderson, August Fry, Gertrude Germann, J. H. Kuhlen, Cora E. McGlashan, John McLeod, Signe L. Pettersen.

A MUCH LOVED CHEF

An incident which occurred in May afforded opportunity for an expression of the spirit that prevails among those of the Institute family who are not generally known, but upon whose competence and faithfulness all are in great measure dependent for the daily necessities and comforts. When it became known to the employees of the culinary department that Mr. Wirth, the efficient chef who has served the Institute for the past four years, was compelled to leave the city because of the illness of his son, they expressed their regard for him by the presentation of a fine leather traveling case and seal-bound Bible. A few days after his departure, in the midst of a morning's work, when Mrs. Russell mentioned the fact that she was about to write him a letter and asked if they would like to send a message, with one accord they each wrote a personal word in pencil on such paper as was at hand.

The following quotations express the spirit of all of them:

"Dear Mr. Wirth: We heard with dismay that you cannot return to us. We feel very sorry for that. We certainly miss you. 'Glitt' says the kitchen seems like a grave-yard."

"Dear Mr. Wirth: You really don't know

how much we miss your smiling face. It certainly is lonesome here now. We have no one to tell us we are 'all right.' "

"Hello Old Top: I miss you more each day. This place doesn't seem the same since you left. Old 'Glitt' is at the old post, messing around and slopping and spilling and calling out 'Soup,' and 'Val' is still enjoying the melodious music of the potato machine. But, Oh! how we miss your singing, 'Happy Day,' and your boiled over milk and your sarcastic, 'Nice day,' and a thousand other little things that went to make our hearts sore or happy. And now chef, old top, I do hope and pray from the depths of my heart that your son may recover fully, and you come out of it all even beyond human expectations. So long, dear old pal o' mine."

MEETING OF SYRACUSE ALUMNI

At the annual meeting of the Syracuse Auxiliary held at the South Presbyterian Church May 13, the following resolution was adopted:

"Whereas, we, the former students, and correspondence students, of The Moody Bible Institute are drawn together by alumni fellowship, we hereby send greetings and an expression of deep and continued interest and prayer for the Institute at this time."

Those present were: John M. MacInnis, '93; J. J. Eldridge, '17; A. A. Wylie, '07; F. A. Groesbeck, '16; Mrs. Carl B. Travis, '16; Ethel L. Christman, '16; Anna B. Palmer, '15; Nina Barrows, '16. The guests were Miss Helen Chadwick, Mrs. George B. Bell and Mr. Carl B. Travis.

The speakers of the evening were Dr. John M. MacInnis and Rev. F. A. Groesbeck. Enjoyable vocal selections were rendered by Mr. Travis and Miss Christman. Officers for the ensuing year were elected as follows: president, A. A. Wylie; vice-president, Ethel L. Christman; secretary, Anna B. Palmer; treasurer, Elizabeth S. Dixson.

MOODY FELLOWSHIP REUNION

The annual reunion of the Moody Fellowship of Southern California was held Thursday evening, March 18, in the Fisherman's Club Room, Bible Institute of Los Angeles. The Fellowship is open to any one who had been, or is, a student, member of the Faculty, or official of the Northfield Seminary, Mount Hermon School, or The Moody Bible Institute. The husbands and wives are also welcomed to these social gatherings, when old friendships are renewed and new ones formed. Dr. R. A. Torrey is the president and Rev. J. H. Hunter, '96, (formerly of the M. B. I. Faculty) secretary-treasurer.

STUDENTS FROM CANADA

This group includes the majority of the Canadian students in the Institute the past term. They came from twenty-eight cities and towns of Canada.

Left to right, first row: Lelia Marriott, Minnie Colville, Helen Taylor, Elizabeth Bjorkgren, Alice A. Clark, Mildred Haines, May Taylor, L. Ruth Johnston, Ruth Niven.

Second row: Elizabeth A. Duff, Magdalena Brubacher, Gretta E. Adams, Dorothy Thompson, Elizabeth Unruh, Mary McLaren, Mrs. L. A. Kennedy, Hazel M. Macdonald, Jessie B. Easson.

Third row: W. G. Aitken, C. W. Agnew, W. E. Smalley, W. H. Sproule, J. R. Stephenson, W. E. Stephenson, E. T. Carter, E. W. Zoller.

Fourth row: H. C. Goodenough, R. L. Green, A. Telford, M. S. Blackburn, M. H. Davis, C. C. Bergman, L. J. Hunter, A. C. Owen, N. W. Taylor.

Fifth row: E. J. Davis, D. T. Wickstrom, J. V. Erickson, I. N. McKay, H. W. Atkinson, W. W. McLatchie, H. C. Rosborough, D. J. Unruh.

EXTENSION DEPARTMENT NOTES

Dr. Henry Ostrom was one of the speakers at the World's Conference on Christian Fundamentals which met in Chicago, June 13-20, and also assisted the Institute in tent meetings on the north side of the city under the direction of the Practical Work Course.

Rev. B. B. Sutcliffe enjoyed fishing in one of the northern Wisconsin lakes preparatory to his return to active service in the field, with health renewed.

Rev. George E. Guille was most heartily welcomed by the Presbyterian church of Camilla, Ga., where he taught the Bible for a week. A former student, Rev. M. F. Daniels, is the pastor.

Dr. Wm. P. White, our regional director for the Northwest and Pacific Coast, is arranging for several Bible institutes in Oregon vacation resorts. The first will begin July 25 at Gladstone Park near Portland, to be followed by another at Ashland. Such well-known teachers as Rev. Lewis Sperry Chafer, and Rev. George E. Guille and Rev. B. B. Sutcliffe of our field staff, will be supplemented by strong leaders from the Pacific coast. For fuller information address the secretary of the Extension Department.

Mr. Homer A. Hammontree, who is associated with "Mel" Trotter in evangelistic campaigns, assisted him within recent months as soloist and song leader at Wichita, Kan.; Polo, Ill.; Marysville College, Marysville, Tenn.; and Tucson, Ariz. From the latter place he wrote recently:

"Mr. Trotter and his party, consisting of Mr. G. H. Meinardi, the American Four—a male quartet composed of former Institute students—and myself, are conducting a union meeting here which began May 16 and closes June 6. Despite the awful heat the Lord is blessing the work. It is a needy field. There are less than a thousand members in all the Protestant churches in this town of 25,000. Some of the older people told us Mr. Moody was here years ago, and he said then it was one of the hardest places he ever tried to work. They tell us we are having the largest crowds ever known in a religious meeting. Souls are being saved and the church members are being helped under the gospel messages by Mr. Trotter. After we close here we will come to Chicago for some meetings at Oak Park."

Mr. C. E. Putnam taught from his charts in connection with an evangelistic campaign conducted by the Rev. Lucius B. Compton at Asheville, N. C.

Miss Elinor Stafford Miliar filled a week's engagement in May at Waterloo, Ia., under the auspices of the Fred Daniels Rescue Mission. In June she had charge of the devotional hour at the East Ohio Christian Endeavor Union convention of the United Brethren Church which met at Justus, and at the State Y. P. S. C. E. convention which met at Columbus a little later.

Mrs. Margaret T. Russell gave a series of Bible studies at Dallas, Tex., during the latter half of May, the appointment for which was arranged by a local woman, Mrs. S. L. Barron. During June she taught at Marietta, Okla., for which she was booked by Mrs. Benson Campbell. She also had charge of the Bible hour at the Women's Interdenominational School of Missions at Winona Lake, Ind., June 24-July 1.

The Rev. Rollin T. Chafer, regional director for the Southeast, gave eleven addresses at the Bible conference held by the Edmonton Evangelical Committee of Edmonton, Alberta.

Mr. John R. Riebe preached at the Western Avenue M. E. Church in Chicago.

FAREWELL TO FIVE MISSIONARIES

A missionary farewell meeting was given Saturday evening, April 24, in Keith Hall, to a party of five Institute students who sailed May 8, from New York, for Portuguese West Africa, under the South Africa General Mission. The names of the party in order, as shown in the picture, are Metha Dickinson, '17, A. J. Lewis, '19, Jennie Jacobson, '18, Jennie Jenson, and Christine Nielsen, '19. Misses Dickinson, Jacobson and Jensen attended the Evening Classes, the last named for a short time only.

Besides those of the missionaries, addresses were made by Rev. J. J. Ross, D. D., pastor of the Second Baptist Church, A. J. Bowen, field secretary of the South Africa General Mission, and Miss Alice Ringland, a returned missionary.

THE BEREAN BAND

The membership is now rapidly increasing, due to the formation of many Branch Bands numbering from six to three hundred members each.

The following extracts from letters indicate the interest with which many are taking hold of the Band's plan of Scripture memorizing, and the organizing of Branch Bands:

"In speaking to a very intelligent physician, I happened to say that I would soon have more than 1,000 verses of God's Word in my heart, and he said he did not believe he had more than one or two. I should be glad to enter as many as I can in the Berean Band."

"I am enclosing $2.50 for Berean booklets, twenty for my Sunday-school class, and thirty for my public school pupils."

"I received the Berean literature and found all of my Sunday-school class willing to become members of the Berean Band. I also brought the Berean Band proposal before the Christian Endeavor Society. I have a Community Bible Study Class that meets every Wednesday evening, which I expect to enroll. I shall try to secure all the names I can. Please elect me for the office of Co-operator. Please give me working plans and I will deliver literature to members."

"Enclosed please find partial list of names and addresses of the members of our Berean Band. Will send in balance of names as soon as I can copy them. I am praying that God will lead me to get three hundred members."

An order has been received from one of the large churches of Asheville, N. C., for 300 booklets of Bible verses for use in the eight different circles of the missionary society of the church.

For the benefit of readers who may not have seen the announcements previously published, the sole obligation of membership in the Berean Band is *to learn one verse of the Bible every week.*

The annual subscription for membership is five cents, which, it should be understood, is not a payment for the list of verses supplied, but a minimum contribution to the general expenses of the movement at home and abroad.

Literature giving further information will gladly be furnished on request. Address The Berean Band, care of The Moody Bible Institute, 153 Institute Place, Chicago, Ill.

STUDENT VOLUNTEERS' BANQUET

The annual banquet of the Chicago union of student volunteers was held at the Institute on Friday evening, April 16. The volunteers from the different educational institutions of the city gathered with their friends in the lobby of the Women's Building, and after a half hour of conversation, introduction and reunion, proceeded to the dining room and sat down to "a delightful dinner" which was interspersed with song and college yells from the different bands.

President Dutton of the Union then introduced the speaker of the evening, Mr. Sam Higginbotham of Allahabad, India, who spoke in happy vein of his seventeen years experience as a missionary in Northern India, and reached the hearts as well as the minds of the volunteers present.

He said he had no expectation of going out as a missionary before completing a seminary course, but he was called and went. He had no idea at all of going to India but he was called there and obeyed. He had no idea of teaching history and economics in a college in India, but he was drafted for the job and did it. He had no desire to undertake the care of the leper colony of the mission, but he obeyed and for years was superintendent of the leper colony.

The need of object teaching in agriculture to stimulate better and intensive methods of crop and soil culture led Mr. Higginbotham to advocate the establishment of an agricultural experiment station farm. Let Sam do it; and Sam did. Moral for a student volunteer: trust and obey.

SUMMER TERM STUDENTS FROM NEBRASKA

First row, left to right: Hanna May Thomas, Mabel Schultz, Marguerite Bengtson, Edith M. Sundell, Adela B. Christy.

Second Row: Marion Livingston, Lois Oldemeyer, Myrtle Sundell, Mrs. A. G. Peterson.

Third Row: Roy A. Brehm, LeRoy D. Webber, A. B. Fiala, R. W. Van Anda, Alfred E. Sandin, Edw. Von Busch, Chas. Pfeiffer.

REUNION AT SEATTLE, WASH.

The presence of Dr. William Evans and Mr. William Young, who were conducting a Bible Conference at the First Presbyterian Church, made an auspicious occasion for the enjoyable reunion held on Wednesday, May 26, with Mrs. Florence Porter as hostess.

Dinner was served at noon in the private dining room of the Seattle Y. W. C. A., after which the guests repaired to the roof garden for a social time, and the picture shown herewith was taken. An hour of fellowship followed during which each gave a brief story of his or her work since leaving the Institute, closing with prayer for the Bible schools everywhere, especially for The Moody Bible Institute, where they felt they had received the richest blessing of their lives.

Back row, left to right—Dr. William Evans, '92, Peter A. Klein, '00, pastor, Baptist Church, Mrs. Howell Isaac, Mr. Howell Isaac, '00, head of Music Department, Y. M. C. A.; William Young, '08, evangelistic singer.

Front row, left to right—Mrs. Robert Davison, '10, Mrs. Florence Porter, '11, department work and Bible teacher, Y. W. C. A.; Dr. Georgia B. Sattler, Bible teacher; Mrs. Alveretta W. Bowman, '05, Bible teacher.

VISITORS FROM FORT SHERIDAN

Miss Laura Radford, for years in foreign mission work, has been in religious work the past two years among the Red Cross nurses and wounded soldiers at Ft. Sheridan, as a sort of assistant to the chaplains.

Miss Radford's first concern is the spiritual side of life. She, therefore, asked one of the Bible teachers at the Institute to give a course of Bible study at the hospital, which was greatly enjoyed by the goodly number who attended. She distributed large quantities of religious literature, much of which was furnished by the Colportage Association.

The Institute invited her to bring delegations of the Red Cross nurses and wounded soldiers to be our guests for the day, and on Tuesday, April 13, the third of such delegations was entertained. In this third company were twenty-five nurses and seventeen soldiers.

A students' fellowship meeting was held at 4 p. m. at which special music was furnished by the men's and women's quartets, and the soloist and pianist of Charles M. Alexander, who were also guests of the Institute at that time. As a result of the evangelistic appeal at least one soldier confessed Christ for the first time.

The entire company attended the "Chapter Summary," "Ethics" and "Bible Synthesis" periods of the Evening Classes, and returned at 10 p. m. The members of the Moody Post American Legion acted as reception committee, and on Friday evening, April 23, the Moody Post members returned the visit with a religious meeting for the men at Ft. Sheridan.

PERSONALIA

A. Reilley Copeland, '14, is pastor of the Central Presbyterian Church, Denton, Tex.

Harry Beckman, '17, conducted the singing for evangelistic services held recently in Iowa, Nebraska, North Dakota, Tennessee and South Carolina.

Arthur E. Richards, '09, is pastor of First Presbyterian Church, Idaho Falls, Ida. They recently dedicated a new $90,000 church building, one of the finest in the Northwest. Pledges made on dedication day covered the entire indebtedness.

A letter to Mr. Gaylord from Loya Sutherland, '05, tells of his mother's death, and of the necessity of giving up his work this summer because of ill health. He asks for the prayers of Institute friends. Address, Shelby, Mich.

Frank R. Dudley, '15, pastor of the First Presbyterian Church, Tupelo, Miss., reports 85 members added during the past year, and that all the other organizations of the church have doubled in membership. Over $8,000 was expended in improvements on the church and manse, and $8,000 was pledged for local and benevolent causes.

John, '19, and Mrs. Huizer, '17, are at Wanaque, N. J., where Mr. Huizer has held a pastorate since February 1. There has been a marked increase in attendance at all the services, the Sunday-school recently reaching the largest number in its history of forty-seven years.

Joseph C. Hart, '17, has recently returned from a visit to England, which he tried to make profitable for the work of Christ in general and the Institute in particular. Eleven different persons have become interested, several having enrolled in our Correspondence Department. Two or three others expect to come over to enter the Day Classes. Mr. Hart's present address is 145 Fourth Street, Milwaukee, Wis.

D. E. Johnson, '18, called on his return from the Southern Baptist Convention held at Washington, D. C., in May. He is now a student in William Jewell College, Liberty, Mo., and pastor of two Baptist churches.

L. Jack Clark, '17, recently issued the second number of the *Newsboys' World*, a publication that will be devoted to the interests of the Newsboys' Club, Houston, Tex., of which he is superintendent. The work is growing and commanding the favorable attention of the community.

Harriett E. Moore, '19, expects to sail shortly for Fatehpur, India, under the Women's Union Missionary Society of America. Address, care of Bible House, New York City.

J. C. F. Dillin, '13, was ordained by Kendall Presbytery, April 22, and has charge of the church at Bancroft, Ida.

J. Clarence Greene, '12, conducted evangelistic services at the Church of the Redeemer, Detroit, Mich., in March.

John Bradford, '16, serving under the Presbyterian Board in East Africa, was a recent caller at the Institute. His home address while on furlough is 837 Main street, Galesburg, Ill.

James Hall, '11, graduate of McMaster, '19, is now in his fourth year as pastor of the Mt. Dennis Baptist church, Ontario, and is very happy in his work. Mt. Dennis is a suburb of Toronto.

H. C. Ramsey, '96, has been decorated with the Order of Kiaho by the president of China in acknowledgment of his relief work for the flood sufferers in 1917, when several thousands were saved from starvation.

C. R. Scafe, '00, has completed his first year of service as pastor of the First Church of Tyrone, Pa., during which eighty-nine members were received and progress made in all departments of the work.

Professor Guy C. Latchaw appeared on the program of a concert given by the Chicago Madrigal Club at the Union League Club March 18, in three solo numbers, and with a quartet, of which Mrs. Latchaw was the soprano. Mr. Latchaw had the honor also of conducting several of the rehearsals of the Madrigal Club.

Clara Bjoland, '15, writes from Khanpur Gate, Ahmedabad, B. P. India: "I am at present itinerating in a district where very few have ever heard the gospel—three hundred villages without Christ. I covet the prayers of the Institute family and Magazine readers that we may see a real work of God in this needy field. I enjoy the Magazine very much."

Rev. Frederick Cromer has just closed a three-year pastorate of the Presbyterian Church of Chester, W. Va., and will reside at Bakersfield, Calif. He leaves a united church, which, in the New Era Movement, increased its missionary offerings beyond the percentage of increase for local church support. Mr. Cromer has been an especially fine student in the Correspondence Department for some time.

Rev. William Robbins, a special student for nearly two years, left the Institute in May to take up work as pastor of the Baptist church at Manlius, Ill.

John S. Hall, '06, who has been for three and a half years in Nigeria, West Africa, is expected home on furlough this June. His work has been among a tribe hitherto unreached by the gospel, and he has been successful in reducing their language to writing and translating the four Gospels for their use. The *Canadian Baptist* recently contained an interesting article from his pen on "How Souls Are Won."

John Callahan, '97, was the speaker at an unusual service held in one of the Methodist churches in Minneapolis recently. The occasion marked the twenty-ninth year since his conversion. He occupied the pulpit that night as the guest of the church and of the chief of police, who was himself a member of the church, and who twenty-nine years ago had ordered Mr. Callahan out of the city as a criminal with a record of crime that held almost every offense against the laws of God and man. He was converted and at once began to lead others to Christ. Mr. Callahan is superintendent of the Hadley Rescue Mission, New York City, and for the past six years has also been chaplain of the Tombs prison.

BORN

To J. D. and Mrs. Fullerton, '12, at Szemas, Yunnan, S. Yunnan Mission, China, via Haiphong, a son, Maurice Clifton, March 5.

To H. D., '16, and Mrs. Geist (nee Anna M. Gross, '16), at Pottstown, Pa., a son, Robert Malcolm, May 5.

To Peter, '18, and Mrs. Ratzlaff (nee Clara Albert, '19), at 301 Warren Street, Brooklyn, N. Y., a son, April 28.

To Russell E. and Mrs. Adkins (nee Mary E. Wrightson, '08), at Chicago, a daughter, Mary Alice, May 16.

To John S., '08, and Mrs. Hall, '16, at Minna, N. Nigeria, W. Africa, a daughter, Margaret Edwards, April 3.

MARRIED

A. J. Lewis, '19, and Margaret Allan, '20, at Newark, N. J., May 8. At home, Cangamba, via Benguela, W. Africa.

L. C. Schaumburg, '15, and Lily Schroeder, '15, at St. Louis, Mo., May 26.

Clifford C. Miller, '17, and Mary Virginia Dare, at Huntington, W. Va., April 30. At home, Charleston, W. Va.

DIED

Dorothy Fitting Brown, '13, at Erie, Pa., May 9.

Anna A. Buhlman, '18, at Chicago, May 9.

The Gospel in Print

William Norton

BY VOICE AND BOOK

Rev. A. C. Dixon, D. D.

D. L. Moody was a man of biblical vision. He saw that God's method of spreading the gospel was two-fold: (1) by the living voice, and preachers were called by the Spirit into this service; (2) by the written and printed word, and the Spirit moved men to write. Moody was a great preacher who gave his time and strength to proclaiming the gospel. And he became a great writer, because he had a great message, which, even after it was put into cold type, burned and glowed with his passion for Christ and souls.

Mr. Moody sought to use other preachers and writers. Many of the living voices, that spoke with him in testimony to the truth, are now silent, but the writers "being dead, yet speak" through the printed page in the publications issued by the Bible Institute Colportage Association. And of all the great institutions he established, none is more important than this.

SUGGESTIONS TO TRACT USERS

1. Never give out a tract until you have read it yourself. If you can read it over more than once so much the better. This is desirable because then you will know whether or not the tract is scriptural; and you will also know to what class of persons it is most likely to be profitable.
2. Separate your tracts into kinds, making at least two classes: (a) for unsaved; (b) for believers. This is important because until the heart is right with God, any tract that has for its object the development of the Christian life will be useless.
3. Last, but most important: pray before, during, and after the time you give out tracts. God has promised His Word shall not return unto Him void; but it may accomplish much more than "Not returning void" if accompanied with prayer. Never give out a tract, about which you have a doubt as to its being scriptural.

A tract can be given without a word, but with a prayer; and yet a few words such as, "Have something to read," "Please accept a tract," may often be helpful. Never intrude your tracts upon anyone. Often their mission may be thwarted by the manner of the giver.—*Royal Dainties.*

MR. MOODY'S BOOK FUNDS

The following contributions have been received from May 1 to 31, inclusive:

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2 Contributions	$ 6.00
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Lodging House Book Fund:	
4 Contributions	7.50
Lumber Camp Book Fund:	
16 Contributions	71.50
Miners Book Fund:	
3 Contributions	6.00
Mountain Book Fund:	
167 Contributions	788.66
Prison Book Fund:	
36 Contributions	180.46
Railroad Men's Book Fund:	
2 Contributions	5.00
Spanish "Way to God" Book Fund:	
64 Contributions	368.51
Free Tract Fund:	
2 Contributions	.95

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, "Pocket Treasury," etc., have been sent out on account of the several book funds named from May 1 to May 31, 1920, inclusive.

Prison Book Fund:
Minnesota, 160 books, 350 Pocket Treasury, 150 Gospels.
Indiana, 250 books, 100 Pocket Treasury.
Kansas, 260 books, 250 Pocket Treasury.
California, 15 books, 15 Gospels.
Delaware, 3 books, 25 Gospels.
Ohio, 175 books, 160 Pocket Treasury, 15 Gospels.
Wisconsin, 305 books, 150 Pocket Treasury.
North Carolina, 25 books, 25 Pocket Treasury.
Arkansas, 200 books, 200 Gospels.
Pennsylvania, 318 books, 295 Pocket Treasury, 27 Gospels.
Texas, 214 books, 80 Pocket Treasury, 800 Gospels.
New York, 47 books, 25 Pocket Treasury, 25 Gospels.
Louisiana, 80 books, 75 Pocket Treasury.
Illinois, 18 books, 36 Gospels.
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West Virginia, 75 Pocket Treasury.
Oklahoma, 50 books, 50 Gospels.
Alabama, 55 books, 55 Pocket Treasury.
Kentucky, 300 books, 100 Pocket Treasury.
Iowa, 46 books, 25 Pocket Treasury.
British Columbia, Canada, 100 books, 125 Pocket Treasury

Fire Station Book Fund:
Wisconsin, 25 books.
Ohio, 10 books, 10 Pocket Treasury.
New York, 50 books, 50 Pocket Treasury.

Army and Navy Book Fund:
Illinois, 47 books.

Spanish "Way to God" Book Fund:
Philippine Islands, 100 books.
South America, 1970 books.
Central America, 75 books.
New Mexico, 12 books.
Mexico, D. F., 50 books.

Hospital Book Fund:
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New York, 30 books, 30 Pocket Treasury.
Wisconsin, 30 books, 30 Pocket Treasury.

Mountain Book Fund:
Tennessee, 141 books, 133 Gospels.
North Carolina, 69 books.
Kentucky, 140 books, 100 Pocket Treasury, 200 Gospels.

Miners Book Fund:
Kentucky, 50 books, 50 Pocket Treasury.

Lodging House Book Fund:
New York, 30 books, 30 Pocket Treasury.

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Travancore, S. India, 50 books.

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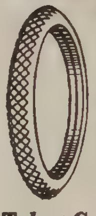

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Continuing THE INSTITUTE TIE
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J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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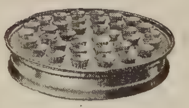

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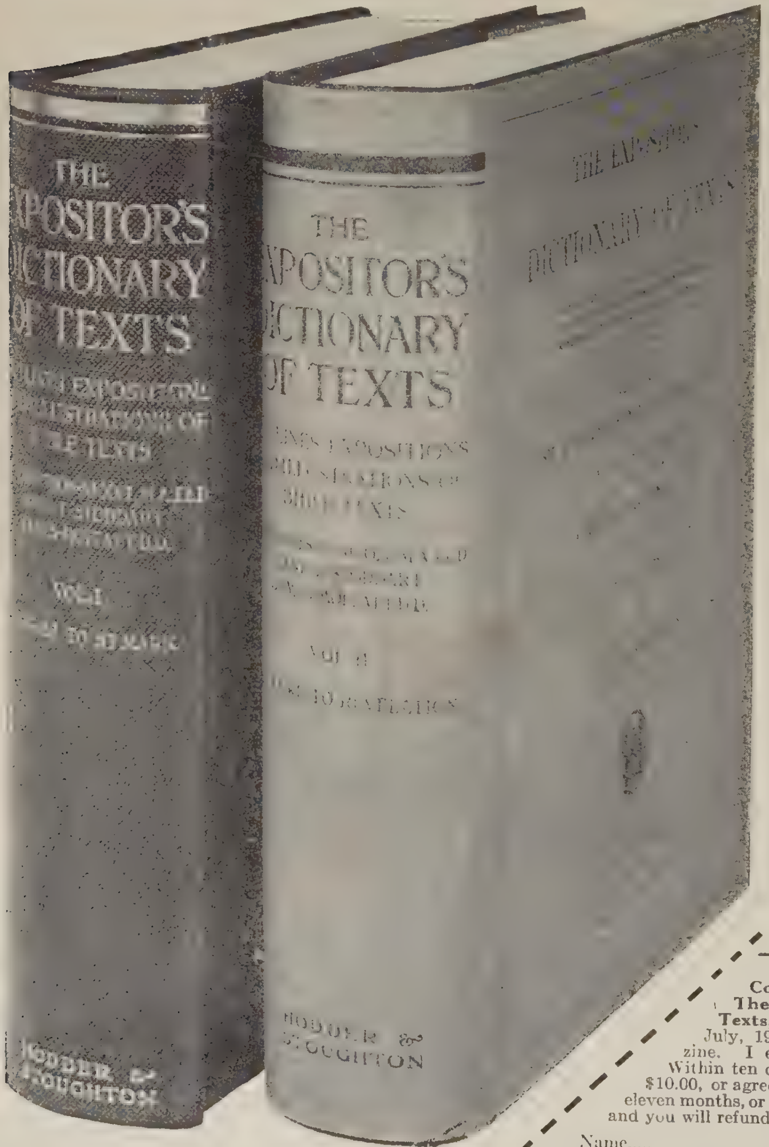
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THE CHRISTIAN WORKERS MAGAZINE

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Grace Abounding

The Way of Peace

Ministerial Etiquette

Finney, Preacher and Evangelist

Are You Looking for Service?

AUGUST
1920

Some Gracious Tokens of God's Favor

It is a "red letter day" in the experience of any Christian when he or she has come to believe, and act on their belief, that not loss but exceeding gain is the outcome of yielding all to the Lord,—that "pressed down, shaken together and running over" is the measure of His reward. It has been well said that God will have no one in His debt and that you cannot beat God giving.

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"Last November I was impressed to send this to you but for fear it was not of the Lord I continued to ask Him. I am convinced I am to send it, though why, I do not know, it being more than half of what I possess.

"In 1897 I graduated as nurse, then I entered ——— Hospital, Philadelphia. While there, with some others, I had my life insured. The twenty years expired a short time before I took out this bond. I tell you this that you may understand how I came by the same. I cannot tell you how to use it, but our Master knows. God bless the work.

"Since writing these lines about two hours ago I feel a great burden has been lifted.

"About April 1st, I promised the Lord I would send you the Bond, everything seemed to hinder—then I began to feel I was under a heavy burden but knew not the cause. Now, praise the Lord, it is lifted.

"I do not want any thanks or praise that belongs to God.

"I would like to know if you have been in need of funds. Yours in the Faith."

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Another letter received about the same time as the one quoted above reads as follows:

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"Gentlemen: The Moody Institute is one of God's lighthouses sending forth the true gospel of the Lord Jesus Christ. 'The Light of the world is Jesus.' Moody Institute stands upon the Word, she is grounded upon the fundamentals, she has strength and wisdom of God, and has the energy and direction of the Spirit.

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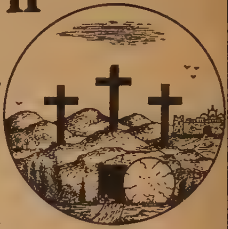

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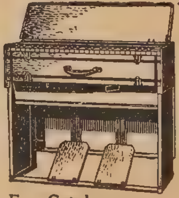

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THE
Christian Workers Magazine

August, 1920

Editorial Notes

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14.)

Cut from the Loaf

Senator Harding returned to Washington after his nomination for the presidency by the Chicago convention; and when his auto left the station it was accompanied by four secret service men on motor cycles, two riding behind his machine and one on either side.

It was the first time in his experience that such a guard had accompanied him, and it was because he had suddenly assumed new importance in the eyes of the Government, and had become a special mark for the enemies of law and order.

Something like this takes place in the case of every child of God when by faith in Christ he becomes an heir of salvation. Angels are given charge over him, and especially does the angel of the Lord encamp round about him to deliver him (Ps. 34:7).

Senator Harding himself had not asked for this guard, and probably he had no idea that it would be thought necessary to be provided for, but there was a power above him that knew what he did not know, and which planned on his behalf accordingly.

God does for us "exceeding abundantly above all that we ask or think" (Eph. 3:20), and when at last we "receive a crown of glory that fadeth not away" (1 Pet. 5:4), it will be because, the Lord being merciful unto us, He will have sent His angel who laid hold upon us, and led us out of danger into the path of peace.

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Sometimes the finest rebuke of the worldly church comes from the world itself whose methods it seeks to copy.

Religious "Drives"

Apropos of current "drives" the Chicago *Daily News* reminds its readers that "the great religious 'drive' which was conducted through Galilee, Samaria and Judea 2,000 years ago and which ended on the cross and in the preaching of the kingdom of God to the whole ancient world was financed most inadequately.

"Its first rule for the filling of its treasury began with the words: 'Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats.' By such travels it arrived at the cathedrals which medieval Europe raised for it in great splendor and at great cost.

"From those cathedrals nevertheless it has been necessary for Christianity to go out from time to time for refreshment back to poverty.

"Peter Cartwright of Virginia, and of Tennessee, and of Kentucky, and of Illinois, wandered from crossroads to crossroads through this harsh western country with the equipment of a circuit rider. His principal advertisement of the aims of his 'drive' was a pamphlet entitled 'A Controversy with the Devil.' For that controversy a light equipment sufficed. We enter into the fruits of his labors."

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The Interchurch Movement

There was merit in the Interchurch Movement no doubt. Many eminent men and women supported it, and also a large number of earnest Christians who thought they were doing the will of God and truly advancing the cause of Christ and the welfare of humanity. The secular as well as the religious press was generous, and even public officials gave it their cordial endorsement. It had plenty of money to spend, and a great organization so far as such things go—an army of paid secretaries, as Dr. George A. Gordon described it.

But the time was not ripe for it. The predicted apostasy of the last days was not yet sufficiently advanced to sustain it. It will have a resurrection in a different form and will succeed, but just now the protest of the faithful remnant could not be resisted, and their martyrdom is postponed to a later period.

Notwithstanding all that was professed to the contrary, there was a strong suspicion that the "Movement" ultimately meant organic church union. Our friend of earlier years, Rev. Cornelius Woelfkin, said as much in the Northern Baptist Convention, at Buffalo, if he is correctly reported. Arguing for the "Movement," he exclaimed, "If it does not offer the channel for a united Protestantism, we must find a way that does." Dr. Woelfkin is the pastor, we believe, of John D. Rockefeller, Jr., but the combination of eloquence and wealth fails for this once.

When Dr. Woelfkin used to fellowship with W. J. Erdman, W. G. Moorehead, A. T. Pierson, Howard Osgood, A. J. Gordon and J. Wilbur Chapman, he was not solicitous about a united Protestantism. It was the unity of the Holy Spirit he then emphasized, as he impressively urged his fellow-believers to endeavor to keep it "in the bond of peace." He then seemed to believe, as some of us still believe, that a Protestantism any more united than at present would not promote the truth but hinder it. It would mean compromise, and compromise in the end means the Antichrist, and all the error and all the terror, that his name implies.

* * *

Sometimes we wonder if the faithful followers of Christ realize how far along we are in the development of the apostasy.

What Is a Call to the Ministry?

The thought came to us with new force recently on reading an article in the *Congregationalist and Advance* on "The Call of the Modern Ministry," by a Boston pastor who is also a professor in Andover Seminary.

It was his opinion that two fundamentals every modern minister ought to have were an interest in religion (!) and an unselfish desire to put something into the world. These constitute a clear "call," and every man who possesses them "has a moral obligation to consider seriously whether he ought not to enter the work."

The Congregational church, according to him, "no longer sets up a straight gate of orthodoxy through which young men must pass into its ministry," it only insists on sincerity!

The duty of the modern minister is to "interpret the various social groups to one another," to be a "social solvent" in his age and place; though it may well be that if he is "fired with social passion" he will feel called upon to ally himself with "organized labor holding more or less revolutionary programs."

As to the compensations for the ministry, the highest known to this pastor and theological professor are his "friendships," his "mornings in the study," and the opportunity of "touching human life and ministering to human need."

In the article of about 2,500 words, there was no mention of conversion, regeneration, personal piety, desire for the salvation of souls, the Bible, God, the Holy Spirit, our Lord Jesus Christ, or heaven or hell. The only exception was that the Congregational church expects a man to be "sincere in his desire to interpret and apply the deepest meanings of the life of Jesus."

Will some one tell us how such a man could possibly do that?

If this professor truly interprets the church to which he belongs, no surprise can be felt that it tolerates such a professor. And if such professors are training its young men for the ministry there is not much likelihood of a change.

But what a difference there is between this idea of a call to the Christian ministry and that of Paul in his address to the Ephesian elders (Acts 20:17-35)!

* * *

Democracy Fails

Ex-Justice Charles E. Hughes in his address to the Harvard Law School, complains that our practice of self-government does not keep pace with our conquests of science, our development of technical skill, our increased facilities of communication, and our enlarged resources of comfortable living. The results are disappointing in his eyes, and especially so when the chief remedy suggested is usually a new demand "for more democracy to cure our ills."

"Going from bad to worse you see," exclaims the Albany *Knickerbocker Press*. "Is it because the average man or woman is not concerned with political affairs?"

O, no, dear friend, it is because the average man or woman is what he, or she, is. You can not improve the government till you improve the electorate, and the improvement of the electorate is not advanced by science, or skill, or travel or comfortable living. Only the gospel can accomplish that. Not more democracy, but more Christianity, the real thing, is what we need to cure our ills.

* * *

Emma Goldman's opinion of the Marxian philosophy as exhibited in the present Russian Government, should receive the widest circulation and the most serious consideration.

Socialism in Russia

She describes it as "rotten" and "a breeder of tyranny." "I have been here four months now, and I've seen what it has accomplished," she said to a correspondent of the Chicago *Tribune*. "There is no health in it. . . . The state of socialism or state of capitalism—call it what you will—has done for Russia what it will do for every country. It has taken away even the little freedom the man has under individual capitalism, and has made him entirely subject to the whims of a bureaucracy which excuses its tyranny on the ground it all is done for the welfare of the workers."

"Where did you find the greater degree of freedom, Miss Goldman," asked Mr. Clayton, "in the United States or in communist Russia?"

"Any form of government is bad enough," she replied, "but between this and individual capitalism, the choice lies with the latter. At least the individual has a chance to express his individuality."

* * *

Governor Allen, of Kansas

We hope that Governor Allen, of Kansas, may be to the rank and file of the Labor Unions, whom we highly regard, and to the general public of this country, what Abraham Lincoln was to the oppressed of the South and the perpetuation of the union of the states.

Lincoln said that this nation could not continue half slave and half free. In all our experience we have never talked with a member of a Labor Union who did not speak like a man shorn of his freedom.

And certainly the general public is not free. Say what one pleases about the I. W. W.'s, and the anarchists and the Bolsheviki, that which the people of this country really fear is a certain leadership of the Labor Unions.

Referring to the Union men themselves, when we have asked them why they retained their necks in the yoke, of which they had spoken, they have commonly replied that they could not safely or comfortably get released. Persecution of one kind or other was sure to follow them, they said, so that they found it better to suffer the ills they had than fly to others that they knew not of.

Time enough has elapsed since the debate in New York between Governor Allen and Mr. Gompers to gauge public feeling, and there has been no change in the opinion that the latter admitted defeat when he evaded the basic question as to the rights of the public when a dispute arises between capital and labor affecting the necessaries of life.

Profiteers deserve no sympathy but only reprobation such as Mr. Bryan proposed in the Democratic platform, but capital honestly administered is as vital as labor to the public weal. On the other hand, working-people of all classes should be treated as human beings and generously compensated for their toil. Labor unions for what they have accomplished in this respect deserve all praise, but when like Jeshurun they wax fat and kick, when they essay to stop production and distribution, they so seriously threaten the public peace and the public health that the duty of self-preservation on the part of the community becomes paramount.

To prevent certain kinds of strikes by law is no slavery to a class, while it is the preservation of liberty to all; and hence we hail Governor Allen, of Kansas, as on an earlier occasion we hailed Governor Coolidge of Massachusetts, as a man needed for these times.

* * *

In our February issue we gave some advice to the Republican party to adopt a platform of law and order and place upon it Governor Coolidge of Massachusetts.

Law and Order— Coolidge

The Governor's campaign managers must have caught on to the idea, for they prepared a little black book reciting his virtues, stamped on its cover in letters of gold, "Law and Order—Coolidge," and gave a copy to every delegate to the National Convention.

Behold the result! Collidge nominated! Of course, if elected, he will give us an office. We think we would like to be Postmaster General.

Similar advice on the same occasion was given to the Democratic party. We urged another Law and Order man on them, Dr. Garfield, of Williams College, but they were deaf to our entreaties, and now we can only wait and see what will happen to them.

Nevertheless we may be thankful that both parties have nominated as good men as they have and now it is the duty of the electorate to go to school to those who are able to teach us the issues of the campaign, that when the ballot box is faced in November, we may exercise our right of franchise intelligently and in the fear of God.

* * *

San Francisco Convention

We were pleased that President Wilson's name received such a generous ovation, even though part of it may have been made up as his political opponents affirm. He deserved such recognition at the hands of his party for he has suffered for it both physically and mentally. This can be said without partisanship and on the ground of common humanity, to say nothing of Christian love.

We were pleased too, that he did not suffer the defeat predicted as to the League of Nations, even though a few of his "T's" were crossed and his "I's" dotted. We have not been able to agree with him on the League, which to us has spelled war and not peace, but his sincerity and purity of motive we have never questioned, and his courage and persistency we have admired even when they vexed our soul.

We thank God for his returning health, and pray that his remaining days in the White House may be the best for himself as well as the nation.

* * *

The Nortons in Belgium

Our friends, Mr. and Mrs. Ralph C. Norton representing the Belgian Gospel Mission, in Brussels, have gotten into the trouble that always follows a faithful testimony to the gospel in these apostate days.

The information reached us too late to mention it in our last issue, but we now do so that our readers may join in prayer for their divine sustenance, and that they may be "patient, in meekness correcting them that oppose themselves" (2 Tim. 2:25).

The contention raised against them is by the so-called Christian pastors of the community who deny the inspiration of the Scriptures, the sacrificial atonement of Christ and related truths, so fundamental to the gospel. We are confident, however, that after these dear friends, and their associates, have suffered a while, God shall Himself perfect, stablish, strengthen them. (1 Pet. 55:10.)

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No Date Set

In published reports of the World Conference on Christian Fundamentals, the Executive Secretary, Rev. Dr. Robert M. Russell, of Mercer, Pa., was quoted as saying: "Everything looks as though between 1920 and 1934 there will be some remarkable manifestation in the Christian world. We predict the coming of Christ in that time." No such utterance was made either by the Secretary or any speaker of the conference.

The conference was composed of sane, clear thinking Bible teachers and ministers, who though clear in their testimony that the only hope for this confused, sin-blinded world, staggering in the midst of human speculation is the return of Jesus Christ, gave no testimony as to definite time for this great miracle of the future.

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We have been encouraged by the letters received commending our recent editorials on this subject, but feel it undesirable to continue them further.

Spiritism

The Revell Publishing Company is bringing them out in book form however, together with several additional chapters in which the theme is dealt with historically and biblically under the following topics: "Abominations of the Canaanites," "Spiritism in Israel," "Early Christianity and the Black Art," "Teaching of the Pauline Epistles," "Teaching of the General Epistles," "Teaching of the Apocalypse, or Spiritism at the End of the Age."

Careful thought has been given to the work, and we ask the prayers of our readers that when the book comes out it may receive a wide and serious reading for the instruction and warning it may carry to tempted souls.

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Wheaton College

Wheaton College, at Wheaton, Ill., deserves, as do few other professedly Christian colleges, the earnest prayers and loyal support of every true follower of Jesus Christ, since it combines scholastic standards and physical training with absolute loyalty to the Bible as the inspired Word of God. In this college all fanciful theories and speculations which undermine faith, and all unscriptural associations which undermine character, are excluded. The president is our friend of many years, the Rev. Charles A. Blanchard, D. D., from whom further information may be obtained on application.

Light and Shadows

By D. S. McAlpine

There is light and there are shadows,
Over all the world today.
Shadows deeper, light that's sweeter
To the eyes of those who see
That the present and the future
Have been pictured by the past,
And the human heart remaineth
All unchanged from first to last.

Why do shadows deepen darker
When we thought that war was spent?
Men their brothers in new conflicts
Strike and spoil with foul intent,
Just as if an evil genius,
(And we know that this is true)
Worked within the hearts of humans
To o'erthrow the good and true.

Yet a glorious light is breaking
To those souls by Christ set free,
Who are trusting for redemption,
Not in force on land or sea,
Nor above in airy navies,
But upon a coming Lord
To redeem a cursed creation
In accordance with His Word.

The Second Christian Fundamentals Conference

By Rev. J. H. Ralston, D. D.

THE first of these conferences on Christian fundamentals was held in Philadelphia last year. The interest developed made a second conference of the same kind this year imperative. The organization formed last year provided that this conference should be held in Chicago, June 13-20. The building selected was the Moody Tabernacle, because of its location, capacity and accessibility. Although the attendance was not up to the expectation of some, it was excellent all the way through, the evening audiences practically taxing the capacity (5,000) of the building; and on one or two occasions, the building would not hold those who wished to attend.

The number of speakers was very large, as it was found that most of the great leaders of the movement towards the re-instatement of Christian fundamentals could be secured as speakers, and with few exceptions they responded in person.

The Auspicious Opening

There was no attempt to have the subjects follow each other consecutively, as the program was subject to the convenience of the speakers attending, most of them not being able to remain for more than a day or two, some for only a session. The sermon of the opening session quite naturally struck the keynote with the subject, "The Crises of the Hour—The Challenge of Orthodoxy," the preacher being Rev. W. B. Riley, D. D., of Minneapolis. At four o'clock on the same day the old Methodist "war horse" for evangelical truth, Rev. L. W. Munhall, D. D., of Germantown, Pa., gave an address on "How to Study and Use the Bible," these two addresses indicating the spirit of the conference.

"How shall we escape if we neglect?"

Rev. W. B. Hinson, D. D., of Portland, Ore., gave one of the great addresses of the conference on the evening of the first day. He was heard with peculiar interest on the part of many, for he was somewhat a stranger to them and spoke with peculiar power.

The Challenge Accepted

There was a disposition to accept the gauntlet thrown down by the so-called Christian scholarship of the day. "The Scientific Accuracy of the Holy Scriptures," by Rev. W. B. Riley, D. D.; "Scholarship False and True," by Rev. James M. Gray, D. D.; "Belief in the Virgin Birth of Jesus, Essential to Intelligent Christian Faith," by Rev. William Evans, D. D.; and "The Menace of Evolution," by Rev. A. C. Dixon, D. D., were in evidence in this respect; and in many of the other addresses the scholastic errors of the modernists were treated faithfully and competently.

Bible Emphasis

Many of the addresses centered on the Bible as indicated by these subjects: "The Study and Use of the Bible," by Rev. L. W. Munhall, D. D.; "The Scientific Accuracy of the Bible," by Rev. W. B. Riley, D. D.; "The Glory of the Bible," by A. C. Gabelein; "The Holy Spirit the Conservator of Bible Truth," by Mr. H. C. Morrison; "Predictive Prophecy and Apocalypse, Scientific, Moral and Practical," by Rev. John MacInnis; "Our Unfading Inheritance," by Rev. W. L. Pettingill, D. D.; "The Inspiration and Interpretation of the Scriptures," by F. W. Farr, D. D. Many other addresses were saturated with the Bible, in which the friends of the conference only saw a conservation of the fundamentals of the Christian faith.

Timely Subjects

Subjects that are up-to-date and forced on the church were treated in several special addresses such as, "The Challenge of Orthodoxy," by Rev. W. B. Riley, D. D.; "Christless Christianiity," by Rev. Gustav Johnson; "Spiritism and the Mystery of the Fallen Angels," by Rev. James M. Gray, D. D.; "The Apostasy Interrupted and Babel Possibly Revived," by Rev. S. S. Hilscher; "The Jew and the World War; or God Moving on Earth," by Mr. Jacob M. Harris; and "The World Movements of Today in the Light of the Bible," by Rev. A. C. Dixon, D.D.

The Day of Prayer

For many reasons, Wednesday June 16, was the high day of the conference, for it was set apart as the day of prayer. Previous to the conference the Great Commission Prayer League of Chicago, and the Moody Tabernacle, sent out to thousands of godly people appeals for special prayer for the conference, and especially that they engage in prayer on that particular day. It was not enough that the conference should be indoctrinated, but that it should be dynamited; and the only way to that end was prayer—real prayer. Some words of Mr. D. E. Hoste, written to the director of the Great Commission Prayer League just previous to the Conference are significant:

"It is my belief that just as, when Judah was on the downgrade towards deepening apostasy and final judgment and overthrow into Babylonish captivity, the Lord nevertheless from time to time raised up a king who cleansed the temple, put away the filthiness and the idols and restored the law of the Lord; so now, if only His children stir themselves up to intercede in persevering faith and condition of heart, He is prepared to raise up men and women to do a great and deep work of cleansing and uplifting the Church. Then, through a cleansed and uplifted Church, to work salvation among the nations of the earth, in gathering out from them great multitudes.

"Let us pray continually for a revival of sound doctrine, a revival of the authority of the Holy Scriptures, based not on an inherited orthodoxy, but on an experimental knowledge of their power and truth in the lives of believers; and then for a revival of the conviction of sin and of coming divine wrath and eternal judgment against impenitent men, who refuse to submit themselves to obey the light presented to them whether in nature, conscience or Scripture."

A report of the prayer side of the Conference shows that: "The conference committee designated one of the best rooms of the Tabernacle as the 'Conference Prayer Room,' in which from 1:30 to 2:30 P. M. each day a special prayer service was held. Messages were given by conference speakers and others and a consecutive series of prayer topics running through the week were kept before those in attendance. Although this room seated 200 it was inadequate, and more than once a larger room had to be brought into requisition. Besides the daily 1:30 meetings numerous other groups met here for prayer. Practically all of Wednesday was devoted by the entire Conference to prayer, and the hallowed memories of that sacred day will long abide.

"In addition to all the foregoing the opening half hour of each of the twenty-two sessions was devoted to 'praise and prayer,' led by chorister H. A. Hammontree.

"Through all the foregoing various means the conference was bathed from beginning to end in an atmosphere of prayer which helped to put unusual unction and power back of every address. The closing messages on Sunday, the 20th, by speakers F.W. Farr, R. A. Torrey, A. C. Dixon, Graham Scroggie and Paul Rader will never be forgotten by those who were present."

Recognition of the interest that laymen are taking in the conservation of Christian fundamentals was a prominent feature, periods being assigned to them. Mr. J. Davis Thomas, of Philadelphia; Mr. Aldwin Ball, Jr., of New York;

Mr. Sidney Smith, of Winnipeg; and Mr. W. O. Andrews, of St. Louis; addressed the conference on the themes assigned them. One of the phenomena of the recent drift of the evangelical church emphasizing the fundamentals of Christianity is the demand on the part of laymen that these great subjects be taken up more generally in the pulpits.

Rev. Graham Scroggie, of Edinburgh, Scotland, gave two or three most inspiring addresses, maintaining the high estimation of Americans, many of whom are familiar with his writings.

Doubtless the addresses will be published so that the thousands of earnest Christians who are concerned for the fundamentals of Christianity, and who could not be present, will have them for perusal and study. Practically every phase of the great subjects suggested by such a conference was covered in the two conferences already held, and it would be a distinct loss if they could not be obtainable in printed form.

The executive secretary of the conference, Rev. Robert M. Russell, D. D., for years connected with The Moody Bible Institute as a teacher of Christian Doctrine, and a leader in the United Presbyterian denomination, was very faithful and effective, and expressed his gratification at what the conference did.

Grace Abounding to the Chief of Sinners

An Exposition of 1 Timothy 1:12-17

By Rev. L. W. Gosnell, Assistant Dean, The Moody Bible Institute

JOHN BUNYAN entitled his autobiography, *Grace Abounding to the Chief of Sinners.* He doubtless found this title in the passage before us, which gives it a historic interest.

In the verses preceding, Paul has been speaking of the law. He points out that the law is good if a man use it lawfully, but that it is not made for a righteous man, but for the lawless and disobedient (vv. 7, 8). The lawful use of the law is to awaken the sense of sin in the ungodly; its message is one of condemnation for sin. The law itself is good but it is not for the righteous, who are not under the law but under grace (Rom. 6:14; 8:4), and who advance to higher attainments of righteousness, not by means of the law, but by drinking more and more deeply of the streams of grace. Paul goes on to say that all this is "according to the gospel of the glory of the blessed God which was committed to (his) trust" (v. 11, R. V.).

The thought of such a gospel having been committed to him leads the apostle to the digression which furnishes the theme for our study, in which he recalls with adoration the grace exhibited toward him. In doing so he furnishes us, in himself, an illustration of the difference between the law and the gospel in their bearing on sinners. "In a word, the law was for the *condemnation* of sinners, the gospel of Jesus Christ was for the *saving* of sinners and the ministration of forgiveness; verily, it was a gospel of the glory of the blessed God." (Ellicott).

I

MERCY TOWARD SINNERS

1. Abounding Honor

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (v. 12).

The ministry of an apostle was arduous and responsible, and would have crushed Paul had not Christ enabled and strengthened him for his task. In the Revised Version, instead of the expression "putting me into the ministry," we have "appointing me to his service." The word "service" reminds us of the work he had to do rather than of his prerogatives as an apostle, and brings the case down to our own level. How we need strengthening for our "service"!

Paul could not cease to give thanks that Christ had counted him faithful, trustworthy, and had appointed him to His service. Dr. Jowett writes thus of Dr. Dale, his great predecessor in the pulpit in Birmingham, England: "The members of my old congregation have often tried to describe to me the mingled dignity and humility with which he proclaimed the gospel of salvation. They say that at times he spoke with a sort of personal diffidence born of a great surprise that he should be counted worthy to 'bear the vessels of the Lord.'" Every true servant of Christ should share this feeling.

2. Abounding Sin

"Who was before a blasphemer, and a persecutor, and injurious" (v. 13).

In regard to Christ, Paul had been a blasphemer, speaking evil of the name of Jesus, and compelling others to do the same (Acts 26:11).

In regard to Christians, he had been a persecutor. Beyond measure he persecuted the church of God, and wasted it (Gal. 1:13). It should be kept in mind that when we are told he consented to Stephen's death (Acts 8:1), a word is used indicating that he approved of it!

In regard to himself, he had been injurious. This word is used in Romans 1:30 and translated "despiteful" in the Authorized Version, and "insolent" in the Revised. It conveys the idea of violence and outrage. Saul of Tarsus punished people "not with pitying reluctance, but with arrogant delight."

3. Abounding Mercy

"But I obtained mercy, because I did it ignorantly in unbelief" (v. 13).

Did his ignorance excuse him? Not for a moment, for it was ignorance "in unbelief," which is culpable. Paul could have arrived at the truth if he had been seriously minded to do so. He only means to say that his outrageous conduct had not placed him beyond the pale of mercy, for he had not sinned against his better convictions, wilfully striving against the Spirit of God.

His sin, in other words, was different from that of the Pharisees who, in the face of the clearest light, said Christ cast out demons by the power of Satan, calling darkness light and light darkness; of such blasphemy against the Holy Ghost, Christ said that it could never be forgiven (Mark 3:28-30). Rather, he stood on a footing with those sinners of Jerusalem, who were charged by Peter at and after Pentecost, with the awful crime of having crucified the Lord of glory, but to whom he said:

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17).

As Dr. Fairbairn says: "In both cases alike the sin was of the deepest dye, only not unpardonable; it still lay within the sphere of redeeming grace." Or, as Dr. Faussett has put it: "His ignorance gave him no claim on, but put him within the range of, God's mercy."

4. Abounding Grace

"And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus" (v. 14).

Grace was defined by Horatius Bonar as "favor to the unworthy," but, it should be added, it includes the acts, effects, gifts, of that favor. Paul felt that the grace of God was exceeding abundant in his case. Accompanying grace, were faith and love, and what need he had of these things? He had lived in unbelief, instead of faith, and it was because he lacked love that he was the blasphemer, the persecutor, and injurious. Grace, however, brought him into fellowship with Christ, who is the source of faith and love.

II

THE SAVIOUR FOR SINNERS

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (v. 15).

The expression, "this is a faithful saying," occurs five times besides, all in the pastoral epistles (1 Tim. 3:1; 4:9; 2 Tim. 2:11; Tit. 3:8). This "saying," he tells us, is "faithful," reliable, and "worthy of all acceptation"—of acceptation by all men.

Every phrase in this saying may well be pondered.

"*Christ Jesus.*" "Christ" is Greek for the Hebrew Messiah and means anointed: our Lord was anointed to be the King and Redeemer of His people. "Jesus" is Greek for the Hebrew Joshua and means Jehovah the Saviour: it is the human name of our Lord. So that "Christ" sets Him before us as the One promised; "Jesus," as the One manifested. Sometimes one name is placed first and sometimes the other. When "Jesus Christ" is used, it seems to place before us "the humbled One now glorified," whereas "Christ Jesus" marks Him as "the now glorified One who was once humbled." (So Bullinger.) The latter expression is appropriately used here where Paul looks back to the incarnation.

"*Came into the world.*" It will be seen at once that this implies pre-existence. But do we have any adequate appreciation of what it meant for Christ to come into the world? These words of Professor A. T. Robertson are well worth pondering: "He suffered in so doing in ways that are beyond our comprehension. . . . We catch glimpses of the yearning of Christ for the glory which He had with the Father before the incarnation and even before the world was, by the Father's side (Jno. 17:5). There is a fulness of knowledge between the Son and the Father not true of others, and Jesus often goes alone to pray with the Father. How the Son missed the glories of heaven we can only imagine. How the sin and desolation of earth jarred upon His sensitive soul we do have some comprehension, but only a little after all, for we have become used to the dullness and hardness of our world. Perhaps, it was in mercy to Jesus that there was some humiliation in His incarnation, else He could not have endured His earthly estate."

"*To save.*" This, then, was the object of Christ's coming into the world. His very name, Jesus, Saviour, makes this clear. Moreover, the salvation He provides is all-inclusive. On the one hand, He saves from the death and judgment resulting from sin, while on the other, He brings to us all positive blessing in the place of condemnation. It covers justification, sanctification and glorification.

"*Sinners.*" We shall not be saved by Him *in spite of* the fact that we are sinners but *because* of that fact. He came not to call the righteous. There is a familiar story of a man who came to the good Countess of Huntingdon in the days of Wesley and Whitefield, exclaiming, "O my dear Countess, I am lost, lost!" Instead of showing alarm the Countess replied, "I am delighted to hear it." "Oh," cried the man, "how can you be so cruel to mock me thus!" "Nay," said this good woman, "I do not mock you, for the Son of man is come to seek and to save that which was lost."

Awakened sinners need the assurance that this saying, which seems commonplace to some, is really "faithful" and "worthy of all acceptation." To them it seems too good to be true! John Bunyan tells how he thought he was not one of the elect, or that the day of grace was past. How delighted he was to come upon these words in the parable: "Compel them to come in;" and again: "Yet there is room." And coming to more recent times, I shall never forget how Samuel Hadley, of the Water Street Mission, used to tell how his first prayer was, "Dear Jesus, *can* you help me?" Yea, verily, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

III

THE CHIEF OF SINNERS

"Sinners: of whom I am chief" (v. 15).

"Chief" means first, in the sense of greatest, just as Jesus stated to the scribe that the "first" of the commandments is that we should love God with all the heart (Mark 12:28, 29). Note, also, that Paul does not say, "Of whom I *was* chief," but, "Of whom I *am* chief," indicating his abiding sense of personal sinfulness. Some may wonder at such an expression. Yet, strangely enough, it is a favorite with the true saints of God. It was after Bunyan had spent twelve years in jail for Christ's sake that he entitled his autobiography, *Grace Abounding to the Chief of Sinners.* John Wesley once thought he was dying, after sixty years of faithful service to Christ. But in that hour, he said he could express himself only in the words of the hymn:

"I the chief of sinners am,
But Jesus died for me."

There is a reason why the saints speak thus, *They know their own sins better than anyone else knows them, and better than they know those of anyone else.* This explains why men outwardly moral, and even religious, may be awakened by the Spirit of God so as to inscribe themselves, "Chief of sinners."

IV

THE PATTERN THROUGH SINNERS

"Howbeit for this cause I obtained mercy that in me first (as chief, R. V.) Jesus Christ might show forth all longsuffering, for a pattern (ensample, R. V.) of them which should hereafter believe on him to life everlasting" (v. 16).

How eloquent is the word "howbeit," with which the verse begins! It contrasts Paul's behavior toward Christ, of which he has been speaking, with Christ's procedure toward him, of which he is about to speak.

He tells us the cause for which he obtained mercy: namely, that in him as chief, Christ might show forth all His longsuffering as a pattern to, or example of, them which should hereafter believe. A little before, he said that he obtained mercy for the cause that he had sinned ignorantly; this is the cause in respect to his relation to the principles of the divine government, as one not yet beyond the pale of divine mercy. Now he points to the cause in respect to the economical design of God to make him an example. (So Dr. Fairbairn.)

So that Paul was not only a herald of the gospel, but also a living ensample or pattern of the longsuffering exhibited in it. God is long suffering before being angry, and Paul tells us he needed "all long suffering," or, "all his longsuffering" (R. V.), i. e., all of God's longsuffering, not a part merely. With such an example before their eyes, all who should hereafter believe on Christ would be assured that the same grace would be extended to them. They may, as Bengel puts it, say to themselves, "If thou believest as Paul, thou shalt be saved as Paul."

An interesting suggestion may be offered here. Paul is truly an example of all them who should believe. But is he not in a peculiar sense an example of that people, Israel, who shall hereafter believe on Him whom once they pierced, ignorantly in their unbelief, and to whom God will show forth all His longsuffering? Just as Christ appeared in glory to Saul and led him to cry, "What shall I do, Lord," so will He appear to Israel.

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in his salvation" (Isa. 25:9).

V

THE PRAISE OF SINNERS

"Now unto the King eternal, immortal, invisible, the only (wise) God, be honor and glory for ever and ever. Amen" (v. 17).

God is here represented as the "King of the ages" (R. V., Marg.), the Lord and Director of the successive stages of development through which the world was destined to pass, arranging everything beforehand according to the counsel of His own will.

As Paul thinks of the sovereign grace manifested in his own case, he rises from the particular to the general, and is left adoring at the feet of the King of the ages. And well may the contemplation of our own soul-history leave us there!

E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

The Bacon Memorial and South Park Missions with offices at 310 Chestnut Street, Peoria, Ill., have just issued the thirty-first annual report showing receipts to the amount of $4,649.82, which met all expenses and enabled the mission to make some repairs on its buildings. The mission is under the direction of Rev. and Mrs. E. T. Munns.

The Way of Peace

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

THE Word of God and the verdict of history agree in testifying that, "There is none righteous, no, not one," and "the way of peace have they not known." Peace universally passes understanding and evades experience. It does so because it cannot be found apart from its associate, righteousness, or known by that disturber of the soul, sin. There is no peace for him who transgresses the law of his relationships to God and man, a transgression that is, alas, our common guilt. Therefore the heart is like the troubled sea, it cannot rest.

I watch the billows foam upon the sand,
And patient wait, but, lo! they never cease;
I turn in disappointment from the strand,
Not on this shore is peace.

Across the waves, beyond the farthest blue,
Sure there both rest and calm meet and increase;
But no, unresting surges break there, too,
Not on that shore is peace.

A world of waters, beating at its bound—
Flawed, like a heart, by every wind's caprice—
Tumultuous from its lowest depths profound;
Not in this world is peace.

Men do not miss peace for lack of seeking it. The thoroughfares of life are thronged and its byways are crowded because everywhere we see the sign, "This way to peace." Perhaps nothing is more desired and more sought than peace. For peace nations fight, and denominations offer competing creeds. One man will desert civilization for a wilderness, another will flee to an anchorite's cell, in pursuit of peace. The suicide lays down his life for it. Yet no one finds it.

How Christ Is Our Peace

What good news, therefore, is in the Scripture announcement that Christ is our peace. He is our peace because He is the Lord our righteousness, and the effect of righteousness is peace. There is no other source of peace, but this is the way of it. It is of God that we are in Christ Jesus, who, of God is made unto us wisdom, righteousness, sanctification, redemption and peace. Identified with Christ, because united to Him by faith, Christians have a righteousness of God; a fulfilment of all that ought to be concerning them, as set forth in the perfect humanity and work of Christ; a participation in the benefit of His sacrificial death; a sharing of His sonship to God and of His eternal life; the fruit and circumstance of Christly character and destiny; all that the relationship of children of God involves for time and eternity. It is a righteousness of our great representative upon the cross that is imputed to us, so that we have been crucified with Christ, and it is a righteousness of life and history that is imparted to us by the holy and quickening Spirit of Him who rose from the dead. It is more to be desired than any righteousness that can come from our own efforts, for it succeeds in pleasing God and bestowing peace.

The Due of Sin

The sinner must accept the death of Christ as the due of sin. The divine law will take nothing less from a sinner. It will not account his best endeavors and his fairest fruits acceptable. His gold may seem to him fine, but it will not pass before the tests of the great assayer. God does not regard any good thing as done without Christ, at best it is no more than attempted. When we think of righteousness we always think of law, but the law is always dissatisfied with us. To die for sin is the only righteousness that a sinner can offer. This he may offer in Christ, "Who was delivered up because of our offences and raised from the dead because of our justification," that is, because thus we were made right with God. The reckoning to us of the acts of our representatives is one of the customs of our American government, of our social and political structure; it is so because this is a divine law. God made Christ to be a sin offering for us that we might be made the righteousness of God in Him. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." The old nature and its history of sin, our old legal relationship to God, are abolished by the Cross of Christ. Upon it He made peace.

The Believer's Two Natures

Christ is that life which man must have in order to be justified in what he is: to be right with God because he is in right relationship with God. Not only does a sinner receive assurance through Christ that he shall not come into judgment: he is also assured that he has passed out of death into life. He is a son of God although it doth not yet appear what he shall be. He is as much a son of God in his childhood as in his maturity. A seed of God is in him which will come to that maturity. There are in him two natures, but God never confuses the old and the new in him. "That which is born of the Spirit is spirit," never flesh. The Christian is in the Spirit, not in the flesh. Herein is his sanctification: his separation from his false self unto his true self. Thus he may refuse to know himself, and may take up daily the cross that puts the old nature off, while he puts the new nature on in following Christ.

The Christian is one person and he is to develop one nature. In this nature God always accepts him in Christ and is always satisfied with him. He never needs to anxiously strive to add to his stature. Anxiety about himself never develops him. Let him rejoice that God has placed him in Christ, where no amount of effort could have brought him, and let him stay there with increasing knowledge of all that is his in Christ. With a mind stayed upon Christ he will have peace. Christ satisfies our desire for a new start, our wish to get somewhere, our longing for finality, our want of rest. He is our destination and our destiny. He is the ideal in a completion that is ever completing itself. We reach the ideal of being at once in Him and forever pursue it in Him. Content, satisfied, at rest in Christ, we walk on with Him to behold His glory. Being His workmanship, we anticipate our future development with entire confidence. We undertake the destiny of conformity to His glorious image with a sure and patient hope. The Christian has found the way of peace as to himself.

Futility of Law

Christ is our righteousness and our peace with regard to duty. He makes it the fruit of our life in Him, the expression of His Spirit that dwells within us. Law is an ideal of what ought to be, but it never gives us any power to fulfil its holy, just, and good requirements. Not until it is within the heart can it find expression in the life. Otherwise it but genders futility, condemnation and bondage. It reveals our deadness and unrighteousness, and, instead of peace, gives us much trouble.

Thus the ideal is a constant curse as soon as we see that it is spiritual, that it calls for a love that our hearts lack, a love which alone fulfils it. Paul was not at peace with such a view of law, he called himself a wretched man. He calls the holy law the life of sin, finding in himself a stubborn contrariness to it. Its ministry is a ministry of condemnation, for it never justifies him. It is thus a curse to him though good in itself. It causes sin to abound. He knows that to be delivered from sin he must be delivered from law. For the products of law from an unspiritual nature are, at the best, but knowledge and restraint, at the worst, hypocrisy and rebellion. He thanks God, who will deliver him from both law and sin through Jesus Christ. He proclaims Christ as the end of the law for righteousness, to everyone that believeth. He hears Christ calling those who cannot bear the yoke of the law to assume His yoke and find rest for their souls. In Christ righteousness (law, duty) and peace have kissed each other in a blessed reconciliation.

Under Law to Christ

The Christian is not without law unto Christ, but he is not under the law of the ideal. Christ is the beginning of faith and the end of the curse of the ideal. He is in every sense our law-fulfiller. He satisfies all the claims of God, of man, of law, upon us. The believer in Christ has turned from one way of righteousness to another. He does not go about to establish his own righteousness, but submits himself to the righteousness of God, accepting the gift of righteousness, making mention of God's righteousness, even of His only. When God thinks of our righteousness He always thinks of Christ. When we think of our righteousness we remember that we are dead to the law, free from our slavery to duty, that we may live unto God. This is a way of pleasantness, and all its paths are peace.

What Is a Sinless Perfection?

The Christian has already a sinless perfection. The statement of John, "Whosoever is begotten of God doeth no sin, because His seed abideth in him: and he cannot sin, because he is begotten of God," must be true in some present sense. The seed of which the Christian is begotten is an incorruptible seed. The Christian is not now a saint and then a sinner, he ever abides in the sinless one and is of the eternal Spirit. There is now no condemnation to them that are in Christ Jesus. "Sin is not imputed where there is no law." Believers have the blessedness of those to whom God will not impute iniquity. There is no guile in their spirits. They may do things that they hate, as Peter did, but Christ never admits that they mean to do them. Believers have been dealt with legally, once for all. By one offering they are forever separated unto God. The seed of God in them will come to fulness of being and character in them. They will reach maturity through a process of growth (sanctification) that is as perfect in all its stages as that of a tree; as perfect and as peaceful. Were this not so, were sin possible to a Christian, there would be a second fall, and for that there is no provided salvation. That would be unto a second death.

When God Forgives Us

It is true that while the Christian does not dwell in sin, sin dwells in him and easily besets him. This truth of Christian sinlessness is a guarded truth. The same apostle who repeatedly declares it assures us that we may not say that we have not sinned, and that we may not say that we have no sin, but that when we confess the sins of which we are conscious God is both faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. When we would condemn ourselves it is God that justifieth. He lays nothing to the charge of His elect. When God forgives us we may not condemn ourselves, but go in peace. Our hearts may condemn us, but God is greater than our hearts and knoweth better than they the value of Christ's work for us. "He that is bathed (with the washing of regeneration) needeth not, save to wash his feet." We are regenerated once for all, but we need daily confession and absolution for the defilements of our walk. But these are external to us. We must watch and pray, lest they dominate us and hinder our development and service, yet, essentially, they are not ours. We purpose many a perfect day that we are too small to accomplish, yet we purpose them. Our acts are our own until we disown them, but all our sinful acts we abominate. We identify ourselves as the sons of God. We confess our sins, yet do not own them.

This is no doctrine of holiness in the flesh, of perfectionism, of a present freedom from the presence of sin, of antinomianism, but the teaching of the Scripture that, if we deny our sins God will condemn us, but if we confess our sins He will justify us from them through Christ and bid us depart in peace.

Why Should We Not Have Peace?

We thus have peace in our Christian childhood, before we are able to put away the childish things and the faulty things of our nonage. Peace in our necessary submission to the imperfect state in which we yet are and the imperfect works that we must yet do. A foothold and a few steps in the right direction are all that we can hope for here, but while we believe the truth accomplishes itself. We steadfastly believe in the necessity of present failure and the worth of constant endeavor. We believe in ultimate achievement, and that all things will serve it for those who love God and are called according to His purpose in Christ. We shall eventually be glorified with our Saviour. We shall see Him as He is and where He is, and we shall be like Him. Why should we not have peace as to our past, our present and our future?

Taking Christ's Own Mind

Let us learn to live by the faith of the Son of God, as Paul did. Let faith be our comprehensive rule of life and let it be our righteousness, as it was Abraham's, when he set out for the promised land that he had not seen. Since we may say with David that the Lord will perfect that which concerneth us, and that He will do it for His name's sake, and because He would not be a good shepherd if He failed to do it, since there can be no "if" about it, since He who is the truth is also the way and the life, let us have that one thing needful to perfect peace—faith.

Let Christ, who is our wisdom in all these things of God, give to us His own peaceful mind. Things are as God sees them and states them, they are to us as we believe them, whether we see them or not. "Trust ye in the Lord forever, for in the Lord Jehovah is the rock of ages." Everything is right in Christ and to faith, "acquaint now thyself with him and be at peace."

O God of my unquiet heart,
Speak, and its tempests shall be still;
Create a faith beyond my art;
Order a peace beyond my skill.

When light is clear and winds are fair,
While purpose holds, I steadfast steer;
I greet the haven over there,
And feel its happinesses here.

But in the dark contrariness,
When doubt is master of the helm,
I yield unto a stormy stress,
The billows rise and overwhelm.

O God of my unquiet heart,
Come o'er the clouded, heaving path;
Bear in my boat the Saviour's part,
Show me the harbor that trust hath.

Thy Kingdom Come

By Rev. William Burton McCafferty

Thy Kingdom Come!
And triumph o'er all earthly foes.
Thy Kingdom Come!
For sin doth righteousness oppose.
O Lord this is our daily prayer:
"Bring Thou the day so bright and fair,
When righteousness reigns everywhere."
Thy Kingdom Come!

Thy Kingdom Come!
Defeat the wrong, uphold the right,
Thy Kingdom Come!
In glorious triumph of Thy might.
Reprove with equity the world,
Let Truth's great banner be unfurled,
And Wrong into the pit be hurled,
Thy Kingdom Come!

Thy Kingdom Come!
Lord, haste that grand and glorious day,
Thy Kingdom Come!
And hold a universal sway.
O let Thy holy will be done
On earth, as 'tis around the throne,
Where angels bow before the Son,
Thy Kingdom Come!

Thy Kingdom Come!
The whole creation groans for Thee,
Thy Kingdom Come!
The earth travails in agony,
Lift Thou, the curse forevermore,
Subdue the wild beast's angry roar,
And reign in peace from shore to shore.
Thy Kingdom Come!

Tradition Versus the Word of God

By Rev. Charles Frederic Sheldon, D. D., Perry, Iowa

JESUS said: "You make the word of God of none effect through your tradition." There are, in the main, three classes of people as to their attitude toward the Word of God.

First, there are many who do not study it; who do not care anything about it; who know nothing only that which they hear incidentally.

Secondly, there are many who read it much, who study it intensely after a fashion, but who come to the study of it with the strong hand of tradition upon them, and they search the Scriptures in order to find that which seems to support their own much-loved and venerated tradition.

Thirdly, there are many who come to the study of the Word with open minds; having no prejudice to warp, no tradition to prove true; those who study under the immediate guidance of the great Teacher, the Holy Spirit.

I desire to speak at this time particularly of those whose study does them no good, because of the fact that they are so heavily handicapped by tradition and prejudice. Our Lord said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." But these people search the Scriptures to find something that will testify to the fact that their tradition is true, and that it should be received.

There are many in these days who are guilty of undertaking to make the Word of God of none effect through their traditions. We very much fear that the people who are doing this monstrous thing are not conscious of the crime they are committing. We do not charge them all with deliberate intent to make the Word of God of none effect through their tradition, but their ignorance does not lessen the measure of their guilt. To give to a hungry man a stone when he asks for bread; to give to a thirsty soul an opiate when the need is for life-giving water, is not worse than to give to lost, ruined men and women a tradition when what they need is the eternal truth that alone can save them.

It is the tragedy of our church life in these days, that from many pulpits, and from many teaching desks, the traditions of men are being preached and taught rather than the Word of God, and, as the hearers and the students listen and accept these traditions, the Word of God is made of none effect as truly as if it were not mentioned at all.

Law and Grace

For example, why is it that so many men of learning, of wide reading, and surely of intelligence are failing to preach the gospel of the grace of God? Why is it that so many are preaching the gospel of works; that so many are preaching a miserable man-made mixture of faith and works, of law and grace?

There seems to be only one answer to this question, namely, they have received these traditions from their fathers, and they do not know that they are preaching that which is not true. They do not know how to study God's Word having never been taught how to study it. The spell of the old tradition is on them and they go on, the blind leading the blind, and all headed for the ditch. These men certainly do not know the gospel of grace, for if they did, they could not possibly continue to preach the death-dealing tradition.

The teachers who went among the Galatian churches and undertook to drag them down from grace into legalism did so because they did not know the gospel of grace. The sad thing about it is, that the longer men preach tradition, the more their blindness increases, and all hope that they will ever see the light fades away.

Tradition About the Judgment

What has been said is also true of the other great fundamentals of Scripture. Where did the belief so widely held as to the "general judgment," at which all the world is to be judged originate? Certainly not in the Scriptures for there is not a line in the Word of God to substantiate that tradition. It is a human tradition that began somewhere in the mind of some man who was not taught of the Spirit, and it has come down through the centuries believed in by thousands.

If the shackles of tradition could only be broken; if the blind eyes could only be anointed with heavenly eye-salve so that they might see, how quickly would all men and women who study the Word be able to see the truth as to "judgment!" They would be able to see that the sins of the believer were judged in Christ, on the cross; that the believer must judge himself as he lives his life if he would not be judged of the Lord; to see the plain truth as to the judgment of the believers' works after the church has been taken away; to see the truth as to the judgment of the nations, and that of the wicked dead a thousand years after the resurrection of those who die in Christ. How these traditions make the Word of God of none effect!

The Kingdom and the Church

The same is sadly true with reference to the great truth of the return of our Lord to the earth; the rapture of the Church; the setting up of the kingdom. In the way of this great truth stands man's tradition declaring in the face of the Word of God that Jesus is not coming back in person. Tradition declares that He is coming all the time; coming when one dies, in the gradual diffusion of Christian truth, in the bettered conditions in society; but the Word of God does not so teach.

Tradition declares that the church is the kingdom, but the Word of God does not so teach. Tradition declares that the plan of God is that by the work of the church the whole world is to be converted, but the Word of God does not so teach.

Better or Worse?

Tradition says that the conditions in the world are rapidly improving, but the Word of God, and the conditions before our very eyes declare that "The world lieth in the wicked one."

Tradition says that the gospel is permeating all the life of the world as the leaven does the meal, but God's Word declares that "leaven" is always the type of evil, and that as the leaven goes through the meal, so evil doctrine is being mixed with the truth, the food of the church, until all Christendom is affected by its presence.

Now the Word of God makes all this very plain, so plain that he who runs may read. It must be, therefore, that the god of this world has utterly blinded the minds of these preachers and teachers, moving them to present traditions rather than the saving truth of God, and thereby leading countless thousands to eternal ruin.

We tremble when we think of the judgment in store for these false teachers who are making many stumble and miss the way of salvation. It is indeed a pitiful sight to see doctors of divinity and professors in seminaries feeding their people and their students on stones instead of the bread of life.

That the Lord Jesus may come quickly and put an end to it all should be the prayer of all who know and love Him.

Ministerial Etiquette

By Rev. Robert Clark, Lyndon, Vt.

IN THESE days when so much is said and done in the interests of church unity, it will not be inappropriate for us to review the courtesies that one minister ought to extend to another. For after all, the pastor is a pivotal man, and church unity will be helped or hindered in any community, just as the pastors work together as real fellow-laborers.

This subject is not treated at any length in works on homiletics or pastoral theology, yet it is of considerable importance. What is to be our attitude to our brother pastors? How are we to receive those in our locality or in our denomination?

Are we to co-operate in their labors and rejoice in the enlargement of their flocks, even if our own flocks are visibly diminishing? Or, are we to be Ishmaels with our hands against every man and every man's hand against us? Is our own glory or gain to be the supreme standard of our work? There ought to be some well defined and generally accepted canon of conduct for the clergy in their pastoral and pulpit work, that we may live and labor in love and peace with our neighbors.

Scottish Ideals

This subject appeals to me because of my early beliefs and conceptions of the ministry. In Scotland we were taught to have a very exalted opinion of the clergy. We believed them to be men of God, men who were governed by higher principles and actuated by higher motives, and on the whole more unselfish and self-sacrificing than the rest of men. I grew up with the belief that clergymen were not subject to the jealousies, envies and ambitions of other men.

But since it has been my lot to enter the ministry I have had to change my earlier and happier belief. I find, both from introspection and observation that they are men of like passions as the rest of men, subject to the same infirmities and sins and with several varieties of their own. In the prosecution of their work they often show little of that Christian spirit and consideration for the feelings and rights of others that we naturally expect. I sometimes wonder what would happen if we would all practice the thirteenth of First Corinthians and apply it to our pastoral relations?

Comparison with Other Professions

We know that the different professions have their recognized codes of honor, and their courtesies that they extend one to another. The doctor will not call to see a patient unless the other doctor has been dismissed or he is asked to come in counsel. The lawyer has a regard for the clients of his brother. The merchants have understanding in their business relations, even the news-boys have their code of honor that forbids them invading the territory of another. In the ministry, as far as my observation goes, every man seems to be a law to himself.

There are one or two points upon which we should be clear.

I

Courtesies due to the authorities we use in our pulpit work.

How far should we give other men credit for the material that we use? Is it right to take the credit for a good sermon when that sermon did not originate with us? There is a legitimate use of other men's material. Their ideas are to suggest ideas or lines of thought to us, but we are not to be slavish imitators, or worse, purloiners. If we follow closely the line of thought of some notable preacher should we not frankly tell our people to whom we are indebted? This would be the better way as no embarassment afterward would be feared. It would give credit to the right man, and our own people would see that we were still in a teachable frame of mind.

It was never easier to get material for the pulpit than now and more is the pity. There are books, and magazines and skeletons published galore. Their number and prevalence proves that there is a call for them. Like the idols in Israel, we believe them to be an abomination to the Lord, and a detriment to pastor and people. The preacher ought to be a creator rather than a reproducer. What Kipling said of the poets is sometimes true of the preacher:

"When Omar smote his blooming lyre
He'd 'eard men sing by land and sea;
An' what he thought 'e might require
'E went and took—the same as me.

"The market girls an' fishermen,
The shepherds an' the sailors, too,
They 'eard old songs turn up again,
But kept it quiet—same as you.

"They knew 'e stole; 'e knew they knowed.
They didn't tell, nor make a fuss,
But winked at Omar down the road,
An' 'e winked back—the same as us."

Plagiarism is not always looked upon by the people as a great sin. A lady of wide experience and education defended her pastor when she knew that he was preaching other men's sermons. She thought it was right to give the people something good, and if the man could not do it by his own efforts he was justified in using another man's material.

Here is another case: A man preached a baccalaureate sermon that evoked favorable remarks. But an inquisitive newspaper man, a little later, published a "deadly parallel" and proved that the same sermon had been preached a few months before by a famous city pastor. However, our friend explained it by "unconscious cerebration" and the church increased his salary.

I think that the average congregation would prefer honesty and candor in the pulpit to mere brilliancy. No self-respecting minister could habitually resort to such methods. If he were constrained to follow another man's thought he should be courteous enough to acknowledge it.

II

Courtesies that we owe to the resident pastors.

What is to be our attitude to them? Are they to be brothers beloved and respected, or are we to look upon them as opponents, and their flocks as legitimate prey to be won over to our side of the fence? Too often churches in the same village are looked on as competing bodies rather than co-operating bodies. Because of this, pastors do not always exercise the Christian forbearance to one another that they ought.

What should be our attitude to the people of our brother? Should we call on them on our rounds, or should we confine our calls to our own people? It is not a difficult task to become an Absalom and win the affection of some. There are people in every church that are fickle and changeable, and if a new man calls a few times they can be easily led from their own church into another. A minister who has respect for himself and the feelings of a brother will not encourage any deflection from another congregation. But I have known men who called on all the people of his neighborhood but he never went near their pastor. Such a course is discourteous and not provocative of good feeling.

Another thing is that of hiring workers out of neighboring churches, the promising young soprano, or the tenor, just to keep up the high quality of our choir. The wealthy churches are more liable to fall into this temptation than small country churches. But even in the country I have seen injustice done to a sister denomination.

The plea may be made that talent is a marketable commodity and it is legitimate to buy where you can. But musical ability in church members should be like the ability to teach, and should be given to the home church. Perhaps the pastor is not wholly to blame for transgression here, but he should be against it and oppose it from Christian principle.

III

Courtesies due to our successors.

The retiring minister can make things pleasant or unpleasant for the newcomer according to the attitude that he takes. If the retiring pastor is only a short distance from his former field he may be excused if he keeps up the ties of friendship that he has formed. He will be in demand for funerals and weddings. It is entirely right that people should have the minister of their choice in times of joy or bereavement, but the conscientious minister will beware how far he will intrude into the realm of another man. He is no longer pastor there, and the resident pastor should have the undivided loyalty of his people. The people ought to be made to feel their responsibility to the new man and that they ought to show him the ordinary courtesies.

One pastor who was called to a neighboring church, made a public announcement before he left and clearly defined his attitude. He said, "Until you secure a new pastor I shall be glad to come to you whenever you need me, provided I can do so without interfering with my duties to my people. After my successor arrives I do not want you to call on me for any pastoral service; it would embarrass both him and me."

During the three months which followed, that pastor married seventeen couples in his old charge and attended many funerals. Several of the young people said that they had hastened the date of their wedding so that he might perform the ceremony. Whether any of the funerals were due to similar desire on the part of the deceased is not known. After three months the new pastor arrived and the people faithfully observed the unwritten contract.

The members of churches do not often think of these questions of ministerial courtesy, and hence they err in ignorance. It is the duty of the pastor to explain the situation. But some men seem flattered that their services are still desired and some even proffer their services.

I believe that some of these discourtesies among the ministers are due to pressure that is brought to bear on a man. Churches are competing bodies. It is every man for himself. An adherent gained from another church in some cases bulks larger than ten from outside.

Then there are higher officials in the denomination who are looking for growth—bishops, superintendents, secretaries. They live and move and have their being in statistics; their manual is the book of Numbers. The average pastor likes to make some kind of a showing and is often tempted to forget the common Christian amenities.

Even though the minister should meet with discourtesies from other brethren and churches, though slighted, neglected, or merely tolerated, he should be big enough and Christian enough to forget it all. He should be like his Master—indifferent to either praise, blame, notoriety or obscurity, doing his work and leaving results with God.

Win Men One By One

(James 5:20)

By O. S. Hoffman

Win men one by one
To the heavenly way;
Win them one by one,
Oh, do not delay!
Swift the moments fly,
Soon life's course is run;
For the Master work—
Win men one by one.

Win men one by one,
'Twas our Saviour's way;
Win them one by one,
Do it every day.
Oh, the gracious work
By Him thus begun!
Let us do it still—
Win men one by one.

Win men one by one,
For whom Jesus died;
Win them one by one
To the crucified.
He would have all saved,
He will cast out none;
Tell the blessed news—
Win men one by one.

Win men one by one,
Do it out of love;
Win them one by one,
Wisdom seek above.
Like a star, each soul
For the Master won,
In your crown will shine—
Win men one by one.

Charles G. Finney

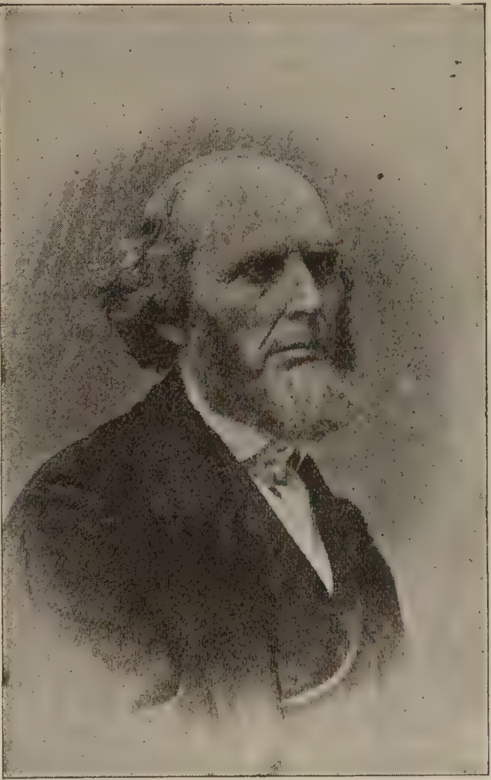
By Rev. John Weaver Weddell, D. D.

I

FINNEY AS PREACHER AND EVANGELIST

THE circumstances of this great man's conversion at Adams, N. Y., in 1821 are well known. He bowed in full surrender at the feet of the Nazarene; and his submission to the Holy Spirit, as his writings indicate, was no less complete.

Passing through White-Chapel, London, one day, the writer came upon a cache of rare old books at the street curb, one of which contained what he had not seen before in his own country, a Paternoster Row reprint of Charles G. Finney's *Enduement of Power.* It expresses, as its faded pages lie before you today, in cogent terms the great teacher's conception of the pastoral office and tells us the kind of a trenchant free-lance he was in theology and preaching. In it he boldly affirms the conscious gift of power from on high, promised by our Saviour to His waiting disciples, as He parted from them (Luke 24:49), to be "the indispensable condition of performing the work which He has set before us." He dwells upon four things: the necessity of the enduement, as declared by the Master, Himself meekly yielded thereunto; the fact of that enduement, as sparklingly inaugurated at Pentecost; the results of the enduement, as seen in the Acts of the Apostles, and the conditions of the enduement, which are, in a word—total yielding and total cleansing. This gives not simply the breathed peace *within* us of John 20, but the irresistible power *upon* us of Acts 2.


CHARLES G. FINNEY

Finney's Flashing Sentences

Here are a few:

"All other gifts are unavailing without the addition of this marvelous power to impress God's saving truth upon the soul." Finney himself received it, as he always believed, in his law office immediately following his deep and thrilling conversion in the thicket, hard by. But he continues, "I have known ministers, who had labored many years without it, at last come to possess it in remarkable degree," and he also adds, significantly, "It is often times possessed and then lost, or its manifestations suspended by something that quenches the light of the Spirit in the soul." This he did not need to argue, for the whole church seems at times, as markedly of late, to pass into a partial eclipse of faith in this particular, as many will allow. Even in that day, the middle of the last century, he said, "It is painful to observe the constant tendency to substitute culture for this power, or human learning and eloquence in place of this divine enduement. I fear this tendency is increasing in the church."

These declarations were apparently drawn forth because of the home missionary reports of the current year which gave at that time an average of but five souls won for each worker. What would Charles G. Finney say of the statistics of this last year, and the oft-times spiritless and fruitless conventicles of the present time? Even then he was forced to cry out, "It is amazing to witness the extent to which the church has practically lost sight of the necessity of this enduement of power. Christians and some ministers go to work without it. I mourn to be obliged to say that the ranks of the ministry (and he was speaking as a seminary professor) seem to be filling up with those who do not possess it. May the Lord have mercy upon us!" "The fact is," he goes on to say, "there is something sadly defective in the education of the ministry and of the church. The ministry is weak because the church is weak. And then again, the church is kept weak by the weakness of the ministry. O for a conviction of the necessity of this enduement of power, and faith in the promise of Christ!" So closes this earnest, last appeal of the great Oberlin preacher. "I believe" said Rev. John Pate, the English editor of the treatise, "that the prayerful and thoughtful reading of this volume will blessedly assist in bringing about the supply of this need."

Here under these trees of the forest in northern Ohio, Charles G. Finney took his stand, but only that he might get a footing in the rising West where he might lay about him with resistless evangelistic fervor. He stirred the town, he awakened all the country and he gathered about himself a group of souls, possessed of his own God-implanted passion for revivals. So that at last he could say as he laid down his work in 1875, "We have had a revival here continually. Very few students came without being converted." The glow of that day of pent-up spiritual enthusiasm and evangelistic inspiration still plays upon the distant horizon, and augurs good things yet to come.

The old First Church of Oberlin, where for forty years Finney preached and taught. In the same building the Anti-Saloon League was formed twenty-six years ago.

II

FINNEY'S OLD TRAMPING GROUND

A quiet but open-eyed pastorate at Oberlin where Charles G. Finney spent his last days as college president and promoter of revivals, has given the writer, in college, library and community, the opportunity to gather up some interesting memorabilia regarding one of the greatest evangelists the world has ever seen.

Finney, the Man and the Teacher

Charles G. Finney came to Oberlin in 1835 in his prime and like an angel from the skies. The young college, founded on distinctive religious principles for the education of American youth, but planted newly in the virgin forest of Ohio's Western Reserve, was able in the providence of God, to the startled amazement of all and to the joyful surprise of the patrons and students of the budding institution, to call away from the most popular pastorate and finest auditorium of the East, to its own rough privations and rugged demands the most outstanding Christian orator and leader of his day, Charles Grandison Finney of Broadway Tabernacle, New York. He was welcomed with solemn thankfulness, and to a regency of power that lasted for forty years, and made him the champion of direct man-to-man evangelism over all the land, an eminence among his peers that lasts to this day.

The old elm is still standing at the public square where the first gathering of the educators was held in 1833, and when the world armistice celebration was held a year or more ago, the stately college procession started from under those same historic shades, rounding up their jubilations presently with the hallelujah chorus in Finney Chapel, at the center of the college and the town.

Finney's Eccentricities

The great man had his eccentricities. He was as direct and explicit in his prayers as in his sermons, and we are told how one time he besought the throne of grace in the course of his Sabbath morning petitions that William (the caretaker) might learn to close the barn door—it was giving him trouble. That his supplications were known to be potent as well as original, we have reasonable proof in the tradition that he called the people out for prayer one day in a season of protracted drought and sent them home in the rain. That this was more than tradition—is vouched for by S. S. Burdett, living up to recent years in the country near by Oberlin. He was present, he has stated in print, at the old brick church when the prayer for rain was offered, and he distinctly recalls how under heavens of brass the great preacher entered the church and ascended the pulpit stairs, first calmly depositing an umbrella in the family pew. He had scarcely finished his pleading supplication in behalf of panting nature when the thunders roared from the heavens and the longed for shower came. "Whilst we were yet speaking"—as Finney said.

He was ever the friend of the negro race, the major condition of his acceptance of the presidency at the first, being that the advantages of the institution of learning should be in no wise limited by considerations of sex or color. There is a shattered relic of the under-ground railroad within eye-shot as I look out of my window, and it is related that at one time it was only a closed mouth and a closed garret door that kept the great preacher from arrest as flagrantly defiant of the existent law of the land. There was a colored party, without doubt, hidden somewhere among the stuff.

A Mind of His Own

He had a mind of his own and a way of his own in the voicing of his theological views. President Henry Churchill King is authority for the anecdote that one time when a student queried somewhat critically in the lecture period regarding a seemingly variant statement in one of his former publications, the professor of divinity thundered out, "Don't quote Charles G. Finney in this class room!"

We are compelled to gather such incidents largely by word of mouth, mainly because of the fact, as related by Judge W. C. Cochran, of Cincinnati, Finney's grandson and memorialist, that the evangelist steadily and sturdily refused to set down mere personal reminiscences, and one time even destroyed the carefully prepared notes of his early private life laboriously written out by a stenographer, employed by friends for the purpose. His *Memoirs*, known to all were really, a later re-collation, in part only, of these reminiscences. The revivalist evidently aimed to record only that which had reference directly to the evangelistic witness of his life and work. It would have been profitable to us all to have had laid before us the steps under God whereby this marvelously strong and original religious personality was developed and given to the world.

Not University Taught

But this at least we know, that Charles G. Finney, though not taught in the universities, was himself a profound teacher, mentally trained and equipped, and thoroughly imbued with the college spirit. He came to the work like Saul of Tarsus in the full maturity of his God-given powers. Standing six feet two in his stocking feet, "a splendid pagan," as has been said, a kind of chief of sinners that he might become chief of saints, he was, under God, in reality, the leader of that great evangelistic lay-movement that has given strength and character to modern revival effort. No man could throw him or outleap, him it was said, in the athletic field, and no man could best him or down him on the platform in debate. He was a mighty warrior of the faith, and as erect and stalwart in his theology as he was in magnificent physique, a big brave presence, that often won half the battle at the outset.

He built his meeting house—a handsome brick structure still standing, the birth place subsequently of the Anti-Saloon League—and his modest home, also, the site now of the capacious Finney chapel, on the edge of a broad, forelooking campus, about which are clustered today a score of spacious college structures, sustained by one of the richest endowments of the land. But that was the day of small things materially, and though a multitude of resolute, truth-seeking youths turned their faces Oberlinward, a goodly portion of them coming from Lane Seminary at the south, it was considered a bold, hazardous venture, and it was only the commanding figure of the great evangelist and theologian, looming like a mountain peak on the horizon, that gave assurance and, indeed, ultimate success to the enterprise.

But Charles G. Finney was surrounded by a group of ardently sympathetic minds in those days, days of spiritual revival and moral reform. It is interesting to hear the older folk that knew him—there are a few of them left—tell of the eagle face that looked forth from behind the old fashioned pulpit, and the towering form that moved along the streets of the little college town, for the village was born with the school and exists for it as a city largely to this day.

HOW SHALL A NEEDY MOTHER PRAY?

Suppose, for example, that a mother is reading these words—that she has four children, that her husband is dead, that she has no income except what she derives from her labor as a scrubwoman or a seamstress, that it is the dead of winter, that her fuel is exhausted and that her children are crying from hunger and cold. Suppose, further, that in the providence of God she has no friends in the place where she is. Suppose she is lost in a great city and does not know a human heart to which she can turn. What shall we tell the woman respecting prayer?

The thing we ought to tell her is that God, who hears the ravens and the young lions and provides for the needs of His irrational creatures, knows all about her, is interested in her, and that she has a right to talk with Him very simply and plainly. She can say "coal" and "bread" and "milk" and "eggs" and "snow" and "ice" and "storm" with the assurance that He understands exactly what she is talking about, and that He is both able and disposed to minister to her needs.—President Chas. A. Blanchard, D. D.

"MORE LIGHT, LORD, MORE LIGHT"

Two of the Lord's people were praying together. The path seemed difficult for one of them at least, and he was crying, "More light, Lord, more light," when the voice of the other sounded in his ear: "But are you obeying the Lord according to the light you have got?" This question rather troubled him, for he afterwards confessed he was *not* using the light he had already got.—*The Believer's Pathway.*

Are You Looking for Service? Here is an Idea

By Rev. Joseph C. Hart, Milwaukee, Wis.

DURING a recent visit in England, I wrote to the London *Life of Faith* regarding the work of The Moody Bible Institute of Chicago, especially for readers who might be thinking of the work of the Christian ministry.

I

After remarking that it appeared a hard task to find a school or college where the Word of God is fully honored, I stated that the Institute was one of them, standing true to the whole Bible. "There," I said, "they make much of the blood of our Saviour, as the only provision for life eternal; they teach a doctrine of a life of victory over known sin, through a risen Christ occupying the throne of the believer's heart; they teach their students to teach and preach the premillennial coming of our Lord, and, in fact, "earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

My letter concluded with an invitation to any interested, to write me at my English address, which I furnished. The replies I received were both interesting and surprising.

One of the earliest was from Mr. W* * * of the Isle of Wight. He was a British soldier, and now that he had been demobilized, was thinking about preparing for definite Christian work. My letter, he told me, had come into his hands at a time of crisis in his spiritual life, and he asked if I would give him some information about the Institute.

I gladly wrote him, and gave emphasis to the fact that there he could obtain a working knowledge of the Bible as at no other place that I knew. I spoke of the distinguished British visitors within the walls of "Moody" from time to time, and other items, which I thought would interest and encourage him.

I advised him to apply for a catalogue which would explain the life and work in detail, and also told him to ask for an application form.

I am glad to say that God blessed the effort, the last word I had from him being that he was planning to cross the ocean to take up the training at the earliest moment.

I have invited him to send me a wire when he arrives at New York, and I will meet his train and introduce him personally to his new American home, for he will find the Institute a home away from home.

II

Another request for particulars of "Moody" came from Mr. C. W. G* * * in the East End of London. He told me he had been engaged in military service in France, and had suffered severely, having lost all the fingers of one hand. Nevertheless, he was anxious to prepare himself for the greater warfare against the god of this world, and, praise God, I could tell him of a training ground, where he would be made an efficient soldier of the cross, and be taught how to handle aright the sword of the Spirit, the Word of God.

He told me he had a family to support and very little money, and as I considered all the circumstances of the case, I felt the best thing for him to do at present was to study the Bible by correspondence. I explained to him the work carried on by the Institute in its Correspondence Department. There he would be a student receiving every care, under the supervision of the head of the department, and would become a member of the great "Moody" family scattered throughout the world, numbering several thousands, who were studying the Bible by this method of correspondence.

I was particular in pointing out to him the advantages of taking up the Synthetic Course, in which he would consider the great facts of each book of the Bible, and these separate books in their relation to the Word of God as a whole, thus giving him a fresh insight into the sacred page, and much material for use in his own preaching and teaching.

In this instance, too, God was pleased to set His seal upon the effort, for this friend did send for the Synthetic Correspondence Course, and in a letter to hand since my return to America he tells of the great blessing attending his study.

He is anxious to go to the Institute to take up the regular course of training, and I am hoping that one day he will do so. He has written me, however, of an idea of forming a circle of some twenty men, poor fellows like himself, who have a desire to train for the Lord's service, but who have no prospects of receiving training. The plan is for each to pay one shilling per week (about twenty-five cents) and when they have enough money on hand, to send one of their number to The Moody Bible Institute for training!

What immeasurable possibilities are hidden there! Who can tell what this circle will mean, as they, one by one, by God's grace, go to be trained for Christian work? What a harvest of souls they may mean, ultimately, for the Lord Jesus Christ!

III

The Lord allowed my remarks about the Institute to come into the hands of a Lancashire mill-boy, Mr. Tom W * * *, whose home is at Rishton.

From his letters, and those of his mother, for she wrote too, I learned that he was limited in education and means. His parents had prayed earnestly for his salvation, and now that God had answered prayer in bringing their only child to a saving knowledge of the Lord Jesus Christ, and in thus making him a member of His body the Church, they were praying that He would be led of God into the great harvest field, to win others from the power of sin to Jesus.

I was thankful that the doors of The Moody Bible Institute are open even for such cases, and I wrote and told him so. The Lord uses the small things sometimes for His glory, so I wrote him what I considered were the real qualifications for soul-winning work: first, a life lived in close fellowship with the Lord Jesus; then a passionate passion for souls in answer to definite believing prayer; and to crown this, a working knowledge of the Bible, which was to be obtained at The Moody Bible Institute as in no other place of which I was aware, and I strongly advised him to apply for further particulars.

This he did, and also obtained his passport to this country from the British foreign office, and expects to be in "Moody" in a few months time. I promised to be his friend as far as it was in my power so to be, and to help him in every way possible.

I praise God that to me has been given this great privilege of directing, in some measure, the course of this friend's life into such a blessed channel.

Who will dare to say that he might not become a second Moody, through the grace of God? The Lord grant it.

IV

A most interesting thing happened in connection with the last mentioned family, giving me the opportunity to touch another life for the Master, and to say another good word for the Institute.

While corresponding with them, one week end, when they had friends visiting from a neighboring town, the conversation turned upon my letters to Tom.

In due time I received a letter from Mr. H * * *, the friend who was visiting that day, telling me that he had been told of the way I was helping his friend, and asking if I would help his son, Edwin, twenty-one years of age, and who, with his brother, had recently given his heart to the Saviour, through attending an evangelistic meeting under the auspices of the London Evangelization Society.

Accordingly, I wrote to Mr. H * * * as to the Institute, advising him to consider it as a place of training for his boy.

A little later, I was preaching in the north of England when Mr. H * * * was present, and he told me he would keep in touch with me after my return to the United States.

It would be fine if the way might be opened whereby these two young men might be able to travel to "Moody" together.

Will all who read these lines pray for this?

V

Mr. Harry W * * *, a Lancashire collier, was another friend I was permitted to influence, under God, in taking up the study of the Bible in the Correspondence Department.

I was visiting him one day near Manchester, and began to talk about the Institute, and the advantages of being in residence there as a student, and if this be not possible, of being one of the number taking up the courses given through correspondence, and advised him to write for particulars.

He was greatly encouraged by the reply he received, and sent his fee for the Synthetic Course, which I explained to him would make the Bible an entirely new book to him, and not only deepen his own spiritual life, but equip him for greater service for the Lord Jesus in preaching His Word.

I had a letter from him, again, the other day, in which he says, "the lessons of the Synthetic Bible Study are just the thing for all Bible students."

VI

I have been cheered by the way a young woman, working in a Lancashire cloth factory, and a member of the Church of England, has been led into definite service for God.

She was anxious to become a Sunday-school teacher, and thought I might help her. I gave her private tuition, using some of the notes which I had received from the Institute's Sunday-school organization and management course, and giving her other good material.

She progressed in a wonderful way, and was given a class in her Sunday-school, and in her heart God had placed a desire to see her scholars won to Christ.

As I was about to return to America, I told her of the way she could continue her studies, and again recommended the course in synthesis. I realized that the Sunday-school teacher must know her Bible, in order to be at her best for God and her pupils.

My friend was glad to avail herself of this opportunity of learning how to master the English Bible, and sent her fee, and received her material.

In this connection I might add, that I advised another girl in the same town to take up the same course, and if she does so, these two young friends, both of whom have a desire to become missionaries, will have happy fellowship together, as they travel along the same pathway.

VII

Two other instances are worthy of note. I had been preaching at a mission hall in a large manufacturing town in the North of England one Sunday morning, and at the close of the service a young man raised his hand, signifying his willingness to re-dedicate his life to the Lord for the work of soul winning.

I consider the Institute a great asset to the evangelist and Bible teacher, for those definitely touched by them can be placed in the hands of the Institute where they will be followed up by literature and correspondence as the various cases require.

I asked this young man to send me his name and address, and made an appointment with him, and as we walked together, I told him of "Moody" and the training he could receive there. Also of a correspondence course which he could take, if he could not go personally.

He told me that he would be delighted to go, but that he had to work in a cotton spinning mill to help support his mother and home, and as his mother was not a Christian, it was all the more difficult for him. Of course, in a case like this, there is the possibility of a correspondence course, and I told him so.

He apparently told another man, of the same place of worship, for he asked me for information relative to the Institute also.

I wish the reader would pray for these two men, that they may never be content to remain ignorant of the best Book of all.

There are others to whom I have either spoken or written, about the great school which God's servant D. L. Moody founded. I have done so because I knew it to be a God-honored channel for the training of men and women in the work of winning souls for Christ, and because I realized that the work of the people of God is to scatter abroad everywhere, preaching the Word, and by so doing, help to hasten the coming of the Day of God.

When one considers the distance these people are from this "West Point of Christian Service" and of the desire that many of them have of entering it, it makes one wonder if the people of this country fully realize the privilege which is theirs, in having such a place in their midst.

I have several on my waiting list, who would be faithful workers for the Lord Jesus Christ, but who are held up, more or less, through lack of funds. Will any of God's servants, to whom has been granted the "burden of wealth" take up the support of one or more of these young people as their representatives, and thus make a good investment in the bank of Heaven?

Personally, I often feel like Mr. Moody, that the more I know of myself, the less I think of myself, but when I think of the Lord Jesus Christ, and of what He can do through the humblest channel, my heart burns within me as I travel along the way.

Sixth Hebrew Christian Alliance Conference

By Henry Bregman

THE Sixth Annual Conference of the Hebrew Christian Alliance of America was held in Newark, N. J., in the First Baptist Church, Peddie Memorial, from May 31 to June 4. About eighty delegates, from the United States and Canada, were welcomed by several ministers of the gospel.

Rev. S. B. Rohold, F. R. G. S., Superintendent of the Christian Synagogue (Presbyterian), Toronto, Ont., read a message sent by the beloved Hebrew Christian, the Rev. David Baron, from London, England. The whole congregation of Gentile and Hebrew Christians rose to their feet and remained standing while the message was read.

Dr. W. M. Thompson, one of the speakers to welcome the delegates, told the Alliance that it had chosen the proper city for the meeting, asserting that there are more Jews in Newark than Protestants, and he added that some of the Jews were not far from the kingdom of God.

The Rev. T. Alexander Cairns pictured the Hebrew Christian as the most devout and understanding of all Christians, because of his heritage traced back directly to Jesus Christ.

The Rev. Abraham Lichtensten, field secretary, in his report, said that the Alliance has secured support for four missionaries in Palestine and Russia.

The expenses for home work, including the *Hebrew Christian Alliance Quarterly* for the last seven months, have totaled about $10,000, and a new year is about to be entered upon with practically no indebtedness on the part of the organization.

Rev. Elias Nawmen, evangelist for the Alliance, reviewed his work since last October, which, summarized, shows that he traveled over seven thousand miles, and worked in twenty-six cities and eight states. Over ten thousand pieces of Christian literature were distributed among Jews. Two hundred and seventy-eight subscribers to the *Hebrew Christian Alliance Quarterly* were enrolled, and contributions totaling $150 were received by him for the evangelist fund. During that time Mr. Newman preached in one hundred and twenty churches.

One of the features of the conference greatly blessed to the delegates and visitors was the devotional services held every morning, conducted by Rev. Dr. Harris H. Gregg, of Winnipeg, Man. The services were of such spiritual food the people will remember them a long, long time.

Rev. John Mark Levy, one of the evangelists of the Alliance, read a letter from the British Embassy, which he received while attending the conference in response to the attempt of the Alliance to obtain from the British Government promises of equal rights with orthodox Jews in Palestine. The letter stated that the legal status of all Jews who might take up their residence in Palestine, "must of necessity be dependent on the term of the mandate," and that since the details of the mandate have not yet been settled, it would be impossible to say what the rights of any particular section might be in the new community.

The communication signed by R. H. Hadow, secretary, further stated, "the desires of this Government will be to settle with justice, equity, and equality the claims of all sections of Jews returning to their native land."

The Alliance is about to send two of its members, Rev. Amos Dushaw, of New York, and Rev. H. H. Jacob, of Wyoming, to Palestine, to further the interests of Hebrew Christians there, and to help in every direction where help is needed to spread the gospel among the Jews.

The Alliance conference unanimously approved of the proposition for the establishment of a training school for workers especially young Hebrew Christians, who desire to labor among the Jews. The Alliance has the offer of a large home in Philadelphia to house the school, and more than $7,000 were pledged at the closing service at the conference as the foundation for this training school. The Alliance conference enjoyed spiritual, brotherly and Christian fellowship, which prevailed during the conference. Some of the brethren, who otherwise, would not have met on any other occasion, because of grievances against one another, met at the conference, sat at one table talking to one another in Christian love and fellowship.

At the invitation of Rev. A. B. Machlin, representing twenty-seven Baptist churches of Buffalo, N. Y., the executive committee of the Alliance resolved to hold the next annual conference, D. V., in that city.

Pre and Post

By Rev. Frank G. Sayers, in the *Baptist Believer*

IT WAS my privilege to attend the huge Interchurch World Movement State Conference in Chicago, and there be thrilled with the presentation of the world survey as a challenge to the church. Here is something I cannot understand—how do they explain it?

The entire home mission survey showed the rapid decline of evangelical church membership and Sunday-school attendance. S. Earl Taylor said, "The city of New York is more rapidly becoming pagan than any city in the Roman Empire became Christian in her worst days." We were shocked by the figures of paganism in our own beloved land, which we thought was Christian.

The appalling picture of the heathen world, drawn by Dr. Samuel Zwemer, Dr. S. Earl Taylor, and finally by Mrs. Cronk, with its unoccupied fields after 2,000 years, with its rapidly developing heathendom, stunned the audience. Then when Mrs. Cronk said, "There are more heathen today in the best of world mission fields, Korea, than there were when the first Christian missionary set foot upon Korean soil," it seemed unbelievable.

But, brethren in the gospel ministry, is not this exactly what premillenarians have been showing us for years? Yet we called them pessimists.

Did you notice when Bishop Nicholson, of Chicago, gave his illustrations of the personal evangelism of the two churches, one by a business men's club, led by Henry P. Crowell, President of the Quaker Oats Company, and member of the Fourth Presbyterian Church, and another by Rev. Mr. Stearns, of Philadelphia, that both of the latter men are publicly professed premillenarians?

What shall we say in the light of these things, brethren? Have these two schools found common ground after so many years? If premillenarians are pessimists, then surely that term must be applied to the Chicago conference presentation of the survey.

In the light of their own presentation, or, as one has said, "in the light of the evidence from their own investigations," how can they still sing "The World Is Growing Better?" How can they still insist on the postmillennial position?

When it comes to conditions the "posts" show us that all is not well with the world; when it comes to evangelism the "pres" have to be referred to for illustrations of soul-winning.

How do you explain this, brethren?

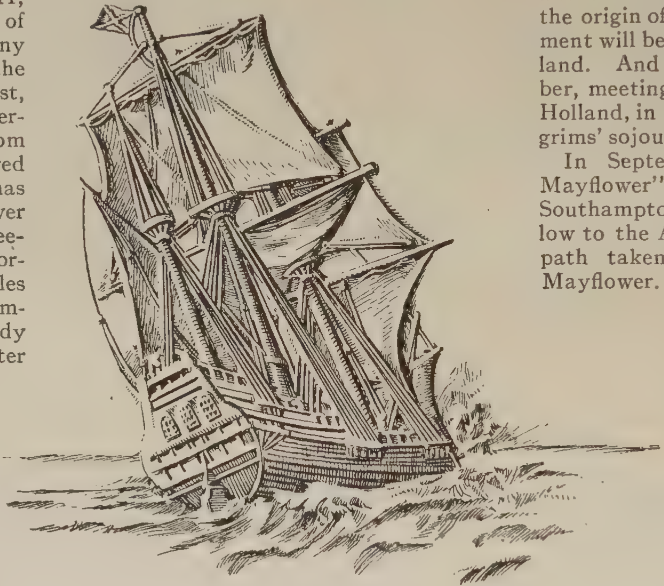
"What the Christian world needs today is to be flooded with sound, evangelical literature. Missionary colportage reaches all classes of men everywhere. In point of expense it is the cheapest way of spreading the gospel and the results are most gratifying."

The 300th Anniversary of America's Origin

By Bertram Brown, New York, N. Y.

THE year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is *the signing of the Mayflower Compact and the landing of the Pilgrims*, and the other is *the meeting of the first American legislative assembly.*

On November 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Britannia" entered into what history has styled the Mayflower Compact. This agreement bound the forty-one adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.



The Mayflower

In September a "second Mayflower" will set sail from Southampton, Eng., to follow to the American shore the path taken by the original—but this second Mayflower will be modern and much more seaworthy than her smaller predecessor.

Ten days later, so records Dr. Charles W. Eliot's inscription on the Pilgrim Memorial Monument at Provincetown, Mass.:

"The Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor sixty-seven days from Plymouth, England.

"This body politic, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Meantime, uninformed of the Pilgrims, fellow-colonists of Captain John Smith had met at "James City" (Jamestown), Virginia, for the first American Legislative Assembly. On July 30, 1619, they had thus broken ground for the foundation of the present democratic form of government in the United States.

This year (1920) these events are being commemorated in the United States, in England, and in Holland. In August, the origin of the Pilgrim movement will be celebrated in England. And early in September, meetings will be held in Holland, in memory of the Pilgrims' sojourn in that country.

In September, a "second Mayflower" will set sail from Southampton, England, to follow to the American shore the path taken by the original Mayflower. (But this second Mayflower will be modern, and therefore much more seaworthy than her smaller predecessor.)

This boat, carrying many prominent people of England, Holland and the United States, will anchor in Provincetown Harbor in late September. Its arrival will perhaps mark the crowning dramatic episode of the entire Tercentenary celebrations.

These events will not be celebrated in the United States by the citizens of Massachusetts and Virginia alone; nor solely by the New England and South Atlantic states. Communities throughout America are planning to take this opportunity to review the "foundation upon which the United States rests," and to re-emphasize those principles which these ancestors established, and which their sons, their followers, and their followers' sons have handed down to us through our form of representative government.

America is appropriating, from national and state treasuries, hundreds of thousands of dollars to be used in plans for the commemoration. One plan is to erect, overlooking Plymouth harbor, a colossal statue of Massasoit, the

One of the landmarks in Kingston, Mass., just out of Plymouth, is the Bradford House, built by the famous Bradford family in 1675

Indian chief who befriended the Puritan pioneer. Another is to set the Plymouth Rock, which in 1741 was raised above the tide, in its original position.

Seventy American cities, including New York, Chicago and Boston, have started plans for their celebrations of the Tercentenary. The Sulgrave Institution and the American Mayflower Council have been active in co-ordinating these plans.

Community Service (Incorporated), 1 Madison Avenue, New York, has drawn up suggestions for the use of communities planning to celebrate. These have been distributed for the use of schools, churches, clubs and general community groups throughout the United States and her territories. By writing to Community Service at the above address, individuals can secure valuable information and counsel regarding suitable plays, pageants, tableaux, recitations, ceremonials and music suitable for use in their communities.

Rom. 1:16—

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

1 Cor. 2:2—

"For I determined not to know any thing among you, save Jesus Christ, and him crucified."

THE WAY TO CONQUER

"I'll master it," said the axe; and his blows fell heavily on the iron. But every blow made his edge more blunt till he ceased to strike.

"Leave it to me," said the saw; and with his relentless teeth he worked backward and forward on its surface till they were all worn down and broken, and he fell aside.

"Ha, ha!" said the hammer, "I knew you wouldn't succeed. I'll show you the way." But at the first fierce stroke off flew his head and the iron remained as before.

"Shall I try?" asked the still, small flame.

They all despised the flame, but he curled gently round the iron and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution and the fury of pride, but there is a power stronger than any of those, and hard indeed is the heart that can resist love.—Selected.

Less of myself,
More of Christ
For me.

Less of this world,
More of my Lord
Would I see.

Draw me—yes, draw me,
My Lord, nearer
To Thee.

Notes and Suggestions

J. H. Ralston

"God nothing does nor suffers to be done
But thou wouldest do thyself, couldest thou but
see
The end of all events as well as He."—From *Letters to His Friends*, by Forbes Robinson.

FAMILY ALTAR LEAGUE COMMITTEES

At a recent meeting of the Family Altar League, of which Rev. W. E. Biederwolf, D. D., is president, there was a merger of the various committees and the following are the committees with their chairmen: Executive, Henry P. Crowell; finance, J. S. Kraft; field and book, R. Howard Taylor; editorial, William M. Holderby; auditing, C. H. Boyer.

PRAYER ON A BUSINESS ENTERPRISE

Inaugurating a great business enterprise with a prayer meeting was witnessed at Bloomington, Ill., recently when the Meadows Manufacturing Company, which has just completed its plant, assembled all heads of departments and sales managers in the offices and called in a minister to conduct an old fashioned prayer meeting, marking the official dedication of the new plant.

THE McCAULEY WATER STREET MISSION

Reports have been circulated that this mission is about to close its doors because of the operation of the prohibition amendment. The mission sends out a statement that this rumor is absolutely without foundation in fact, and that the work of regeneration which it has been carrying on at 316 Water Street, New York City, is still going on, and there is no thought of closing.

D. L. MOODY'S VIEW OF THE WORLD

I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment to this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water; and their greatest danger is not the opposition of the world, but their own conformity to the world. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off.—Extract from a sermon.

THE INTERCHURCH MOVEMENT CONTINUES

On the evening of July 8, at a special meeting of the general committee of the movement, it was decided to continue on a greatly modified basis. It was said at the conference by Bishop Nicholson, that if the churches showed a reactionary tendency, they would be like the recent presidential conventions. The meeting was attended by about 150 men and women from all parts of the country including prominent representatives of the Presbyterian and Baptist denominations, which have not favored the movement.

THE ZIONIST'S ONE-TENTH

The majority of the delegates to the Zionist conference in London last month favored a tax of ten per cent of the annual income of the members of the Zionist section of Jewry for a foundation fund for public work in Palestine. If the project is adopted, the collections will begin on a certain date throughout the world, and the money collected will be used in establishing various institutions of a sanitary character, the maintenance of existing schools and the establishing of new ones, a large part of the fund to go to agricultural and industrial research, and to experimental stations.

THOMAS KANE

This Christian layman, and elder in the Third Presbyterian Church of Chicago, has done a notable service for many years in calling attention of Christian people to duties respecting the use of material wealth or income. At his own expense, for many years, Mr. Kane has sent out literature on the subject of tithing and continues that work. Pamphlets more than twenty in number as to title have been prepared under his direction, and practically cover the subject of Christian giving. Mr. Kane has been known by the name "Layman," and the documents referred to can be secured from him by addressing The Layman Company, 143 North Wabash Ave., Chicago, Ill.

THE BAPTIST BIBLE INSTITUTE IN NEW ORLEANS

This institute was founded July 10, 1917, the first president being Rev. B. H. De Ment, D. D., pastor of the First Baptist Church of New Orleans, but was not opened until the fall of 1918. The institute occupies commodious buildings including administration building, class room buildings, and men's and women's dormitories. All the departments are well equipped, Rev. E. O. Sellers being at the head of the music department. Mr. Sellers was for a number of years the assistant director of music in the Music Department of The Moody Bible Institute. Mr. Sellers also directs the work of the Personal Work and the Christian Activities Department.

NOT SCIENTIFIC

In a criticism of a book written by Dr. George Preston Mains advocating the postmillennial theory of the second coming of Christ, Rev. John S. Plumer, D. D., of Pittsburgh, Pa., says in a review of the book:

"Premillenialism may be and is non-scientific, but the same is true of the contrasted doctrine. The phenomenal return of Jesus at any time near or remote, is beyond science. It is scientifically unthinkable that 'this same Jesus' who was said to have disappeared in a space some centuries ago will ever come in 'like manner' out of space.

"In the alembic of modern criticism the prophets are fast being vaporized into dreams with rainbow tints and the Gospels distilled into exalted ethics both presently to recombine, and to be precipitated as a manual of democracy."

A SOBERING TESTIMONY

Sir Auckland Geddes, the British Ambassador to the United States, said in Washington, May 30: "I doubt if ever before was the future for as many nations and as many individuals so closely shrouded in dark clouds pregnant with storm. In Europe we know how that the age is dying. Here it would be easy to list the signs of coming change, but I have little doubt it will come. The realization of the aimlessness of life lived to labor, and to die having achieved nothing but avoidance of starvation and birth of children, also doomed to the same weary treadmill, has seized the minds of millions." The Ambassador suggested that the way out of the world turmoil was by three essentials: beauty, service and truth, which if kept in view civilization will sail safely. He said that civilization was tottering.

DR. W. I. CARROLL GOES TO TEXAS

Some time ago, because of impaired health, Dr. Carroll offered his resignation to the Washington and Compton Avenues Presbyterian Church, of St. Louis. After a rest of some eight months, he still felt impelled to press his resignation in order to go to a more salubrious climate. Dr. Carroll did a good work in St. Louis, upholding the teachings of a former great pastor of that church, Dr. James H. Brookes; but felt that it was his duty to accept a call to the Presbyterian church at Marshall, Tex. He was on the program of speakers at the recent Christian Fundamentals Conference in Chicago. Before moving to Texas he will attend some Bible conferences as a speaker, being qualified for such work by his former close connection with Dr. C. I. Scofield, and his own mastery of the Bible.

FACTS THAT SHOULD ALARM

"The gospel is not presented by preachers in the good old fashioned way, and that is why people do not receive it in the good old fashioned way." So said Rev. L. L. Hammit at the Desplaines camp meeting near Chicago, July 8. Another speaker said that the churches were showing a greatly decreased number in attendance. Mr. H. T. Hughes, writing in the *Daily News* of Chicago, recently said:

"As I remember my home town in Michigan, back in the '70's and '80's, there were just as many churches (sects) as now, and, if anything, a keener rivalry among them than obtains at the present time, and yet, strange to say, the church pews were all full then.

"Organic unity in the churches may save effort and money, but I doubt very much whether it will save sinners unless some truly Christlike leader directs it—some leader that possesses the philosophy of a Newton, the sympathy of a Burns, the penetration of a Napoleon, and, above all, the spirit and love of Christ.

"Such a leader, I daresay, would soon find that if some other problems were solved first, and rightly, the problem of empty pews would soon solve itself."

OUR THEOLOGICAL SEMINARIES

During the war the lack of students in our theological seminaries did not seem a very serious matter because so many young men had gone into the army, but, now, since the war is ended, the ranks of seminary students should be filled. Are the classes in our theological seminaries as large as they should be to meet the needs of the Church?

We have not full reports from all our seminaries, but, so far as we have reports, there is at least a deficit of 25 per cent. The Western Theological Seminary, at Pittsburgh, Pa., graduated the smallest class this year that it has sent out any year for three-quarters of a century. In the years preceding the Civil War the graduating classes in this seminary averaged from 50 to 60. During the war the number was cut down to between 20 and 30, but before 1870 the average had greatly increased. The middle and junior classes this year are larger than the graduating class, nevertheless, the Western Theological Seminary has not more than 25 per cent of the students it should have if it is to do its part in supplying the Presbyterian Church with ministers. These are facts that all should know. The number of students in our theological seminaries, instead of keeping pace with the growth of the Church, has fallen away below what it was ten or twenty years ago. We are spending more on theological education than ever before in the past. It costs about as much to graduate a class of seven as to graduate a much larger class.—*Presbyterian Banner.*

WANTED TO KNOW WHERE TO FIND "HER"

Samuel W. Graffin, religious work director of West Side Y. M. C. A., New York City, tells this one:

"In a recent shop meeting my subject was

'Roosevelt,' and I spoke of the source of his great power, telling the men it was from five 'Wells.' I said that he was 'Well bred, well fed, well read, well wed and well led.'

"It was explained just what was meant by good breeding, physical fitness, and a well stored mind, a happy home life, and, as a climax, the being led by a higher power. Just as the explanation of what was meant by being 'well wed' was given, a young Italian-American spoke up:

" 'Say, boss, where can I find such a girl? I am looking for her.'

" 'Where have you been looking for her? Have you tried your church sodality or the prayer meeting?'

" 'No, sir.'

" 'Have you not been looking for her on the dance hall floor?'

" 'Yes, sir.'

" 'Well, old man, you cannot find a sodality or prayer meeting girl on a dance hall floor. The trouble is you have been looking for the right thing in the wrong place. Suppose you slip around to the old church crowd and see if the fine woman about whom you have been thinking is not in the same fine place where she has always been.'

"The crowd applauded as the young man vowed that he would accept the advice."

VISCOUNT BRYCE ON PALESTINE

"Palestine is a tiny little country. Though the traveler's handbooks prepare him to find it small, it surprises him by being smaller than he expected. Taking it as the region between the Mediterranean on the west and the Jordan and Dead Sea on the east, from the spurs of Lebanon and Hermon on the north to the desert at Beersheba on the south, it is only 110 miles long and from 50 to 60 broad—that is to say, it is smaller than New Jersey.

"Of this region large parts did not really belong to ancient Israel. Their hold on the southern and northern districts was but slight, while in the southwest a wide and rich plain along the Mediterranean was occupied by the warlike Philistines, who were sometimes more than a match for the Hebrew armies. Israel had, in fact, little more than the hill country, which lay between the Jordan on the east and the maritime plain on the west. King David, in the days of his power, looked down from the hill cities of Benjamin, just north of Jerusalem, upon Philistine enemies only twenty-five miles off, on the one side, and looked across the Jordan to Moabite enemies about as far off, on the other.

"Nearly all the events in the history of Israel that are recorded in the Old Testament happened within a territory no bigger than the state of Connecticut whose area is 4,800 square miles; and into hardly any other country has there been crowded from the days of Abraham till our own so much history—that is to say, so many events that have been recorded and deserve to be recorded in the annals of mankind.

"Nor is it only that Palestine is really a small country. The traveler constantly feels as he moves about that it is a small country. From the heights a few miles north of Jerusalem he sees, looking northward, a far-off summit carrying snow for eight months in the year. It is Hermon, nearly 10,000 feet high—Hermon, whose fountains feed the rivers of Damascus.

"But Hermon is outside the territory of Israel altogether, standing in the land of the Syrians; so, too, it is of Lebanon. We are apt to think of that mountain mass as within the country, because it also is frequently mentioned in the Psalms and The Prophets; but the two ranges of Lebanon also rise beyond the frontiers of Israel, lying between the Syrians of Damascus and the Phoenicians of the West.

"Perhaps it is because the maps, from which children used to learn Bible geography, were on a large scale that most of us have failed to realize how narrow were the limits within which took place all those great doings that fill the books of Samuel and Kings. Just in the same way, the classical scholar who visits Greece is surprised to find that so small a territory sufficed for so many striking incidents and for the careers of so many famous men."—*Geographic News Bulletin.*

SUBSTITUTES FOR WHISKEY

Dr. Hugh Barr Gray, a Boston specialist in nervous diseases, particularly those of drug and alcoholic addicts is authority for the following:

"The well-to-do are using whiskey, which can still be purchased if one has the price and a small amount of perseverance, but among the poorer classes there is a somewhat desperate search for substitutes.

"Jamaica ginger is the most popular of these, but bay rum, hair tonics and even perfumery have a certain vogue. These substitutes have a particularly deleterious effect, especially upon the digestive and nervous systems, and the victims reach a state bordering upon delirium tremens, where they are unable to either eat or sleep. This longing for sleep forces them to use some hypnotic, and veronal seems to be the best known and so the most used. It is alarming to see the number of men who are resorting to veronal.

"Others use paregoric, which is equally simple to obtain, and which, in my opinion, is more apt to lead into a worse habit. Paregoric has a large alcoholic content and is also a hypnotic, so that unless some restrictions are put upon its sale, it may be used very extensively, and it is an easy step from this to morphine."

The price they put on Him:
Thirty pieces of silver.

The price He put on us:
His own precious blood.

Young People's Society Topics

John C. Page

August 1
Self-Improvement
Psalm 25:1-12

There is no relation between the subject of self-improvement and the twenty-fifth Psalm which is given for our Scripture lesson. What reasons the committee had for uniting the two, we do not know; indeed, what reason they had for choosing such a topic is problematical.

It has become the mental habit of our time to confuse self-improvement and kindred themes with the Christian life. Christ never invited a soul to come to Him for self-improvement, and no properly instructed Christian minister or worker will invite people to Christ for that purpose. We come to Christ for regeneration, for a new life, not for self-improvement or world-improvement. The mission of our Lord is clearly stated in John 10:10, "I am come that they might have life." Concerning those who have received Him as their life, it is written —"You hath he quickened (made alive) when ye were dead in trespasses and sins." All unregenerated people are dead, not some of them, not the down-and-out merely, or the human wrecks on the sea of life; but the respectable, the refined, the cultured also. There are no degrees of death. "The soul that sinneth it shall die." "Your sins have separated between you and your God." That is death.

Into this world of death Christ came, not with a message of self-improvement, but with the gift of life, a new life which He imparts to those who believe on Him. This life begins with a birth, hence the imperative word, "Ye must be born again," that is, born from above.

Unless the young Christian people of today recover and re-assert with clearness and emphasis, this great outstanding fact of the New Testament, the coming generation will not have the salvation of God presented to them. A cheap substitute of high-sounding phrases about self-improvement will not take the place of the gospel of God's grace, which alone has in it the saving power of God. A crisis has arrived and the Christian young people in our churches must meet it. Not those who have mistaken church membership or self-improvement for the life that is in Christ, but those who know Him as their personal Saviour, with that knowledge which is life eternal. These must stand against the modernism of today, which substitutes self-improvement for personal regeneration and world-improvement for the divine redemption.

There is a call to battle and the intelligent Christian young manhood and womanhood must respond. "Contending for the faith" is no empty phrase these days. The attacks upon the Christian faith are of the most subtle kind. They come mainly, not from those outside the professing church, but from those within.

Mayor Corwin, of Topeka, Kan., recently preached in one of the churches of that city. The words as reported in a Kansas newspaper are worthy of a careful reading. This is what he said: "When Bob Ingersoll was alive we listened to him and considered him something unique in that he did not believe in our religion. We thought and debated him out of existence. Now we could not produce a Bob Ingersoll; there are too many already in existence and Ingersolism emanates from pulpits of the land every day. The religion which we hear from the pulpits of today is concerned with almost anything else but salvation and the Bible. It deals with how many streets of a town should be paved and with what material they should be paved; and with how high telephone poles should be allowed in each alley or street. That is not what churches are for, and what the church needs today is more old-fashioned religion, or salvation, if you are not afraid to use the word."

Some good verses to read in connection with this topic are John 1:12, 13; 3:14, 15; 4:14; 5:24; Rom. 1:16; 1 Cor. 1:30; 2 Cor. 5:17; Gal. 4:4-6; Gal. 6:14, 15; Eph. 1:7; Titus 3:5-8.

August 8
Problems of Recreation in our Communities
Romans 4:7, 13-19

The responsibilities of the Christian believer are stated in the chapter from which our Scripture lesson is taken, together with the two preceding chapters and the one immediately following. Beginning with chapter 12 and continuing through chapter 15, six definite responsibilities of the believer are presented.

Our first responsibility is to God as seen in chapter 12:1, 2. The second responsibility is to our fellow-members in the Body of Christ, to the Church (vv. 3-13). Then comes our responsibility towards the world (vv. 13-21). This is followed by the responsibility towards magisterial power and governmental authority (13:1-10). The remaining verses of chapter 13 suggest another responsibility in view of the ever-approaching end of the age. In the last place there is our responsibility towards the weak brother in the church, the one who is saved but does not know the full liberty of gospel truth. This occupies the whole of chapter 14 and the first part of chapter 15.

The strain upon these Scriptures in trying to make them a basis of support for the subject of community recreation is so great that one can almost hear them crack. It is a case of wresting the Scripture from its proper interpretation in order to make it support a human theory. Our Christian Young People's Societies, as such, are not called upon to shape the recreations of any community. That problem is not theirs. They are to seek the regeneration rather than the recreation of those around about them. Individual Christians may engage in community recreation as a profession or as voluntary leaders for the purpose of helping the young life of the community. Even then, if one is to be true to his calling as a Christian, the spirit and purpose of Christ must be so illustrated and emphasized that the attraction shall be towards Christ and his salvation, rather than to personal enjoyment or achievement in recreative pursuits. There is a great danger that our Young People's Societies may be misled, being persuaded to take certain lines of work by those incapable of leading in the true things of Christ. It is fatal to substitute something else for the things that God would have us do. King Saul failed and fell because of this very mistake and thereby lost his crown, his kingdom, and his life. So will it be with those who fail to heed the warning of his folly.

The plea may be made that this kind of work should be undertaken as a means to an end, and that end the winning of others to the Saviour. If this objective be real and dominant, well and good; but if it be a mere disguise, as is often the case, then such endeavor is a waste of time for organizations bearing the name of Christ.

Institutional features and factors have made such an insistent clamor in recent years through the utterances of well-meaning, but unregenerated people, that the real work of Christ has been side-tracked and ignored. It is time for a change. The hour has come for the Young People's Societies to get back to the earnest purpose of winning other young people to a saving knowledge of Christ, and to a clear recognition that everything else must be made subservient to this. Let the lordship of Christ be re-asserted and Bible study, prayer, and the building up of His church be undertaken in a serious way, according to the pledge which the members of the Young People's Societies have made.

August 15
Lessons from the Poets
Exodus 15:1-11

If the lessons from this poem in Exodus 15 are well learned, we shall not need to turn to other poets at present for further lessons. A great deal of poetry is the expression of mere human sentiment and not of divine truth. As a consequence it often misleads, and fetters rather than frees.

This poem can be set to the music of any heart that knows the redeeming power of God. It marks the climax and culmination of Israel's deliverance from Egypt and the enemies in Egypt. In type it represents those who have found a real deliverance from the power and spirit of the world; those who through union with Christ, have passed out of bondage into liberty; those who know the separating power of the Cross and to whom the words of Galatians 6:14 are experimentally real.

Between the first mention of Israel's departure in chapter 12:37-42 and the second mention of the same fact in 13:17, there are twenty-five verses interjected. At first sight they seem to break the thread of the history and the even continuity of the story. The modernist and critic would say that they were the words of another writer or the work of another editor, but such a one has another guess coming. These verses tell us that when the people departed from Egypt and became pilgrims to another country, God gave them two ordinances, that of the Passover, to remind them that they were a purchased people—purchased by blood, and that of the first-born, which teaches the divine right of possession of that which is purchased. These two truths "purchase" and "possession" are the two supreme matters of importance for all those who have left Egypt for the Promised Land. The New Testament statement of the same truth is, "Ye are bought with a price . . . ye are not your own." Ordinances which remind us of these things are precious but of themselves are insufficient to teach us the ever-present power of God to deliver, hence the lesson at the Red Sea.

God led them into a difficult situation (See 13:17, 18) that He might teach them His power to deliver and thereby give them additional cause for trusting Him. Chapter 14 closes with the words, "thus the Lord saved Israel . . . and Israel saw that great work which the Lord did." Then they sang a song of triumph as recorded in our Scripture lesson of Exodus 15.

The chief value of this poem and song is that it contains the pattern of all praise. In this it corresponds to the heavenly songs of Revelation 5:12 and 7:12. The Lord is central. The singers are occupied with Him, not with blessings, not with service, not with reward, but "I will sing unto the Lord for he hath triumphed gloriously." Here is the source and spring of all praise—"he hath triumphed gloriously." The enemies were powerful,—Pharaoh, a great army, horses and chariots, all arrayed against the people of God, but over them He triumphed and triumphed gloriously. The enemies arrayed against us are powerful —sin, Satan, circumstances, death, hell, but He hath triumphed and triumphed gloriously.

Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,

And He lives forever with His saints to reign;
He arose! He arose!
Hallelujah! Christ arose!

O children of God, if you are weak and weary repeat these words, say them, sing them, shout them; assert the truth which they contain; repeat with change of emphasis on each of the four words; then believe and rest in the Lord, so shall the sob and sigh of defeat give place to the shout and song of victory.

August 22

Receiving Praise and Giving It

Romans 1:8, 1 Thessalonians 1:2-10

In the opening verses of the epistle to the Romans, Paul introduces himself as a servant of Jesus Christ. In verses 8-16 the qualifications for service are mentioned. The first of these qualifications is in the eighth verse, the one chosen for our Scripture lesson. It is the quality of thankfulness. Paul thanks God for the faith of the Christian believers in Rome, and in doing this he incidentally bestows praise upon the body of believers in that city. They lacked some things as verse 11 clearly indicates, but their faith was of the right kind. It stood in the power of God and led to a life of good works. For this the Apostle rejoices, giving thanks to God and commending the people.

This same trait and disposition of the Apostle is seen in the other Scripture reference (1 Thess. 1:2-10), where he bestows praise for steadfastness and exemplary living. The believers in Thessalonica had withstood trials and persecutions of various kinds. Faith, hope, and love had overcome all obstacles. Their fidelity was such that they became an example to the other churches in that whole region. This made Paul's heart rejoice so that he again thanks God and commends the church.

The example of the Apostle in bestowing praise where it is deserved needs to be pondered and practiced. People work best under the inspiration of praise when it is deserved. It encourages them to greater efforts. If given when not deserved, it is simply deceit or flattery and the result is harmful.

There are many ways in which this principle, of expressing gratitude and giving praise when due, may be put into operation in our societies. When help is received from any one, acknowledge it, whether it be from the leader of the meeting or from some other one who takes part in word or song. Let those who really help receive the thanks or commendation of those who are helped. Older people especially might well practice the habit of commending others who are faithful to any work committed to their trust. No better stimulus can be provided for lifting the work of the society to a still higher plane.

Another place where this principle of giving praise should be adopted is the home. Parents with children and children with each other should practice this. It is the best antidote for the little jealousies that often mar the home life. Again in school and at the daily work this same principle when put into operation blesses and beautifies. But it requires the grace of God in order to practice this. Human nature is self-centered and loves not so much to give as to receive praise. Here, as in other departments of life, it is better to give than to receive. The spirit of Christ dwelling within will enable us to give praise to others when it is deserved, to be humble when praise is received, and to be content even when well earned praise is withheld from us. The true Christian learns of Him who was "meek and lowly in heart" and thus learning, finds rest of soul.

August 29

The Beauties and Wonders of God's World

Psalm 65:1-13

The latter part of the Psalm (vv. 8-13), shows the beauty and order of God's world. The morning and the evening, the spring showers, the flowing rivers, the golden harvest, the flocks and herds, the beauties of nature with hill and plain, mountains and valley, all enter into the picture and speak of the goodness of God.

To eyes illuminated by the Holy Spirit, God may be seen and known in the beauties of nature. John Ruskin said, "Almost all lovely forms and thoughts are taken directly from nature."

The beauties and wonders of God's world are seen in the order which everywhere prevails. The flow of the river and the tide, the movement of the heavenly bodies all speak of the order and arrangement of an Almighty and All-wise Hand.

The beauties and wonders of God's world are seen in the clarity and purity of things. The cloudless sky, the mountain stream, the pure air, the transparent crystal, all this speaks of the same good Creator and His care for His creatures.

The brightness of the heavenly bodies adds to the beauties and wonders of God's world. Without light nothing could be beautiful. Then again, think of the calmness, the peace, the serenity which are over all the world of nature. How greatly they add to the beauties and wonders of God's world! Nor can we forget the strength of the hills and the might of the majestic sea, the immensity and grandeur that add to the beauties and wonders of God's world.

All of these things, however, pale away into insignificance when compared with the beauties and wonders of God's world of grace. The world of nature has been marred because of sin. Thorns also and thistles does it bring forth. But where sin aboundeth, grace much more aboundeth. If, as men explore

(Continued on page 956)

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject questions which may be deemed unprofitable to answer especially those of a controversial nature.

CONCERNING OATHS

Y. K., Iloilo, P. I.

Question: Is it right to swear? What is meant by Matthew 5:34?

Answer: Matthew 5:34 evidently does not condemn swearing of every kind and under all circumstances. In the twenty-sixth chapter of Matthew Christ answered when placed under oath by the high priest, and we know that Jehovah has sworn by Himself (Heb. 6:13-18).

What seems to be forbidden is not official oath-taking but the common and foolish habit among men in daily conversing of vainly appealing to some external power or person, especially to God or to something suggesting God, imagining thereby to strengthen the value of their own words.

AN APPARENT CONTRADICTION

L. R. S., Brantford, Ont.

Question: Will you please harmonize Joshua 16:10 with Joshua 21:43-45?

Answer: We have here an apparent contradiction. To the Canaanites might be added the other tribes mentioned in Judges 1:27-36. In Joshua 21:43-45 we have a general statement of the conquest and possession of the land under Joshua. The summary was generally true, but not as to details. Summaries do not deal with details. It was true in general that the Israelites possessed the land as a whole, and that they were always victorious over their enemies. The Lord gave them the lands and the Lord gave them victory. The case of the Canaanites was an exception for they were not wholly driven out of the land. But whenever the Israelites fought against their enemies, trusting in God, their enemies could not stand before them.

THE AUDIBLE VOICE OF GOD

M. B., Lancaster, S. C.

Question: Does God ever speak to us in an audible voice?

Answer: No doubt in the past God has spoken to individuals and to His people in an audible voice. Having repeatedly manifested Himself in this manner He is able to do so again should He see fit. Your experience has been exceptional, but not impossible. However, we must be on our guard for Satan loves to imitate God. In these days many are claiming to receive messages from the unseen world. The Christian's chief dependence for revelation and guidance should be God's Word and the illumination of the Holy Spirit, rather than any exceptional experience, which might be misleading. Through prayer and providential leadings God will make known His will to His people if they are earnest, believing, and persistent.

MELCHISEDEK

K. M. N., St. Cloud, Minn.

Question: Was Melchisedek a supernatural being? Hebrew 7:3.

Answer: In this chapter Christ is set forth as a High Priest after the order of Melchisedek rather than after the order of Aaron. Christ, like Melchisedek, was to be a King-Priest and was descended from the royal tribe of Judah instead of from the priestly tribe of Levi. Melchisedek was not of a supernatural order, for in verse 4 he is distinctly referred to as "this man." A better translation of "without descent" is "without genealogy," that is, we have no record of his ancestry, of the beginning of his life nor of its end. Neither birth nor death is recorded. He appears suddenly upon the scene of history and as suddenly disappears. In this respect, as well in the kingly and priestly aspect, he is a fit type of the Son of God. "He was likened to the Son of God." That is, he was like Christ, but not literally so, only typically. He was the priest of God Most High, a greater man typically than Abraham to whom Abraham paid tithes, but he was in no sense a supernatural being. In the epistle to the Hebrews Melchisedek is not prominent as a person, but only as a type.

SWEDENBORGIANISM

C. E. S., Harrisburg, Pa.

Question: What are the fundamental teachings of Swedenborgianism? Are they scriptural? Are they who accept them saved?

Answer: The fundamental teachings are: (1) The eternity and deity of the Lord Jesus Christ, (2) Salvation by faith only through Him, (3) A strongly modified belief in the Trinity, (4) The inspiration of the Scriptures, although certain books are excepted. Believing these fundamental teachings we may not hesitate to say that Swedenborgians may be saved just as much as members of other churches.

The objections to Swedenborgianism lie in its excrescences. So much is visionary and fanciful. For example, heaven and hell are objective realities of their own spiritual states.

The last judgment is spiritual, indeed it is not now future, but took place in the year 1757, at which time seems to have occurred the second coming of the Lord. Swedenborg himself claimed to have received his revelation through the communication of spirits and angels, but it is significant that he discouraged others from such sources of knowledge, for the reason that such seeking affords an opportunity for evil spirits to mislead and to destroy the soul.

THE SOULS OF THE REDEEMED

N. W., Oliphant, Pa.

Question: Does the soul of a good person go to heaven at death? Will they return with Christ when He comes again?

Answer: If by a "good person" you mean a *saved* person, we answer "yes" to your first question. Christ said to the repentant robber, "Today thou shalt be with me in paradise." The thief asked only to be remembered at some future time when Christ came into possession of His Kingdom. Some at the present time are teaching that the soul remains in an unconscious condition between death and the resurrection. Still others have invented the tortures of purgatory and put them between the death of believers and heaven. Through Christ we are not only forgiven and cleansed from our sins by His blood, but are already "made meet to be made partakers of the inheritance of the saints in light" (Col. 1:12). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). Christ's work for us does not need to be supplemented. If the dying thief was worthy to go at once into paradise, so are we.

2. The souls of the redeemed will remain in heaven until He returns for the living saints (1 Thess. 4:14). When He is manifested we shall be manifested with Him, and they who have gone before will return with Him (1 Thess. 4:17).

CONCERNING THE KINGDOM

B. N. M., Kansas City, Kan.

Question: (1) How do the prophets describe the kingdom? (2) Have the conditions of the Davidic covenant been fulfilled? (3) Does Daniel describe the end of Gentile rule as coming gradually or suddenly?

Answer: (1) As to its geography the kingdom of God on earth, as described by the prophets, is to embrace the whole earth. As related to the Jews, it will embrace all the territory lying between the Nile and the Euphrates rivers.

The outstanding word used by the prophets to describe the kingdom age is "glory." Other words, such as righteousness and peace and knowledge, are also frequently used. The prophets, indeed, seem to exhaust language in their description of the coming glories of the kingdom.

As to events which accompany the setting up of the kingdom we have not the space to go into detail. Satan and his human representatives are to be dealt with, and judgment will fall upon the nations and all of Christ's enemies (Rev. 19).

(2) No; the conditions underlying the Davidic covenant have not been fulfilled. The Jewish nation must be judged, brought to repentance, and then accept Jesus Christ as their Messiah before He can rule over them and establish them in the kingdom.

(3) According to Daniel, Gentile dominion does not come gradually but suddenly. When finally the falling "stone" shall smite the feet of the image which stands for successive Gentile kingdoms then they shall be suddenly destroyed (Dan. 2:34, 35), and the God of heaven will set up His kingdom (v. 44).

THE TIME OF JACOB'S TROUBLE

E. S., Milwaukee, Wis.

Question: What is meant by "the time of Jacob's trouble?"

Answer: This phrase is found in Jeremiah 30:7. Concerning that day of trouble for the descendants of Israel there is said to be none like it, which reminds us of the words of our Lord when He depicted that same period, saying, "For then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Matt. 24:21, R. V.). The events of that period of terror and suffering will center about Jerusalem. It is important to note that Jacob is to be saved out of it. That is, as we learn elsewhere, a godly remnant of the nation is to be saved. Not only saved, but the Israelites are never again to serve their enemies, but serve God and David their King (Jer. 30:8, 9).

When is this time? Of this, too, we have information in the verses which precede and which follow Jeremiah 30:7. The Jews will have come again into nominal possession of Palestine, after having been scattered among the nations. God Himself is to cause this to come to pass. The closing verse of the chapter informs us that this will be in the latter days. Also we read in the next chapter, "And there is hope for thy latter end, saith the Lord, that thy children shall come again to their own border" (v. 17, R. V.). These are the things which now seem to have the beginning of their fulfilment in the present movements of the Jews towards Palestine.

PROPHECY AND FREE AGENCY

B. N., Guthrie, Okla.

Question: Were Jesus and Judas free moral agents? Did they not simply do what the Scriptures foretold they would do? Could either have done differently?

Answer: The difficulty seems to have arisen from a misunderstanding of what prophecy is. Prophecy foretells what will come to pass in the future, but does not predetermine deeds or events. When we read divine prophecy we say, these events will surely come to pass, or the things foretold have actually come to pass. But God's foreknowledge of what men are going to do does not compel men to do those things. Prophecy is not predeterminative but only predictive. Man was created as a moral free-agent with powers of self-determination. God knew beforehand that Adam would sin, but this foreknowledge did not compel Adam to sin. God knows all things that are to come to pass. Many of these things He has seen fit to tell us beforehand. This we call prophecy; but prophecy does not destroy man's power to choose and to determine his own course of action. God knows and could foretell what each person is going to do, yet He holds us all accountable for our deeds. No person is compelled to do wrong. God freely offers us His omnipotence to do what is right. Judas betrayed His Lord, not because it was so prophesied, but because he chose so to do. It was so prophesied because God foresaw it would come to pass. Prophecy does not foretell what men must do but what they are going to do. In each instance man freely chooses his course for himself.

BRIEF MENTION

E. H., Trenton, Ill.

Although David was anointed king while Saul was living, he did not reign over any portion of Canaan until after Saul's death.

H. R. L., Social Hill, Ark.

The usual meaning of απολυω is to set free, to release, to dismiss; while λυτροω has the more particular meaning of "to liberate on receipt of a ransom."

A. E. Y., Plumville, Pa.

Your question raises a controversy which we deem it unwise to discuss in this department as it probably would not tend to the edification of our readers.

J. W. F., Farnum, Neb.

We do not understand your first question. With regard to the second question, we would refer you to a satisfactory treatment of the subject in *Progress in the Life to Come*, by Rev. James M. Gray, D. D.

M. W., Hazlehurst, Miss.

We know nothing more of the man mentioned in 2 Kings 13:21 than is mentioned in the text. As to the name Belah, which is mentioned in 2 Kings 14:7, it means "the rock," and is thought by some to refer to the city of Petra. The Jewish name given to it was Jotheel, which means subdued or conquered by God.

O. M. S., Cedarville, O.

Theosophy means divine wisdom. It differs from philosophy and theology in that it claims to derive its knowledge from intuition, or from the immediate communication of God to the soul. Theosophy is found among many nations and has in recent years been imported into this country from India.

YOUNG PEOPLE'S SOCIETY TOPICS

(*Continued from page 953*)

nature, God's children would explore the realm of His grace as revealed in His Word, in His Son, in His gospel, and in personal experience, they would say with the Apostle, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:18).

Expressions of wonder are frequently heard from those who look out upon the beauties of nature with its order, its clearness, its brightness, its calm, and its strength. These are good, and were pronounced to be good by God Himself. But they are not the best, and we must never allow the good to become the enemy of the best. As the stars fade from our vision before the light of the rising sun, so do the beauties and wonders of the world fade in comparison with the "light of the knowledge of the glory of God in the face of Jesus Christ."

AN OPTIMIST

Some one has said that an optimist is a man who can scent a harvest while snow still covers the ground. But I read a better definition than that. It was in a story. The young man in the story was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than he does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."—Rev. J. F. Cowan.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

August 8

The Kingly Kindness of David

2 Samuel 8:15; 9:1-13

Golden Text:—"David executed judgment and justice unto all his people."—2 Samuel 8:15.

I. David's Righteous and Impartial Reign (8:15).

When he was established as king over all Israel he executed judgment and justice unto all his people. In this respect he stands as a type of the Lord Jesus Christ; for when David's greater Son, the Lord Jesus, shall reign over all Israel, righteousness and justice will prevail in all the earth. The world's hope of deliverance from its wrongs and oppressions lies in the establishment of the universal King with infinite intelligence, absolute righteousness, and power to execute. This will only be realized when the kingdom of heaven shall be established on the earth.

II. David's Inquiry for Some of Saul's House to Whom He Might Show Kindness (9:1-3).

This story of faithful love to a dead friend is quite refreshing. David experienced great grief when he received the news that Jonathan had fallen in battle. Now when he is made king and success has crowned his efforts in the subjugation of his enemies round about, he sets himself to make inquiry as to whether there is any one left of Saul's family to whom he might show kindness for Jonathan's sake. When Mephibosheth, Jonathan's son, was found, David ordered him to be brought to him, and restored to him his grandfather's estate. Being unable to cultivate it on account of infirmity, David arranged that it be cultivated for him. Not content with this, he ordered that Mephibosheth should eat at his own table as one of his own sons. This example of David's nobility teaches us that those who are blessed and prospered should stop to inquire as to whether there are not some deserving ones whom they can help. It may be that children of some old friends who rendered us help in former days need care and help. Then, too, some faithful servant of God could be cheered along life's way. This should not be simply done as an act of charity, but in recognition of some lasting obligation in view of help rendered in by-gone days. This was the case with Jonathan. He had sacrificed much and endangered his life for David's sake. This principle might be applied to the memory of spiritual blessings conferred upon us by our fathers who braved dangers and death to give us an heritage of freedom.

The chief value of this lesson will be realized by making it a living story, illustrating the plan of salvation. David's making inquiry for some one upon whom he can bestow kindness illustrates God taking the initiative in providing salvation for lost and needy souls. This is clearly suggested in David's expression "show the kindness of God." Mephibosheth did not seek David's help or sympathy. Quite likely he had a fear and dread of him, like the sinner has in many cases, of the Lord. Salvation originated with the Lord. He did not make this provision because of man's merit, but out of a heart of grace, for the sake of another, even Christ. The kindness shown Mephibosheth was not because of his merit, but for Jonathan's sake.

III. Mephibosheth Is Found (vv. 4, 5).

This lame man was found in the house of Machir in Lodebar. This strikingly illustrates the sinner's condition. Being lame, shows his inability to walk uprightly. He was in the house of Machir, which word has, as its root meaning, "sold." This is exactly the sinner's condition—sold unto sin and Satan. Lodebar means "no pasture." This, too, suggests the sinner's condition of soul which nothing can satisfy but God. The sinner maimed and enslaved by sin has an "aching void" which only God and His grace can fill.

IV. Mephibosheth's Sense of Unworthiness (vv.6-8).

When he was brought into the presence of the king he reverently fell upon his face. Every sinner in the presence of God feels unworthy of His saving grace.

V. David Restores to Mephibosheth the Forfeited Estate of His Father (vv.9,10).

He not only restored this estate, but provided a means of tillage. God not only receives us into His family as children and restores to us the estate forfeited by Adam, but provides for its culture and development.

VI. Mephibosheth at the King's Table (vv. 11-13).

This act of kindness on the part of David was done out of the sincerity of his heart. This illustrates God's kindness to us in Christ. It would have been not only foolish for Mephibosheth to have refused this act of kindness, but it would have been an insult to the king; but it is infinitely worse for the sinner to reject God's mercy which has been bestowed upon him for Christ's sake. It is not only folly for a sinner to so do, but criminal as well.

August 15
The Sins and Sorrows of David
2 Samuel 12:9, 10; 18:1-33

Golden Text:—"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

I. David's Sins (12:9, 10).

1. Adultery (v.9; cf. 11:1-4). David, instead of going forth at the head of the army as was the duty of the king (11:1), sent Joab and his servants, and he himself lounged around at home in idleness. It was while in idleness that he fell a victim to his lust, and committed adultery with Bathsheba. "An idle brain is the Devil's workshop." The crimes of the world are committed for the most part by idle men and women.

2. Murder (12:9; cf. 11:15-21). Having committed adultery with Uriah's wife, David tried to cover up his sin by killing Uriah. He ordered Joab to place Uriah at the forefront of the battle where he would surely be killed. The first sin was bad enough, but to attempt to cover it up by murder indicated supreme guilt. When men sin they usually endeavor to cover up their sin by committing others, and usually it requires the doing of greater wickedness to cover up wrong that has been done.

II. David's Sorrow (18:1-33).

1. The Battle between Absalom and David (vv. 1-18). Following Absalom's revolt, David fled from Jerusalem. After some counsel with Ahithophel and Hushai, Absalom with his men went in pursuit. Absalom planned well, but made one grand mistake—he left God out of the question. Failure and defeat will always come to those who leave God out of their calculations.

Being dissuaded by the people, David foregoes his purpose of going forth with the army. He sent the army forth under three commanders. His one special request, as they went forth to battle, was that they deal gently with Absalom. The victory of David's army was overwhelming. The interference of Providence is marked in that more died in the entanglement of the woods than by the sword. This defeat may be considered as illustrative of the greater defeat and more terrible disaster which will surely come upon those who have rebelled against Christ (2 Thess. 1:7-9; 2:8; Ps. 2; Rev. 19:11-21). In the flight, Absalom was caught in the bough of a tree by the head, and was left hanging as the mule went forth from under him. Perhaps his long hair, which had been his pride, was the instrument of his destruction. Matthew Henry quaintly observes: "He hung between heaven and earth as unworthy of either, as abandoned by both; earth would not keep him, heaven would not take him; hell, therefore, opens her mouth to receive him." While thus hanging, Joab thrusts him through the heart with three darts. This awful end was deservedly met (Deut. 27:16, 20; 21:23). They disgracefully disposed of his body (vv.17, 18). They cast it into a pit and piled stones upon it as a fitting monument of his villainy. How different from what he planned (v.18)! His one ambition was to be remembered. A heap of stones piled upon him in contempt is quite different from a tomb in the king's vale. This unfortunate man is remembered, but only with contempt for his villainy. "He that exalteth himself shall be abased." The proud and boastful shall be brought low.

2. The Tidings of Victory Announced to David (vv. 19-32). He was anxiously waiting for news from the battle-field. So anxious was he that he stationed a watchman upon the walls to look for some messenger to appear. His first question to the messenger when he did appear shows what was uppermost in his heart. It was as to the welfare of his boy.

3. David Mourns for Absalom (v. 33). He received the news of his rebellious son's death with much sorrow. The good news of the victory was entirely lost sight of through excessive grief. The sobs of his poor heart must have been awful. Perhaps it is impossible to analyze his sorrow, but most likely the following elements were present:

(1) The loss of a son. The ties of nature bind together the hearts of parents and children in such a way that separation by death is very trying. (2) The death of a son in rebellion against his father and God. Could he but have had the assurance that this course was regretted, or could he have heard a cry of forgiveness, his grief, no doubt, would have been greatly lessened. (3) He knew that his rebellious son had now gone to answer to God for his crimes. He knew that their parting was forever. What is to be compared to the agony of soul of the father and the mother who realize that their children have gone into the presence of God, impenitent! (4) He knew that this was but the bitter fruit of his own sin. In a sense he was the destroyer of his own child. May this example deeply impress all parents as to their responsibility. Away from this dark picture we turn to contemplate the depths of a father's love. Death effaces all faults; all wrongs are forgotten and only the memory of happy days is kept. The father is willing to die, even for a rebellious son. This illustrates God's love to us in Christ,

which made Him willing to die for His rebellious children.

August 22

David's Prayer for Pardon

Psalm 51:1-17

Golden Text:—"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psalm 51:2.

There can be scarcely any doubt but what the sin here meant is that which we studied last Sunday, namely, adultery and murder. (See 2 Sam. 11 and 12). About a year had elapsed from the time of David's sin to his repentance. The 32d Psalm graphically pictures David's state of soul during this time. It was a year of great soul-anguish; day and night he was lashed with a guilty conscience. In this psalm we see the path by which a guilty soul may return to God. Countless thousands since David's time have not only been encouraged to come to God with their sins, but have found David's words the very vehicle of expression of their own penitence.

I. David's Cry for Pardon (vv. 1, 2).

It is well to note his conception of God. He saw Him as a God of mercy and loving kindness. Though he keenly perceived his guilt, he did not despair, for he knew that the mercy of God was great.

1. "Have mercy" (v.1). He knew that justice would forever separate him from God. Because he saw the mercy and loving kindness of God, he did not sink down under his weight of gloom and despair. Because Judas Iscariot did not see God as a God of mercy he went out and hanged himself.

2. "Blot out my transgressions" (v. 1). He was fully conscious how many had been his acts of rebellion against God; how he had wronged his fellows; how grossly he had indulged his passions, and that all these acts were recorded against him; but having caught a glimpse of God's mercy and loving kindness, he plead with him not merely to draw his pen through the register of his deeds, but to blot out the record.

3. "Wash me from my iniquity" (v. 2). He knew that it was not enough to have God blot out his sin, for his very person was defiled. He knew that in order to be clean he must be washed thoroughly, and that by God Himself. So long had he been sinning that he knew it would require repeated washing.

4. "Cleanse me from my sin" (v.2). He was not clear that washing would make him clean, so he pleads with God to make him clean by whatever process was needed. He was even willing for fire to be applied, just so he could be clean.

II. David's Confession (vv. 3-5).

1. "I acknowledge my transgressions." (v. 3). He now makes a clean breast of them—he would hold back nothing. There is no way to peace with God but by a full confession of sin.

2. "Against thee . . . have I . . . and done this evil" (v. 4). All sin is vitally and really against God. All our wrong-doing with our fellows is against God, for such deeds violate His laws. To heighten all this guilt he remembers that it was done in God's sight, thus showing disrespect and contempt for Him.

3. "Behold, I was shapen in iniquity" (v. 5). He confesses not only these acts of sin, but that he is by very nature a sinner. He knew that the very fountain of his being was polluted.

III. David's Cry for Deliverance (vv. 6-9).

1. "Make me to know wisdom" (v. 6). He asked God that instead of heart wickedness he might be taught by God Himself in his inmost nature. The law of God must be written in the heart by the Holy Spirit.

2. "Purge me with hyssop." (v. 7). David seems to see that in order to be cleansed there is need of applying atoning blood. His prayer soars aloft on the wings of faith to the supreme sin offering, Christ. In His blood there was provided an adequate remedy for sin.

3. Restoration (vv. 8, 9). He not only wants pardon, but restoration to the divine favor in Jesus Christ. There is not only pardon for the sinner, but restoration to the favor of God.

IV. David's Cry for Purity of Heart (vv. 10-12).

He realized that if his life was to be different God must dispose his heart toward the right, so he cried that the Holy Spirit be not taken away from him. It is only as God's Holy Spirit abides in man's heart disposing him toward the right and enabling him to do right, that it is possible to live a different life from that which David lived.

V. David's Vows (vv. 13-17).

1. To Tell God's Mercies to Others (v. 13). The one competent to witness of God's grace and mercy is the one who has experienced them. The one who has experienced God's forgiveness at once desires to tell it to others.

2. To Sing Aloud of God's Righteousness (v. 14). He saw that the application of God's mercy and loving kindness was on the ground of righteousness and justice. It is this that encourages the sinner to throw himself upon God, for by faith he knows that God's mercy rests upon absolute justice (Rom. 3:26). In the previous verse he vows to preach, now he vows to sing.

3. To Show Forth God's Praise (v.15). When the Lord opens a man's lips, then his lips shall sing His praises.

4. The Reason Assigned (vv. 16, 17). It is because the sinner has seen the supreme sacri-

fice, Christ, and with a contrite heart presents the merits of Christ Jesus, God's remedy for sin.

August 29

Beginning of Solomon's Reign

1 Kings 1:5-3:15

Golden Text:—"The fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:28.

I. Solomon Anointed King (1:5-40).

David had hitherto failed to show the people who should be king after him (v. 20). He is now stirred to action by the combined appeals of Bathsheba and Nathan. He immediately sent for the faithful three, Zadok, Nathan, and Benaiah, and bade them to anoint Solomon king. They speedily executed their commission and soon the people shouted, "God save king Solomon!" This abruptly put an end to the feasting of the usurper Adonijah and his friends. They feasted first, expecting to complete their work afterward, but now it is too late to complete their work. It was God's will that Solomon should be king after David. Those who rebel against His will and fight against His decree shall see their purposes and efforts come to naught. May Adonijah's failure teach us to look to the end of a work before we begin it and to complete our work before we feast! It is well also to note this as another outbreak in David's own family. It is only one of the troubles which may be expected in a mixed family, especially when a child has been spoiled by over indulgence. From verse 6 we learn that David had never checked him in his selfish desires.

II. Solomon's Acts to Establish His Kingdom (1:41-2:46).

Coming to the kingdom at such a time as this, he noted certain dangerous elements, which if allowed to develop, would weaken if not destroy his rule. A wise king or ruler takes careful notice of the dangerous elements and stamps them out, even though it should mean imprisonment or death of the rebellious subjects.

1. Adonijah Placed under Surveillance (vv. 41-53). Though he had attempted to usurp the kingdom, Solomon placed him on good behavior. In this treatment Solomon displayed both clemency and dignity, which are praiseworthy in a ruler. It is exceedingly difficult to be merciful and at the same time maintain authority. When Christ, our King, ascends His throne He will not show mercy unto the rebels for He knows their hearts. Only consternation and anguish will be unto him who rebels against heaven's King. Adonijah flees to the altar, but this he does not for the purpose of worshiping God, but hypocritically seizes the altar in order to save his life; his repentance is not real.

2. Adonijah Executed (2:13-25). Solomon ordered him executed because he made an underhanded effort to become king.

3. Abiathar Removed from the Priesthood (2:26, 27). This man had joined Adonijah in his plot of usurpation. Solomon removed him from office and appointed Zadok in his stead.

4. Joab Executed (2:28-35). Joab, too, was a party to Adonijah's rebellion. Beside this he had treacherously murdered his rivals in the army. He was succeeded in the generalship by Benaiah.

5. Shimei Executed (2:36-46). Shimei had deserted David and joined his enemies and bitterly cursed him. Solomon first paroled him and confined him to Jerusalem, but when he broke his parole he had him executed.

III. God's Gracious Offer to Solomon (3:4,5).

Solomon made a lavish sacrifice to the Lord. The magnitude of this offering shows that he had strong impulses toward God, showing that he was unwilling to hold anything back from the Lord. This sacrifice was followed by the Lord's gracious offer. It was not that the Lord cared for the number of animals, but the attitude of the man's heart toward him. "Ask what I shall give thee," placed very wide possibilities before the king. God, as it were, signed blank checks and turned them over to Solomon to fill in any amount that his heart desired. This was not recklessness, for God foreknew what was in Solomon's heart to ask. He only makes such offers to those whose hearts are right. This offer to Solomon was no exceptional one, for opportunities equally limitless are placed before us. God is saying to everyone of His children, "Ask and it shall be given you." The matter with its limitations is placed before us in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These unlimited offers are open to those who abide in Christ and let His words abide in them. Those who thus live are never asking anything contrary to the divine will.

IV. Solomon's Wise Choice (3:6-9).

The Lord's gracious offer brought the king face to face with the responsibility of making a choice; there was no middle course open to him. God so deals with His children that a choice must be made by every one. Indeed, the choice is being made by all. Solomon was keenly sensible of the difficulty and the responsibility of his position. David was a great king. For a young man to take up the work of an illustrious father and push it to completion is a most difficult task. Beside this, the disturbing elements set in motion by the usurper Adonijah were to be dealt with. Being made to shoulder so great responsibility so suddenly caused him to keenly feel his insufficiency. In his reply to God he pleads that his being king was not at his own choosing, but an act of God's loving kindness.

He argues that since God made him king He was bound to qualify him to fill that office. All who have been called of God to fill positions of honor and trust can truly exercise that same boldness of faith. This is true of the minister, Sunday-school teacher, and Christian worker in in general. When called to positions of honor and trust we should not become high minded and vain, but humbly present ourselves before God for help. To feel ourselves unworthy and unfit for great and responsible work, and to cast ourselves upon God for help is not cowardice, but a good sign that we shall not fail at the critical moment. Solomon did not ask for wisdom for vain display, but for the good of others. His petition was most unselfish; he desired inward worth, not outward show.

V. God's Unstinted Gift to Solomon (3:10-15).

Solomon's speech pleased the Lord. The Lord is always pleased when we place ourselves before him in such an attitude. Solomon got more than he asked for. Because he put wisdom first, God saw he could be trusted with material goods also. Christ taught the same thing when he said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). He that puts God and spiritual things first in time and importance can be trusted with temporal things. That which God promised him above what he asked was riches, honor, and length of days. All who feel the lack of wisdom can go to God with confidence (James 1:5). God blessed Solomon with a singularly comprehensive mind (1 Kings 4:29-34). He was a botanist, zoologist, architect, poet and a moral philosopher.

September 5
The Building of the Temple
1 Kings 5:1-8:66

Golden Text:—"Mine house shall be called an house of prayer for all people (Isaiah 56:7).

I. Solomon's Preparation (5:1-18).

He secured from King Hiram

1. Wood for beams, ceilings, sheeting, and chambers around the holy house.

2. Stones for the great foundation. These were secured from the Phoenician quarries and also from the mountain upon which the temple was built. They were all so shaped that when the temple was erected there was no sound of a hammer heard.

3. Skilled workmen. Among the Israelites were not to be found men skilled in this kind of work, so the king arranged with Hiram to furnish capable men.

II. Solomon Building the Temple (6:1-38).

1. The Location—Mount Moriah (2 Chron. 3:1). This was a suitable location and it was here that the Lord appeared to his father Abraham.

2. The Dimensions and Materials. "If a cubit was 18 inches, the temple proper was 90 feet long, 30 feet wide, and 45 feet high."

3. The Contents.

(1) Brazen altar; (2) laver; (3) golden candlesticks; (4) cherubim.

III. The Dedication of the Temple (8:1-66)

The dedication of the temple was arranged to take place at a very favorable time. The success of an undertaking is largely determined by the time in which it is held. This was arranged to take place at the most joyous of the several representative gatherings of the Jews. The dedicatory services consisted of the following

1. Bringing up the Ark (vv. 1-11). The ark of the covenant was typical of Jesus Christ. God dwells among men through Christ (John 1:14). The ark was God's dwelling place. The ark must be brought into the temple, for God's presence was the true dedication. It was not Solomon's address to the people, his prayer, nor his offerings, but the presence of God that dedicated the temple. Only as our church houses are sanctified by the divine presence can they be said to be dedicated. When this great work was to be done the king arranged for a representative gathering of the people, consisting of the elders, princes, and heads of the tribes. In all important public undertakings the people should have a proper representation. Many men in public life fail because they do not recognize this. Though there were many great men, only the priests, God's appointed ministers, moved the ark. No doubt the fatal experience of Uzzah in David's time was fresh in their minds. Solomon profited by the blunder of his father. Connected with this service was a very great sacrifice in keeping with the occasion.

The ark with the two tables of stone under the mercy-seat shows that God manifested Himself with His people on the ground of a law perfectly kept, and sins atoned for by the shedding of blood. Following the completion of the sacrifices the temple was filled with the glory of Jehovah. If we come to God with true hearts, bringing our gifts, His presence will fill our lives and our churches, thus consecrating us to His holy service.

2. Solomon's Address to the People (vv. 2-21). He pointed out to the people that God had chosen David to be king, yet for certain reasons did not allow him to build the temple, but promised that his son should do the work. Now that the work was done, the temple was built, and the ark of the covenant was in its place, they could be assured that God had raised him up in the room of his father.

3. Solomon's Dedicatory Prayer (vv. 22-53). The ark having been placed in a most holy place, and the address of the people having been ended, the king prays. In this prayer Solomon gratefully acknowledges God's goodness in the past,

giving glory to Him and pleads that His promise to his father be verified (vv. 2-26). He prays that God's eyes may be continually opened towards the temple which He had now taken possession of (vv. 27-33), so that (1) in case of contention between parties he would judge between them (vv. 31-32); (2) in case of being smitten by the enemy, even though they had sinned, on confession of the sin, God would forgive and restore (vv. 33, 34); (3) in case of famine as chastisement for sin, upon confession and prayer before the temple God would forgive and send rain (vv. 35,36); (4) in case of pestilence and sickness, if they prayed to God toward the temple, God would hear and forgive (vv. 37-40); (5) in case of the coming of the foreigner who comes at the news of God's greatness, praying toward Jerusalem, his prayer should be heard (vv. 41-45); (6) in case of going out to battle, their cause should be maintained (vv. 44,45); (7) in case of being in captivity because of sin, God would hear their prayers and restore them (vv. 46-53).

4. Solomon Blesses the People (vv. 54-61). On the strength of the covenant promises, he invokes God's presence always to be with them and to keep them faithful, and exhorts the people to have their hearts perfect before God, walking in His commandments and statutes.

5. Solomon and the People Offer Sacrifices of Thanksgiving (vv. 62-66). The joy of the people was full; they blessed God and the king.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

FOUND AFTER MANY DAYS

By W. B. Williston

In April, 1907, I entered The Moody Bible Institute as a student. As part of my "practical work" I was assigned to teach what they called the "bad boys' class" whose average age was fourteen, in a Sunday-school on the West Side, and a few weeks later I was asked to superintend the school as well as teach the class, which positions I held until I left Chicago in 1909. During this time the class grew from five to twenty-five, and the school from nine to two hundred eighty.

When I had been in the work one year Rev. H. W. Pope, Superintendent of Men, finding I was getting no remuneration for this work, and as I was working my way through the Institute, proposed to give me a small church with a salary attached, but this I could not agree to as I was bent on winning my Sunday-school boys and girls, with their parents, to Jesus Christ. The work was often trying, but always joyous.

When I left the Institute on completion of my course, I felt my work at my Sunday-school was still unfinished, so I took my superintendent's book with me to China where I was sent as a missionary. For the eleven years I was absent the names in that book were part of my prayer list, and I kept in touch with many by correspondence until they changed addresses and failed to write me.

In March of this year, after an absence of eleven years, I came back to Chicago and spent ten days in visiting among my old friends. Naturally I went out to the old Sunday-school, now in a new church. As I inquired about those who had been won to Christ during my work there, I did not learn of one who had gone back into sin. I found out what many were doing.

One of my boys was a minister in Nebraska for two years, and is now a teacher in Lewis Institute, Chicago, and active in Christian work every day; another was appointed by the Methodist Conference as pastor in charge of two churches in the suburbs of Chicago; another is a leader of the Epworth League work in Milwaukee; another is on the Chicago police force; another a leading accountant of the city; another a successful lawyer and two others active in Christian work on the West Side.

Several girls hold prominent positions in Christian work, at least three are wives of pastors and another is a missionary in China. The leaders in the church now are all old boys and girls of my Sunday-school. The head man of the church now was the boy I spent, I suppose, a pair of shoes in keeping him in Sunday-school, and as I met him on this visit he said: "Do you remember me and all the shoe leather you spent in reaching me?" The leader of the Epworth League is now taking a course in the Evening Classes of The Moody Bible Institute. Many of the young people intermarried, and it was an inspiration to see them bringing up their families in the church.

One man invited me out to his home on Sunday. He was a father who had not always appreciated my following up his boys and girls as I did. As I was leaving he put his arms around my neck and said: "It may be late in the day but I want to thank you for all you have done for my family. My son is a minister, two daughters are active in Christian work, and my daughter-in-law is a teacher in the Sunday-school."

In another home I visited, as the woman opened the door, the tears rolled down her cheeks as she said: "To think of seeing you again and having the chance to thank you for what you have done for my family." While I was here her husband who was a hard drinker was converted and is still active in Christian work. Her two older sons, now twenty-seven and twenty-eight years of age have never missed a Sunday-school session since I left; one of the two younger boys, now fourteen years old, who was in the primary department when I was here, came in while I was there and as he looked at me he exclaimed, "My Uncle Wood!" and threw his arms about my neck and kissed me. He and his brother are musicians in the church on Sunday nights.

Six other parents came to me last night with similar words of praise, and similar joy lighting up their faces and warming their hearts. I stayed at the home of another parent and read the report of a college professor over in Iowa, stating that their son, another one of my boys, was the spiritual and evangelistic leader of the college. Another student and his two brothers who were with us are there and are lovely Christian boys.

One boy, now a local preacher, reminded me of a boy of whom he told me, who, with his whole family, never went to church. I went to see him and said: "Come on over to our Sunday-school. Never mind if you are shabby, the rest are too. Look at me." He came and from that morning he never missed a Sunday except through illness; and through him a brother who was a drunkard was converted, and is now active in Christian work.

In our work, especially with the children let us never despair. The one you weep the most for at the mercy seat will fill your heart with the sweetest joys. "He that goeth forth with weeping bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him."

Note.—The last report I had from the Practical Work Director was that 617 students of the Day Classes alone were teaching Sunday-school classes, as did Mr. Williston, as part of their practical work assignments in the Chicago churches every Sunday. If one can chase a thousand and two put ten thousand to flight, what is the combined strength of 617 holding each other up in fellowship and prayer, with one mind and one heart and one aim and purpose each Sunday? These 617 personally deal with nearly ten thousand young lives each week. A pretty good sized Sunday-school, is it not?—Editor S. S. Dept.

A TEACHER'S INFLUENCE

It was on a train in North Dakota that two older traveling men sat in the seat in front of me in the year 1893. When I heard one of them say, "She was my Sunday-school teacher before the war," I listened and heard the following story:

"She had a class of twelve of us whose average age was about sixteen. We often tried her patience but she was so kind, we thought the world of her. Most of us entered the army but she followed us with letters every month, and how good they were as they told she was praying we might be true soldiers, kept safely, and that we might return home clean and faithful to what she taught us.

"When the war ended the class scattered but her faithfulness has followed us even until today. Nine years ago she invited me to come to her home in Philadelphia for an old Sunday-school class reunion. I wrote her from a trip my regrets, but later found I could go and reported on the night named, at 218 West Coulter Street. She answered the bell and as soon as she saw me, she said: 'Why, it is Frank,' and she hadn't seen me for many years. I tell you we had a great time as Sunday-school boys again."

Just then they both got off without my even seeing their faces, but leaving my heart warmed by the influence of their old teacher.

I related this incident to good Dr. Henry Clay Trumbull in his Philadelphia home, fifteen years later, and he published it in the *Sunday School Times* as "A Commercial Traveler's Reminiscence."

Two weeks after its publication I was addressing a Presbyterian teachers' meeting in a suburb of Pittsburgh, at the close of which the pastor introduced me to one of his officials saying, "This is Frank." I said, "Whom did you say?" and he answered with a smile "Frank." Then, understanding, I said: "Is it possible that after these many years I am looking into the face of the one, back of whom I sat fifteen hundred miles from here and heard that thrilling story?" "Yes," he said, "I am the very man; and you know what temptations confront the traveling man today. My feet have been in slippery places, but as I felt myself sliding, the cords of love tied around me by that teacher held me fast. I am an elder in this church because of what she did with and for me."

O teacher, cast your bread of love upon life's sea and you will find it after many days. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good."

TEACHING'S FOURTH LAW AND SEVEN OF ITS RULES

"The truth to be taught must be learned through truth already known."

To enforce this law the following rules should be kept in mind:

1. Find what your pupil knows of the subject you wish to teach.
2. Have him restate his knowledge to make it clear in his mind.
3. Begin with the facts which lie next to what he knows and slowly reach the unknown.
4. Study the steps so that one shall lead naturally to the next, from known to unknown.

5. Find your illustrations in the most common and familiar objects.

6. Make every new truth familiar and fix it in the memory for ready use in explaining other truths.

7. Make every advance clear and familiar else the next step may be from unknown to unknown.

"HE WILL ANSWER EVERY PRAYER"

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you," said Jesus.

Mr. Williston whose thrilling story, "Found After Many Days," is given in these pages, needed $1,500 to keep things going at his post in China while he was away on furlough. He had no idea where the money was to come from, but trusted God to attend to that while he made ready to leave. The evening of the day before he left, he met a Chinese merchant (non-Christian) on the street. The merchant, whose son is a Christian, said to Mr. Williston, "You have been good to my boy," and handed him a gift of fifty dollars. Others came in during the evening with gifts of money, because it was too late to buy anything. Altogether it amounted to nearly one hundred dollars, just enough to take him to Shanghai.

When he reached Shanghai, he told an official of the missionary society under which he labored just how things stood. He was then allowed to borrow $1,500. When he arrived in Vancouver, there was a letter awaiting him stating that $1,525 had been deposited (by cable) in the bank at Shanghai to be credited to his mission.

David said, "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."

"LEAD, KINDLY LIGHT"

John Henry Newman, the author of this hymn, was born February 21, 1801, the son of a London banker, and seventy-eight years later became a cardinal of the Roman Catholic Church. At the age of seventeen, he was graduated from Trinity College, Oxford, and became a tutor immediately thereafter. He was ordained in 1824 and in 1828 was made Vicar of St. Mary's Protestant Episcopal Church, Oxford.

He was a popular and forceful preacher, with fluent speech, perfect diction and a splendid fund of illustration, which he always used with telling effect. He was deeply interested in the heart-life of men and was ever ready to encourage them to speak to him freely of their experiences and temptations. He exercised a strong influence over the students who thronged his church.

In December, 1832, because of impaired health he went with some friends to southern Europe. The spiritual unrest, kindled by the "Oxford Movement" which finally led him to unite with the Roman Catholic church in 1845, was already upon him. He sought eagerly and conscientiously for divine guidance in solving the great doctrinal problems that vexed his soul. It was during that period of inner disquietude and of anxious thought for the future of the Established Church, of which he was still a member, that his noble hymn "Lead, Kindly Light" had birth.

He was in the middle of the Mediterranean Sea on his return back to England when one Sunday, June 16, 1833, sick in body, wearied in spirit, and with his soul much troubled over spiritual matters that he took his pencil and wrote this immortal hymn.

Years later when he had been made a cardinal of the Roman Catholic church, a friend of former years called upon him and mentioning the fact of his wonderful hymn, said it must be a great pleasure to him, even now to know how much this hymn is loved and sung the world around. "Yes," said the cardinal, "I am deeply thankful and more than thankful," then after a pause he said, "but you see it is not the hymn, but the tune that has gained the popularity."

Many great men and women the world over, have made this one of their choice selections. When President McKinley was being borne to his tomb, the band that led the procession with muffled drums played over and over again this grand old hymn. When William E. Gladstone was asked to name his favorite hymn he said, "Above all others I place, 'Lead, Kindly Light.'" There is no doubt that when we do see those angel faces loved and lost awhile, they will bear out the testimony of how much this great hymn meant while they were here on earth.

THE STORY IN RELIGIOUS EDUCATION

Jesus, the greatest teacher, taught more by the story-telling method than any other, consequently any help which will lead us to pattern our work after His will be of great value to us as teachers. There has just come from the press of the George H. Doran Company a most excellent volume of 181 pages on *The Use of the Story in Religious Education*, by Margaret W. Eggleston. She says in her foreword, "It is not designed for those who already know the principles of story-telling. It contains much that has been written but with this difference—it is for those in religious work who are eager to know how to most effectively use stories."

The statement is made that "A story may be said to be a narrative of true or imaginary events which form a vitally related whole, so presented as to make its appeal chiefly to the emotions rather than the intellect.

"A story is a great life message that passes from one soul to another. It steals as quietly as a canoe into the hidden places where naught else can go; it is as soothing as a song sometimes, and at other times it cuts like a two-edged sword. It is quickly given but lasts in the life through eternity. It has power to bless and it has power to curse.

(*Continued on page 974.*)

Missionary Department

E. J. Pace

THE TESTIMONY OF SUNDAR SINGH

By Rev. E. J. Pace

The Moody Bible Institute has in recent months been honored by the presence of two notable oriental Christians, whose fame has gone around the world. They are the Rev. Paul Kanamori, the Moody of Japan, and the Sadhu Sundar Singh of India.

The two men differ as widely as two men could differ in temperament, in racial traits and native endowments, and yet are one in whole-souled devotion to the Lord Jesus Christ, and in the manifest possession of the Holy Spirit of God. Both men have plumbed the emptiness of other religions and philosophies, only to find rest in a personal experience of life renewal in the Lord Jesus. Kanamori tested out to the full the vanity of Western rationalism; Sundar Singh, the hollowness of Eastern mysticism and asceticism.

Sundar Singh's is a thrilling story that has recently been put in book form by Mrs. Arthur Parker of the London Missionary Society, from which it appears Sundar Singh comes of an influential Sikh family; that he was converted at the age of sixteen after futile efforts to find peace in the native philosophies and religions of India.

For the last fourteen years he has been wandering over the plains of India garbed in the saffron-hued robes of a "sadhu" or holy man, penetrating into the forbidden countries of Thibet, Afghanistan and Beluchistan, and enduring all manner of hardships, dependent solely upon the Lord for sustenance and safe-keeping.

Sundar Singh has recently visited England, where he received a most notable welcome, bearing simple testimony to the reality and saving power of Jesus Christ, and then to America on his journey around the world. Following is his testimony given before the students of The Moody Bible Institute:

Christian friends, I consider it a great privilege to be with you at this time. Several times people have asked me why I am in this country. I am not here to preach. You do not want to hear any one preach in a broken language; but I want to bear witness for Christ and what Christ has done for me.

I have learned from experience that when I preached the gospel, I had a certain amount of success, but when I began to bear witness, it was a far greater help to many. If God wanted us to preach the gospel, then it would have been quite enough to preach the gospel to every creature. His angels could preach the gospel more than any creature in this world. They could tell about the things of heaven, and the joys and beauties of heaven, but they cannot bear witness to the saving power of Christ because they are not sinners saved by grace.

A man who has been perfectly healthy from childhood cannot be a witness for a doctor. But a man who has been suffering for a long time and has been healed—he is a true witness for the doctor. I was dying from the disease of sin, and I was cured. Only one who has been saved from his sins can be a real witness for Christ. But angels cannot say that; they were never sinners—they are not saved sinners. It is my privilege to bear witness for the Saviour who can save from sin.

I was not only a Hindoo, but I was an enemy of Christians. I used to burn Bibles and destroy them. On December 16, 1904, I poured oil over a Bible and set it on fire because I thought that Christianity was a false religion. I was spiritually blind and could not see the living Saviour. My father said, "Why do you do such foolish things?" I replied that this thing was false, it was wrong and it must be destroyed. But I was restless; I tried my best to be satisfied with Hindooism, but could not. I could not find peace anywhere. Nothing could satisfy my heart.

As I said, I destroyed the Bible with fire on December 16. The next day I was so restless and so dissatisfied and finally said I could not live any longer, and on December 18 I decided to commit suicide by placing myself in front of a train which went by at five o'clock. I woke up at three o'clock, and suddenly began to pray that if there was a God, he would show me the way of salvation. I would give my life to bear witness, but if there was no God I must die.

Since then I have had in my heart the wonderful love of Christ. I was not worthy of it, this great, infinite love of my Saviour. It was not an apparition nor a dream, but a reality that came to me that day. It meant for me a changed life. I went and told my father that I was a Christian. He could not believe me. "Only yesterday you burned the Bible and now you say you are a Christian." But then I began to bear witness. I felt that it was God's will for me to bear witness in foreign lands—in Thibet. And there I had a hard time.

But the presence of Christ can make this heart happy in spite of everything. One time they did not like to hear me witnessing in the streets; they did not want to hear anything about this Christ So they put me in prison, and there I had a great opportunity to witness for Christ. There were many others there, and I told them about Christ, and then the guards went to the magistrate and told him what I was doing. They said that I had been put into prison and now within twenty-four hours the prisoners were becoming Christian, and what was the use of putting me in there? So they put me in a separate room, with my hands and feet in the stocks. They took off my clothes and put leeches to my flesh. It was most painful when the leeches began to suck my blood, but I began to pray, and behold, a great happiness came to my heart. The presence of Christ turned my prison into heaven. I began to bear witness for my Saviour. Many people were standing just outside the door listening. The guards again went to the magistrate and told him that he had put me into prison to make me sorry, and all this persecution only made me happy, and what was the use of putting me in prison? The magistrate said, "There must be something wrong with his head," so they let me go.

But he said, "If a madman can be so happy, if it gives such a wonderful joy, then I want to be mad, too." So I was set free, and the people heard me tell about my living Saviour. Why is it that the things of this world are so very different from those of the other? The presence of the living Saviour makes this world heaven.

Only a witness can help others. Even children can witness for Christ. A learned man saw me before I left India and asked me, "How can you know Christ?" I said, "Here is a child, three years of age; he wants a drink of water. Shall he wait until he learns that water is made of oxygen and hydrogen? That would take him about seven years, and by that time he would be dead of thirst." People have quenched their thirst who never knew what water is made of.

Many people even in Christian countries do not believe in the fundamental truths. They say Christ was a great ethical teacher, but they cannot believe in His divinity. But they are wrong; He is the living Christ and Saviour. I am reminded of my experience with a learned man in India. He began to analyze milk. He found it is made of many things—water and sugar and all that, but when he got through that milk was not fit to drink. I said to him, "This child is wiser than you. He does not know how to analyze milk, but he knows two things from his experience. He knows that the milk is sweet, and in some mysterious way it becomes part of his body and he grows stronger and stronger every day. By your analyzing you do nothing but spoil the milk"

There are many people like that; they take the gospel and analyze it, and they spoil it. But those who, like the child, take the milk, not only grow stronger every day, but they know that Jesus Christ is, because they are living with Him and know Him to be the living Saviour. Such people can be witnesses for our Saviour. May God help us to live close to Him.

FACTS ABOUT THE SUDAN

1. The Sudan is as large as India, Germany, France and the British Isles combined, or as large as the whole of Europe, minus Russia.

2. The population of the Sudan, formerly estimated at from sixty to ninety millions, has been reduced by slave-raiding wars to not more than fifty millions.

3. The whole region has only about 150 missionaries, and these so located, that it is still possible to block out over forty squares, having an average population of a million, not one of which has a single missionary.

4. Northern Nigeria, our special field, is the center of the vast Sudan, and is the most densely populated region of Africa, still having large cities without a missionary.

5. It contains the most enterprising African race, the Haussas, who travel and trade throughout the whole of North Africa.

6. It presents a wide open door for the gospel, missionary operations being facilitated by British control, ensuring stable government, with railway, postal and telegraphic communication.

7. The pagan tribes are urging us to send them missionaries, and unless we respond to their appeal they will go over to Mohammedanism, whose teachers are flocking in since the British conquest.

8. The tribes vary in size from five thousand to a hundred and fifty thousand. Many have not the first missionary, and their languages have not yet been reduced to writing.

9. Five out of the twelve great provinces of Northern Nigeria have not a single mission station or missionary.

10. For 1,500 miles the Niger flows through a region where Christ is not known.

11. If we were to send out one new missionary every day, and give to each one a parish of ten thousand people, it would take over thirteen years before the Sudan would be occupied.

NO ONE TO SEND BUT A SCHOOL-BOY

An old native cannibal chief recently came down to the missionary in charge of Metet station in the Kamerun, and asked for an evangelist and teacher for his town. Upon inquiry it was found that his town was 120 miles beyond the farthest outpost of the mission. He demanded a teacher for his town. The missionary in charge said that he could not give him one because he was scarce of help,

(*Continued on page 974.*)

For Sermon and Scrap Book

William Norton

"WE HAVE"

1. Scripture as our Authority (2 Pet. 1:10).
2. Redemption as our Blessing (Eph. 1:7).
3. Eternal Life as our Possession (1 John 5:13).
4. Peace as our Comfort (Rom. 5:1).
5. Access as our Privilege (Rom. 5:2).
6. Union with Christ as our Security (Rom. 6:5).
7. Christ's Advocacy as our Care (1 John 2:1).

—Selected.

IMPOSSIBLE

1. For men to enter heaven unless born again. (John 3:5-7).
2. For men to be saved without shedding of blood. (Heb. 9:22).
3. To be saved without personal faith (Mark 16:16).
4. To believe and not be saved. (Acts 16:31).
5. To be saved after this life. (Luke 16.26).
6. For those who neglect, to escape. (Heb. 2:3).
7. For God to lie. (Heb. 6:18).

—James Sprunt.

THE PALM TREE CHRISTIAN

A Bible Reading

The Palm Tree	The Christian
Useful—Travelers speak of over 360 uses to which the different parts of the palm are applied—a use for every day.	Rom. 16, Servants, succourers, helpers, vs. 1, 2, 3, etc.; Heb. 3:13.
Fruitful—A healthy tree produces four hundred.	John 15:8, 16; Matt. 7:20; Col. 1:10.
Lofty and Upright.	Ps. 37:37; 1 Chron. 29:17; Eph. 4:13-15.
Branches Elastic—If bound to the trunk, when loosed will spring back.	Acts 4:23; 20:24; Rom. 5:3-5.
Rough Trunk—A traveler suddenly brought close to it would not admire it.	1 John 3:13.
But when he looks up to its foliage and fruit, he cannot help admiring it.	1 Peter 2:12.
Examine the Trunk, and we find it compressed by the enfolding of its bark; and at the top, where the foliage begins, it seems to swell out, and literally burst forth.	Rom. 8:23; 2 Cor. 5:2-4.
The Foliage grows as far as possible from earth, and as near as possible to heaven.	Col. 3:2.
Always Green—No holiday clothes.	1 Thess. 5:16; 1 Cor. 15-58.
Dust does not adhere to its branches.	Ps. 119:1; Jas. 1:27.
Grows in the desert, but sand is not its food.	John 16:16; 1 John 2:15.
Grows where water may be found. Sends down its tap-roots through the sand, and draws sustenance from the water.	John 4:13, 14; Ps. 87:7; Hos. 14:8.
Grows slowly, but surely.	1 Pet. 2:2; 2 Pet. 3:18; Col. 2:7.
Belongs to a family of plants known as "heart growers."	Rom. 10:10; Eph. 6:6.
It Guides weary travelers to where water may be found.	John 1:29, 42, 45; Barnabas, Philip, etc.
It Scatters its seeds. Thus we rarely find the palm standing alone	Isa. 32:20; Acts 8:4; 2 Tim. 4:2.
Long-Lived. Lives over two hundred years.	John 3:16; 10:28; 11:25, 26.
Its Branches were symbols of victory.	1 John 2:14; 1 Cor. 15:57.
It was used as pillars in the Holy Place.	Rev. 3:12.

—Selected.

Only those who have struck the deepest note of penitence can reach the highest note of praise.
—A. J. Gordon.

SEVEN NEW THINGS IN 2 CORINTHIANS 5

1. New Birth.
   A new creation. Verse 17.
2. New Attitude.
   Reconciled to Himself. Verse 18.
3. New Object.
   "Live unto Him." Verse 15.
4. New Walk.
   "We walk by faith." Verse 7.
5. New Desire.
   "That we may be accepted of him." Verse 9.
6. New Occupation.
   "We are ambassadors." Verse 20.
7. New Home.
   "A building of God." Verse 1.

—Chas. Inglis.

LOOKING AT THE WRONG SIDE

A minister tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow cover. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side! Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence; but He has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work." —*Christian Herald.*

NUGGETS FROM C. H. SPURGEON

A lame foot may tread the right road.

Allow no furlough to your obedience. Do not say to yourself, "At all other times I am exact, but once a year, at a family meeting, I take a little liberty."

A ton weight of human literature is not worth an ounce of Scripture.

A little too late is a lot too late.

Ask Christ to be your Owner. Run up the red flag of the Cross, and give yourself to Jesus.

A sentinel must not leave his post even to gather pearls or diamonds.

As well hope to grasp a star by the hand as divine truth by reason.

A gospel that is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God.

At our strongest we are weak enough.

A sermon of Christ, even a single word of Christ, set in the light of the Holy Spirit, shines like a diamond; nay, like a fixed star, with light that is never dim.

THE BOY WHO LOVED HIS BABY SISTER

A Talk to Children

By Alice Dresser Bartholomew

There was a little boy in a Western town who had a baby sister, a beautiful baby sister with curly hair, and several times when a lady passed their house she offered him twenty-five cents if he would sell her his baby sister, but he always refused. The price was not large enough.

One evening the lady was returning from up town and this little boy and his baby sister were walking just ahead of her. A sudden shower of rain began to fall and the little boy seized his baby sister in his arms and started to run home with her. The lady hurried after him, and said: "Here, you take my package and let me carry your baby!" But he refused. He was only a little fellow and the baby was heavy, but he was not going to exchange his precious baby sister for the package, no matter how valuable that package might be.

That is the way Jesus feels about you. It was a heavy burden to bear your sins on the cross, but Jesus would not give you up. Satan offered Him food when He was hungry, offered Him all the wealth of the earth when He was poor, offered to make Him king of this world when He was unknown and obscure, if He would step aside from the path that led to the cross and made possible your safety and mine; but Jesus refused. As the little boy wanted to carry his baby sister to their mother's arms where he knew she would be safe, so Jesus wanted to carry us to His heavenly Father's arms where He knew we would be safe. He wanted this because He loved us, loved us enough to die on the cruel cross to pay our debt to the law.

The Bible says: "Greater love hath no man than this, that a man lay down his life for his friends." Can you turn away from such a loving Saviour? Will you not come to Him? Will you not come to Him now?

VICTORY OVER SIN

The fruit of the Spirit, which is love, is often absent in Christ's own people. Jesus Christ can give us the victory over sin and keep from actual transgression. I do not say that the root of sin will be eradicated and that you will not have any natural tendency to sin; but when the Holy Spirit comes not only in His power for service as a gift, but when He comes in divine grace to fill the heart, there is victory over sin; power not to fulfill the lusts of the flesh; ability to live peaceably among our brethren.

—Andrew Murray.

No day without its duty; no duty without strength to perform it.—Selected.

THERE'S NO POCKET IN A SHROUD

Use your money while you're living,
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in a shroud.

Gold can help you on no farther
Than the graveyard where you lie,
And, though you are rich while living,
You're a pauper when you die.

Use it then some lives to brighten,
As through life they weary plod,
Place your bank account in heaven
And grow richer toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud:
You can never take it with you—
There's no pocket in a shroud.

—Selected.

HAS YOUR VERSE CHANGED?

"I am the Lord, I change not."—Mal. 3:6.

A writer in the *Alliance Weekly* tells the following story of how a little child was used to lead a mother back into the light.

A poor woman in one of Major D. W. Whittle's meetings in Glasgow, Scotland, was brought into light by a verse in the fifth chapter of John, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life." Verse 24.

The evangelist gave her the verse, written on a little card, and sent her home rejoicing, with her little son. They both went to bed that night, happy as angels. But in the morning she came down to breakfast as gloomy as ever, her face all clouded and her heart utterly discouraged. She had had a night of conflicts, doubts, and fears, and when her little boy asked what was the matter, she could only burst into tears and say, "Oh, it is all gone. I thought I was saved, but I feel just as bad as ever."

The little fellow looked bewildered and said, "Why, mother, has your verse changed? I will go and see." He ran to the table and got her Bible with the little card in it, and turned it up and read, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life."

"Why, mother," he said, "it is not changed a bit. It is just the same as it was last night; it is all right." And the mother looked with a smile at the little preacher whose simple trust was used of God to save her; and taking him in her arms, she thanked God that her precious verse was still the same, and her peace was unchanged as the everlasting Word of God. Is this what the apostle means? We are justified, now let us hold fast to the peace. It is not merely forgiveness, but it is an everlasting decree. Let us walk in the strength of it, and never allow the shadow of a doubt or fear to cross the sunlit sky of our heaven.—*The Christian.*

AIDS TO SUCCESS IN PUBLIC SPEAKING

The following suggestions, which William Ewart Gladstone made in answer to a request for "any hints that might be useful to a public speaker," are well worth considering by all "platform" aspirants. It was attention to these rules which in no small degree accounted for Gladstone's own power in "swaying audiences."

1. Study plainness of language, always preferring the simpler word.
2. Shortness of sentences.
3. Distinctness of articulation.
4. Test and question your own arguments before hand, not waiting for critic or opponent.
5. Seek a thorough digestion of, and familiarity with, your subject, and rely mainly on these to prompt the proper words.
6. Remember that if you are to sway an audience, you must besides thinking out your matter, watch it all along.—Selected.

SPURGEON'S POWER

Charles H. Spurgeon was the prince of preachers. Years have passed since his silver-toned voice became silent, yet his genius is still a topic of homiletical conversation, and his influence is still a vital factor in the lives of men. Seldom in the history of the Christian church has God raised up such an effective preacher of the gospel as Charles H. Spurgeon.

Rev. Thomas Phillips, in analyzing the secrets of Spurgeon's success, said that they could be comprised under the following heads: 1. He had a God worth serving; 2. a gospel worth preaching; 3. a religion worth enjoying. 4. a church worth sustaining.

We have here the fundamental convictions that a preacher must have if he would serve God acceptably and his church successfully. We would not have one mold for all preachers. There is room for a great variety of men in our ministry. On the other hand, no preacher can permanently succeed without having the consciousness that he has a God worth serving, a gospel worth preaching, a religion worth enjoying, and a church worth sustaining.—*Watchman-Examiner.*

A man might come from hell, his eyes bursting with terror, his flesh scorched with the fires of perdition, fly through your congregation as you preach, and cry, "Flee from the wrath which is to come." He might be followed by another, clad in white, from the heavenly city to tell of the joys about God's throne. Yet if the Spirit of God is not there, it will pass without effect from your people.—W. W. Clark.

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Dr. Henry W. Bromley of Wilmore, Ky., has conducted meetings recently in Santa Ana, Calif., and Valdosta and Soperton, Ga. Hundreds were reached, many of whom joined the various churches.

The Nygren-Beckman Evangelistic Party spent the month of May in a meeting in Winnipeg, Man. They write: "It was an unexpected 'hurry-up' call, but God blessed our endeavors to the conversion of many souls." At the time of writing they were holding a meeting at Kiron, Ia.

Clyde Lee Fife writes: "This has been our best year in souls saved and new members added to the churches. In several instances single churches have received as their share of the new members, as many as 200, while others have received 75 to 150, as a result of ten days to two weeks invitation."

S. E. Lewis and party closed a campaign at West Stephentown, N. Y., where 27 were received for church membership the last day of the meeting, and many others will follow. At the time of writing the party was at Wayne, N. Y., where 50 had already confessed Christ. Their July meeting was held in Italy, N. Y.

The first Sunday in May, Charles Reign Scoville opened a great union tabernacle campaign in Kearney, Neb. At the very first service the tabernacle was filled and after two weeks the tabernacle was enlarged to accommodate the crowds, and still they were turned away. There were thousands of professions, some to rededicate their lives, others to make a public confession of faith for the first time.

E. DeWitt Johnston and party recently closed a fine meeting at Fullerton, Ont., with five churches united. All the young people within a radius of several miles were brought to Christ with the exception of ten. At the time of writing Miss Hazel Bell Younger, of The Moody Bible Institute, was assisting Mr. Johnston and wife in a union tent meeting at Putnam, Ont.

Rev. O. T. Zimmerman of Naples, Tex., evangelist, and Rev. George Avery of Katy, Tex., chorus director, closed a meeting at Alto, Tex. There were 30 accessions to the Methodist church and 16 to the Baptist church, besides many renewing their covenant with the Lord. The Methodist church was organized into a "tithing church," and on May 2 they placed over $5,000 tithing money in the church treasury.

The Colorado Springs *Evening Telegraph* of June 7 stated: "In his fight with the 'common enemy' as he terms sin, Otho Sackett (at one time the world's bantam-weight champion, under the name of Young Kid McCoy) had 125 conversions at Fountain, during a week of evangelistic services which were brought to a close last night. Yesterday afternoon Mr. Sackett went to Hanover, where there were 22 conversions."

One hundred and sixteen boys were baptized, after having confessed their faith in Jesus Christ, Sunday, June 13, at the St. Charles School for Boys, Col. C. B. Adams, superintendent. Rev. Omer E. Confield, pastor of the Methodist Church of St. Charles, Ill., conducted the baptismal service. Miss Helma Sutherland, the representative of the Chicago Church Federation, has conducted religious services in this institution for a number of years.

Rev. Frank and Mrs. McKeegan closed a most successful evangelistic campaign with the Rev. Ganger of the M. E. Church, Hayfield, Ia. In spite of the inclemency of the weather the attendance increased. The Spirit of God was present in power, many souls were saved and God's people reconsecrated to the Master's Service. The M. E. Conference held their camp meeting at Gardner, Mr. and Mrs. McKeegan giving the evangelistic addresses. Over 200 responded to the call of God.

The Daily Vacation Bible School of the First Baptist Church of Lincoln, Ill., held sessions each week day except Saturday, from nine o'clock until noon. The sessions were held in the Sunday-school rooms of the church. They began June 3, and continued for five weeks. Rev. G. W. Kimball, pastor of the church, is general superintendent of the school and was assisted by several teachers regularly engaged in the public schools, as well as by numerous persons of the community, who are specially interested in some particular phase of the work, many of whom are not members of the church.

The school opened at 9 o'clock with a march followed by a hymn, either patriotic or religious, sung from memory. A short prayer, usually the Lord's Prayer, followed. Fifteen minutes was then taken up with learning new hymns. This was followed by memory work on the more familiar sections of the Bible, such as the Twenty-third Psalm and the thirteenth chapter of First Corinthians.

A setting-up or physical-culture exercise of a few minutes was then given. After this came the general short story-telling period and the patriotic instruction. The day's work ended with about one and one-half hours spent in the industrial classes.

The school is non-sectarian. There are seven denominations in the enrolment of sixty-six and there are seven nationalities to be found in the list of children.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Mr. and Mrs. H. P. Armstrong—Aug., Montreat Conference of Southern Presbyterian Church.

J. F. Bailey Party—June-August, Chautauqua work.

C. B. Brooks—Apr. 25-Aug. 8, North Dakota.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

A. C. Dixon—July 30-Aug. 8, Montrose Bible Conference; Aug. 10-12, Hersha Pennsylvania Bible Conference; Aug. 14-21, Ridgecrest (North Carolina) Bible Conference; Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—Aug. 1-21, Madison, Mo.

Emmons Evangelistic Party—July 25-Aug. 8, Borton, Ill.

W. A. Erwin—Aug., Harrison, Ark.; Sept., Miami, Tex.

Franklin Evangelistic Party—July, Ridgeway, Mo.; Aug., Benkelman, Neb.; Sept., Tekamah, Neb.

Roy Gourley—Y. M. C. A., Erie, Pa.

Bob Jones Party—Sept.-Oct., East Liverpool, O.; Nov.-Dec., Cambridge, O.

E. DeWitt Johnston and party—Aug. 15, Peelee Island, Ont.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Harry Dixon Loes—Aug., Sarcoxie, Mo.; Sept., Trenton, Mo.

Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Hays, Kan.; December, Stockton, Kan.

W. P. Martin—Sept. 5, Asheville, N. C.; Sept. 26, Moberly, Mo.; Oct. 17, New Orleans, La.; Nov. 7, Chattanooga, Tenn.; Nov. 28, Laurens, S. C.

G. Campbell Morgan—June 11-Aug. 31, Winona Lake, Ind.

David F. Nygren Party—Aug., Mead, Neb.; Sept., Oakland, Neb.; October, Polk, Neb.

Sara C. Palmer Party—July and August, Great Britain.

Frederick H. Ream—Aug., Lake Creek District, Mo.

Milton S. Rees—Aug. 8, Worcester, Mass.; Sept., East Rochester, N. Y.

John R. Snyder—Aug. 8, New Bethlehem, Pa.; Sept. 12, Wabash, Ind.; Nov. 21, Lanark, Ill.

Wm. A. Sunday Evangelistic Party—Roanoke, Va.; Jacksonville, Fla.; Cincinnati, O.; Bluefield, W. Va.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

Owen O. Wiard—Aug. 1-17, Sister Bay, Wis.; Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan 2, 1921, Louisville, Ky.

E. L. Wolslagel—July 4-12, Kinston, N. C.; July 13-25, Keyeville, Va.; July 27-Aug. 10, Asheville, N. C.; Aug. 11-19, Blue Ridge, N. C.; Aug. 21—Sept. 3, Bellevue, O.; Sept. 5-19, Danville, Ky.; Sept. 20-Oct. 3, Paris, Tenn.; Oct. 10-24, Rocky Mount, N. C.; Oct. 31-Nov. 14, Orlando, Fla.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

- Baptist Summer Assemblies:
  - Franklin, Ind., Aug. 1-7.
  - Philippi, W. Va., Aug. 2-9.
  - Collegeville, Pa., Aug. 23-30.
  - Ocean Park, Me., Aug. 25-Sept. 5.
- Cedar Lake (Ind.) Gatherings:
  - Sunday-school Conference, Aug. 6-13.
  - Victorious Life Conference, Aug. 14-20.
  - Second Victorious Life Conference, Aug. 21-29.
  - Climax Conference, Aug. 30-Sept. 6.
- Christian and Missionary Alliance Bible Conferences:
  - Old Orchard, Me., July 30-Aug. 8.
  - Mahaffey, Pa., Aug. 6-15.
  - Beulah Park, Cleveland, O., Aug. 13-22.
- Christian Workers Conference, Bible School Park, N. Y., July 22-Aug. 2, 1920.
- Collegeville (Pa.) Gatherings for 1920:
  - Summer Assembly, Aug. 2-9
  - Missionary Conference of the Reformed Church in the U. S., Aug. 9-16.
  - Epworth Institute of the M. E. Church, Aug. 16-23.
  - Young People's Assembly of the Baptist Church, Aug. 23-30.
- Green Lake (Wis.) Bible Institute Summer Gatherings:
  - Bible Institute Program, July 29-Aug. 11.
  - Wisconsin Baptist Assembly, Aug. 12-22.
- Green Lake (Wis.) Bible Conferences, July 4-17 and Aug. 1-15, 1920.
- Grove City (Pa.) College Bible Conference, Aug. 6-15.
- Gull Lake (Mich.) Bible Conference, Aug. 1-15.
- Hersha (Pa.) Bible Conference, Aug. 10-12.
- International Sunday-school Convention, Kansas City, Mo., June, 1922.
- Knowlton (Que.) Gatherings:
  - Sacred Music, July 26-Aug. 2.
  - Victorious Life, Aug. 2-9.
  - Bible and Nature Study, Aug. 9-16.
- Missionary Conferences of the Reformed Church:
  - Lancaster, Pa., July 31-Aug. 7.
  - Collegeville, Pa., Aug. 9-15.
  - Indianapolis, Ind., Aug. 25-29.
- Missionary Education Conferences:
  - Blue Ridge, N. C., July 25-Aug. 5.
  - Estes Park, Colo., July 9-Aug. 19.
  - Lake Geneva, Wis., July 23-Aug. 2.
  - Seabeck, Wash., July 28-Aug. 7.
- Montrose (Pa.) Bible Conference, July 30-Aug. 8.
- Muskingum Bible Conference, New Concord, O., Aug. 1-10.
- Northfield (Mass.) General Conference for Christian Workers, July 30-Aug. 15.
- Presbyterian Summer Conferences for Young People:
  - Hollister, Mo., July 26-Aug. 2.
  - Stony Brook, N. Y., Aug. 11-17.
  - Grove City, Pa., Aug. 21-29.
- Ridgecrest (N. C.) Bible Conference, Aug. 14-21.
- Stony Brook (L. I., N. Y.) Conferences:
  - Prophetic Conference, Aug. 1-10.
  - Young People's Conference, Aug. 11-18.
  - Missionary Conference, Aug. 19-20.
  - General Conference, Aug. 22-29.
  - Post Conference, Aug. 30-Sept. 5.
- United Presbyterian Summer Conferences for 1920:
  - New Wilmington, Pa., Aug. 7-15.
  - Tarkio, Mo., Aug. 21-29.
- Winona Lake (Ind.) Activities for 1920 (partial list):
  - Summer Normal School, May 3-Aug. 20.
  - Ministerial Summer School, G. Campbell Morgan, president, June 15-Aug. 7.
  - Summer Bible School, Dr. F. N. Palmer, dean, July 5-Aug. 6.
  - Institute for Bible Study, Dr. G. Campbell Morgan, president, Aug. 9-19.
  - Evangelistic Week, Aug. 13-20.
  - Song Leaders' Conference, Homer Rodeheaver, director, Aug. 14-26.
  - Bible Conference, Dr. S. C. Dickey, director, Aug. 20-29.
- World's Sunday-school Convention, Tokyo, Japan, Oct. 5-14 (approximately).

NAMES OF MINISTERS' SONS PREDOMINATE IN HALL OF FAME

Twenty of the fifty-one names in the national hall of fame are of those who came from ministers' homes, and three presidents and the wives of five presidents have been ministers' children. —*The New York Tribune.*

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Seven Sayings of the Saviour on the Cross, by Arthur W. Pink.

Mr. Pink is the author of a number of helpful volumes. Many have written about Christ's sayings while upon the cross but that they have not exhausted their content this new volume clearly proves. The method is expository and expositional. The purpose is devotional. The writer has rare spiritual insight which, combined with his exceptional knowledge of the Scriptures, makes this a volume particularly helpful.

167 pages. 7x4¾ inches. Bible Truth Depot, Swengel, Pa. G. S.

Ruth, the Satisfied Stranger, by Philip Mauro.

The book of Ruth has yielded great riches to the devout expositors of the past and has not suffered under the skillful handling of the present writer. In the midst of those dark days of apostasy in Israel we have here a beautiful picture of redemption by grace. The author does not neglect the importance of the historical setting of the book of Ruth and the vital relation of Ruth to later history, but he dwells chiefly upon the foreshadowings of redemption which form the climax of the book of Ruth.

220 pages. 7⅜x5 inches. Fleming H. Revell Company, New York and Chicago. G. S.

Men of Fire, by Rev. J. W. Mahood, D. D.

Dr. Mahood is a Methodist evangelist well known in all the churches. He is true to the Word of God, and has the burning heart of which he writes in the book under review. He reads widely, especially in biography, and nearly every page of his book contains an incident or illustration which the reader can pass on to others. The publishers are quite justified in this characterization: "An evangelistic book for the pulpit and pew. Evangelical, fervent, suffused with spiritual enthusiasm and thoroughly sensible and practical."

135 pages. Methodist Book Concern, Chicago. L. W. G.

The Plan of the Divine Architect, by Rev. J. H. Townsend, D. D.

Some big books are condensed into few pages. This is one of them. In these days when some leaders of men are bravely considering world-problems and others are overwhelmed by their magnitude, is it not well to study the plans of the divine Architect of the ages? These plans may be clearly discerned by those who are willing to patiently examine the records. They are intended for our guidance in just such times as these. A clear understanding of the character of our age as revealed to us by God is necessary to our most effective service under the divine Architect. Unless our plans conform to His plans we shall be in constant danger of making fatal mistakes. Dr. Townsend's little volume is illuminating. He does not discuss the divine plan but endeavors to clearly unfold the record of it as contained in Christ's own words.

47 pages. Size 7x5 inches. G. S.

"The Resurrection and the Life Beyond," by David James Burrell, D. D.

Dr. Burrell writes convincingly and his vivid style helps the reader to see what he sees. The present volume is not an argument for the resurrection, but a portrayal of it. Neither is this a book of sermons. The chapters are brief, from two to ten pages, and each a gem. Not only are we given pictures of Christ's resurrection, of the events which immediately preceded and followed, but Paul's later vision of the risen Christ, and also the resurrection of men that is still future. The resurrection which comes to men who die is not past, says Dr. Burrell. Then he discusses "Our Resurrection Body." Everything is real to the gifted author, even heaven and "Our Friends Over There."

241 pages. 7 1-4 x 5 inches. American Tract Society, New York. G. S.

The Interchurch World Movement, by Rev. Charles Hillman Fountain.

This is a pamphlet of forty odd pages, and in essence is a plea for the reorganization of the movement that it may be as evangelical in practice as it is in profession. The author quotes the *Christian Herald* to the effect that no great moral or religious movement ever labored under a greater load of misrepresentation, misunderstanding and active opposition than the Interchurch World Movement, and it is his purpose to show that while there is reason for this opposition, nevertheless if the defects of the movement in leadership and methods were removed it might be a great force for evangelizing the world.

The pamphlet is well written, and in a good spirit, but as we read it the thought arose in our mind that if the defects the author mentions were removed the Interchurch World Movement itself would be removed. In other words, the defects he names were the very things on which it depended for its life and success.

The pamphlet may be had of the author, Plainfield, N. J. J. M. G.

The Literary Marvels of St. Luke, A Difficulty Removed—The Gospels Harmonize With Each Other—By Lieut.-Colonel G. Mackinlay R. A.

These are two pamphlets by the author of *The Magi, How They Recognized Christ's Star.* The first named is to be expanded into a book, and was originally an annual address delivered at the Victoria Institute, London, 1919. The author claims to have discovered in Luke's Gospel and the Acts, triplications which the New Testament writer used in the selection and arrangement of materials, which are strongly confirmative of the truth they express.

The second is a practical application of the triplication in the structure of Luke, which helps to harmonize the four Gospels. It seems to us the more valuable of the two pamphlets, but both are commended to the consideration of thoughtful people who may have been led to depreciate the Word of God by the suggestions of destructive critics, or the teachings of the New Theology.

Morgan & Scott, Ltd., London, E. C.

G. S.

Where Are the Dead? by Rev. E. M. Milligan, D. D.

In answer to this question the author states that the souls of both saints and sinners who have died are resting in their respective abodes, paradise and sheol, awaiting a future resurrection. He contends that souls of believers do not pass at once into glory, and are not at present in heaven, which is contrary to the accepted teaching of evangelical Christendom.

The author defends soul sleeping in a somewhat modified form. In the resurrection of believers their souls as well as their bodies are to be raised. For this view he depends largely upon Old Testament texts, but these references are all plainly of the body. He admits that some few favored ones, like Enoch, Elijah, Moses, and Paul, have passed at once into heaven, and into the presence and the glory of God, but he claims these are exceptions.

His attempts to explain away the plain meaning of Philippians 1: 21-23 and 2 Corinthians 5: 1-8 are very weak and unsatisfactory, while his explanation of the story of the rich man and Lazarus is exceedingly far-fetched and fanciful. Such methods of interpretation would rob the Scriptures of their true meaning. This is not a book that we can recommend.

96 pages. 7½x5 inches. Fleming H. Revell Company, New York and Chicago,

G. S.

Christ in Word and Work, by Martyn Summerbell, D. D., President of Palmer Institute, Vice-President of Defiance College, Author of *Faith for the College Man, Manhood in Its American Type, Christian Home Training*, etc.

In this work its busy author touches the high water mark of literary and spiritual excellence beyond any of the books that have come from his fertile pen, thereby again negativing the dictum of Dr. Osler, inasmuch as he has passed considerably beyond the age indicated for his cutting off.

At the outset he sets his seal to the fact and the apologetic value of predictive prophecy which we are pleased to see, although he does not seem clearly to have grasped the ultimate goal of that prophecy either in Israel's history or that of Israel's Messiah. However, the book keeps its best wine for the last, or nearly the last, inasmuch as its earlier chapters, though of a high order in many respects, do not so exalt Christ or bring out the nature of His atonement as satisfactorily as the later ones.

We experienced a real uplift in the chapter on "The Spiritual Presence," and that on "The Headship of the Church" is good also.

The author does not see dispensational truth as it is called, and hence it is not to be expected that he should precisely express our views on Christ as the King of kings, or on Christ's demands for this age, but for all that, as he says in his Foreword, he has cleared away some misconceptions of the truth and pointed out some special relations that bear upon the Christian life of today.

It is a source of encouragement to think of such a man as Dr. Summerbell as hale and hearty, and so influentially associated with the education of Christian youth.

231 pages. The Antioch Press, Dayton, O.

J. M. G.

The Orient in Bible Times, by Elihu Grant.

This volume is attractive in title, as a product of the printer's art, and in literary style and composition. It is interestingly written and the author displays a knowledge of his material, due to wide reading. The claim is made in the announcement that "here is presented a remarkable and historically accurate panorama of the oriental world in Bible times." That it is a historical panorama we may concede but its accuracy we are bold to dispute.

Following the popular method of many historians of our day the first grave mistake of the author is in assuming a theory as true, then in making his facts conform to his theory. Such a method must of itself violate accuracy. Accurate history must be based upon facts, not upon theory. This theory is that mankind were originally savages, or mere children, a "primitive folk," who developed and slowly became civilized. Of course the author has his stone age and his nomad life out of which men gradually emerged and became city builders and world conquerors. Everything is upon the evolutionary hypothesis and the last state is always better than the first, although the progress may be marred by admitted notable set-backs. The Bible account of man's divine origin and later degeneracy is quite ignored. As to early chronology, that of the Bible is never referred to. All stating of events is based upon Egyptian or Babylonian chronologies which are admittedly incomplete and unreliable. The only accurate chronology for the first two thousand years of human history is in the Bible, but this author of the orient in Bible times does not deem it worthy of his notice.

Discussing the "primitive times" of the Hebrews he says, "The Hebrew historians of the early monarchy attributed the rise of their racial family to one Abram or Abraham. . . . We are uncertain as to his date and must remember that more than one famous man may have borne the name." The author appears to doubt whether the Abraham of the fourteenth chapter of Genesis was the ancestor of the Hebrews.

What deductions are we to draw from this paragraph? The author himself does not state. "In the names Habiri, Hebrew, Abram, and Hebron a relationship is suggested by the persistent consonants br."

The untrustworthiness of the historical accuracy of the author is clearly shown in his treatment of the conquest of Palestine by the Israelites. Instead of being a speedy conquest, initiated by the miraculous crossing of the Jordan of all the hosts of Israel and practically completed within seven years, when the land was divided among the twelve tribes, the opinion of the author of this "accurately historical panorama of history" is that the invasion of Palestine "may be viewed as a process of centuries." Such an historical error is quite natural for one to make who rejects the historicity and supernaturalism of the book of Joshua.

When an author so evidently rejects data long accepted as historical and reconstructs history to make it harmonize with his own theory we are naturally suspicious that his handling of events with which we are less familiar may be alike untrustworthy.

332 pages. 7¾x5¼ inches. J. B. Lippincott Company, Philadelphia. G. S.

MISSIONARY DEPARTMENT

(*Continued from page 966.*)

being just a new station, and had only school boys to depend upon. The man said that he had already asked three times for a teacher and was going to stay that time until he got one. So he came round every morning until the missionary in desperation gave him a school boy to go back with him to preach the gospel and to teach. The old head man expressed himself thus: "A few years ago we were hungry for human flesh, but now we are hungry for the gospel."

And no one to take to them the bread of life but a school boy!

SUNDAY-SCHOOL DEPARTMENT

(*Continued from page 964.*)

"The story bringing happiness to the hearer may be expected to do several things:

1. To arouse the emotional or soul life and cause it to hunger for better things.
2. To correct unfortunate habits by showing through the story what the consequence of the habit might be.
3. To help in the making of decisions by remembering what the result of a choice was in the life of the hero.
4. To develop the imagination and lead it into proper channels of thought.
5. To cultivate a taste for literature, art, and music.
6. To create a desire to pass on the stories they have learned to love.
7. To relax mental tension.
8. To better the thought and expression in language.
9. To give a true knowledge of life.
10. To promote a broad sympathy between pupil and teacher; a child is always a friend to a story-teller.
11. To create a desire to know the world and its people—who they are and how they live.
12. To create a desire to serve so as to make the world better for our having lived."

This book is worthy of a place on every Sunday-school teacher's library shelf.

HOW HE KNEW IT

"No," complained the Scotch professor to his students, "ye dinna use your faculties for observation. Ye dinna use them. For instance—"

Picking up a jar of chemicals of vile odor, he stuck one finger into it and then into his mouth.

"Taste it, gentlemen!" he commanded, as he passed the vessel from student to student.

After each one had licked his finger, and had felt rebellion through his whole soul, the old professor exclaimed triumphantly:

"I tol' ye so. Ye dinna use your faculties. For if ye had observed ye would ha' seen that the finger I stuck into the jar was na the finger I stuck into my mouth."—"The Moody Church Herald."

The Moody Bible Institute of Chicago

Joseph B. Bowles

FACULTY ENGAGEMENTS

Dr. Gray: Address on Bible Institutes, High School Auditorium, Columbia, S. C.; New England Congregational Church; Fundamentals Conference, Moody Tabernacle.

Dr. Fitzwater: Belden Ave. Baptist Church; Alexander Mack Assembly, Huntingdon, Pa.

Mr. Gosnell: Second U. P. Church.

Mr. Stroh: Christ Presbyterian Church.

Dr. Ralston: Second U. P. Church; First Presbyterian Church, Englewood; Ordination sermon, Fourth Presbyterian Church; First Baptist Church, Mishawaka, Ind.; First Baptist Church, Benton Harbor, Mich.

Mr. Meeker: Bloomingdale, Mich.

Mr. Latchaw: Tiffin, O.; C. E. Convention, Columbus, O.; Jewish Prophetic Conference.

Mr. Pace: Weaver Memorial Church; Phonetics Class, outgoing missionaries of Presbyterian Board, New York City; Summer School of Missions, Winona Lake, Ind.

Mr. Cork: Bethany Reformed Church; Garfield Park Baptist Church; St. James English Lutheran Church; Christ Presbyterian Teachers Conference; Cook County Officers Conference; Covenant Baptist Church, Bethel M. E. Church; Wheaton College Alumni Association, Wheaton, Ill.

RECENT SPECIAL SPEAKERS

June 1—Miss Elizabeth Small, missionary under the Presbyterian Board at Schowfu, China.

June 2—Rev. David Rees-Jones, '16, returned missionary.

June 5—Rev. C. C. Cook, New York, N. Y.

June 5, 17—Mr. B. Davidson, Director Ceylon and India General Mission.

June 9—Rev. R. A. Belsham, Augusta, Ga.

June 10—Mr. Henry L. Hellyer, President Hebrew Christian Alliance, New York, N. Y.

June 11—Rev. M. Bernard, South America.

June 15, 16, 20—Rev. L. W. Munhall, Philadelphia, Pa.

June 16—Rev. W. B. Hinson, Portland, Ore.

June 18—Rev. F. W. Roadhouse, Toronto, Can.

June 19—Mr. James M. Hoover, missionary from Borneo.

June 22, 23, 24—Mrs. Margaret T. Russell, Extension Department, Institute.

June 22—Rev. B. B. Sutcliffe, Extension Department, Institute.

June 23—Rev. Millard S. Cairns, pastor First Congregational Church, Wataga, Ill.

June 24—Miss L. Frances Boniwell, deputation secretary Sudan United Mission.

June 26—Miss Frances Bennett, Chicago.

June 27—Rev. John A. Hubbard, '97, Bible teacher, Rome, Ga.

June 27—Miss Grace Funk, '06, missionary from China.

June 29—Rev. Samuel Chadwick, D. D., Cliff College, Eng.

June 30, July 1—Mr. Charles M. Alexander, Birmingham, Eng.

June 30—Rev. Abler F. Bowling, pastor, First Baptist church, Brooklyn, N. Y.

July 2—Mr. George T. B. Davis, of the Charles M. Alexander Party.

July 4—Sadhu Sundar Singh, missionary evangelist from India.

July 6—Rev. G. Campbell Morgan, D. D., London, England.

A BIBLE INSTITUTE IN THE SOUTH?

The following editorial in *The State* (Columbia, S. C.) under date of June 28, is a news item of interest:

All persons interested in Bible study are invited to the high school auditorium tonight to hear Dr. James M. Gray, Dean of The Moody Bible Institute, of Chicago, who comes at the invitation of a committee of Columbians who wish to establish an institute for the study of the Bible in this city. Aside from the fact that Dr. Gray is a distinguished preacher, teacher and author, the purpose of his coming to Columbia at this time is of importance to this city as well as to the whole South, and he should be heard not only by those interested in Bible study, but by all who would promote the welfare of the city and state.

There has been a demand for some time for the establishment of a Bible institute in the South similar to The Moody Bible Institute of Chicago, to which thousands of men and women go each year for the study of Holy Writ. To become the seat of such a school would give to Columbia a prominence much to be desired and most profitable spiritually and materially.

We most earnestly urge all citizens of the city and the state who can do so to hear Dr. Gray tonight.

REV. HOWARD W. POPE

The resignation of Mr. Pope, which took effect April 1, failed to be reported in the magazine, and hence correspondents are still addressing him on business matters who should write directly to the Business Manager of the Institute, A. F. Gaylord. Those who may see this will please act accordingly and thus accommodate

Mr. Pope as well as expedite the matters in hand.

In a conversation with Dr. Gray recently, Mr. Pope reported hopefully as to the condition of his eyes. While the right one will have to be operated on later, the cataract has been removed from the left one successfully. He can see sufficiently to walk on the streets with the exercise of caution, but is still unable to read or write. It will require no suggestion from us for his brethren to remember Mr. Pope in prayer.

DOCTORS HINSON, CHADWICK AND G. CAMPBELL MORGAN

The Institute was privileged to have addresses from these distinguished clergymen, in the case of the first named, Rev. W. B. Hinson, D. D., pastor of the East Side Baptist Church, Portland, Ore., on the morning of June 16; the second, Rev. Samuel Chadwick, D. D., Principal of Cliff College, England, on June 29; and the third, Rev. G. Campbell Morgan, D. D., of London on July 6. Dr. Morgan, happening to be in the city, desired to meet his friend, Dr. Chadwick, but having missed him, very kindly consented to favor the student body with an address.

REV. MR. SELLERS CALLS

Rev. E. O. Sellers visited the Institute early in July to greet his former associates of the Faculty and other friends. At the Baptist Bible Institute of New Orleans he has charge of music, personal work and the students' practical activities. The work is prospering, with emphasis on "evangelism, missions and altruistic service."

A SONG BY DR. GRAY IN ESKIMO

A letter to Dr. Gray from D. W. Cram, '92, written at Barrow, Alaska, Feb. 20, reads as follows:

"Mrs. Cram and I wish to send you this note of greeting from the 'uttermost part of the earth,' literally speaking. Attached to this letter is a copy of your song 'What Did He Do,' in the Eskimo language—Point Barrow dialect. The people of the church here are very fond of this song. They sing it often.

"I thought you would be glad to learn that this song has traveled so far and is preaching the true gospel to these hearts that are reaching after the light that it brings through Jesus our Lord. Mrs. Cram and I have the government school at this place. We have charge of the teaching of about 100 children aside from the industrial work which includes the managing of five large reindeer herds in connection with the government work.

"Our assistant teacher translated this song into the Eskimo and this copy I am sending you was made by one of our scholars—Homer Mikianna—a lad of fifteen years old—a full blood Eskimo.

"A friend of ours sent us your book, '*Text Book on Prophecy*,' which we are enjoying very much. There are only six or seven white people in the place, the rest are Eskimos."

Here is the song in Eskimo:

1. Nalakseong aleoknaktoak koleaktoak.
Tamangagaloaktuane
Jesus kilyugmin atkaktoak
Tasuksagoklu-ota.

Chorus
Kea tamangaiksitpategut?
Ans. Jesus angarawiametuam.
Sunga-ava?
Ans. Tokongarok.
Sumi ittpa?
Ans. Okpekong
Kilyugmi angayureruk.

2. Icaod rigit inagigaitkat
Kamanakneksraoruak
Kikeaktutimarun kimakat
Godik pingayugirat.

3. Aitchutigineakpin Jesamon
Sivuganun put-pit.
Ilitchugineagin nakota
Anautigatin pugma.

THE ALEXANDER PARTY AT THE INSTITUTE

Charles M. Alexander, '94, spent the closing days of June at the Institute, accompanied by his associates—Mr. Voke, pianist, and Mr. George T. B. Davis, who have co-operated with him so effectively in his evangelistic campaigns.

Charles M. Alexander

In the morning meeting, June 30, he took up the songs in his *Conference Hymnal* showing how they might be used in consecration and decision gatherings. For more than an hour he held the audience captivated while he spoke out of his wide and rich experience which has covered every part of the field of the evangelistic singer. He would pause here and there to sing a chorus or a verse that was especially impressive, or to tell of some wonderful conversion that resulted from the singing of a certain song. The place and ministry of gospel singing in Christian worship and service was exalted as he led in the singing of hymns both well-known and unfamiliar, interspersing suggestions, advice and encouragement in his inimitable way. Lessons in conducting, in personal work, in accompanying and in expression were included.

He said in part: "Don't be afraid to use the old songs. Just because some of them have been worn threadbare here, don't think they have been out in the world. They may be new there, and even the old songs can be made new by the way they are used and sung.

"Take the one, 'Tell Mother I'll be There'; that has led more men to Christ than any other one song I know of. I had the teachers in a normal school call for that over and over again during some meetings. They were not any two by four men either, but big, thinking men in the school.

"Don't be afraid of a song because you fear it may be considered mushy or sentimental. Strike for the hearts of people, don't bother so much about their heads. Remember the outsider too, in your choice of hymns. Don't always use the ones that only the Christians can enter into.

"Remember that there is never a crowd without troubled hearts in it. Be sure of that. Take a hymn like this one by Charles Gabriel, for instance:

Pray, pray when things go wrong
And gloomy fears around you throng;
Pray, pray though your eyes grow dim;
Go with your troubles straight to Him;
Pray, pray, for God understands;
Have faith, leaving all in His dear hands.

When you begin to sing it they will be standing there, sitting there, with heavy hearts and sad faces, but the singing of a hymn like this will bring a change;—look for it, watch their faces;—they will go away looking rested, and before they go you will have made the opening for conversation with some by the words that have touched their hearts.

"Select hymns with pictures. Some have pictures in almost every line. They grip the heart at once, e. g., 'Saved by Grace,' and 'We Journey to a City.'"

Referring to the hymn "When He Cometh," and others that hold at least a reference to the subject, he said: "You can sugar-coat the truth of the second coming with a hymn, and present it when they would not listen to it in a sermon."

One of the most impressive moments was when he asked all who had brought their Bibles or Testaments to raise them while the refrain of "Carry Your Bible" was sung. The words rang out,

"Take it wherever you go,
Take it wherever you go,
God's message of love
Sent down from above,
Take it wherever you go,"

as the volumes, large, small, new and old, were held on high, and then he spoke of the opportunity that the singing of this hymn gives to urge the carrying of a Testament, and the daily use of it in the moments that could be so used by many not now finding time for it.

In this connection he referred to the meetings recently held in Detroit, during which 31,400 persons took a Testament and signed the pledge promising the daily use of it, among them being a number of the big business men of the city.

For those without the gift of voice, he had a message of encouragement that was not the least of all the good things given them that morning: "If you can't sing yourself, you can talk others into singing. You can be full of the song yourself. You can learn how it should be sung, you can learn what hymns to use for the different kinds and sizes of audiences, and then remember this,—have the music in your heart, the gospel in your heart, and you can get your crowd to sing. And the best place in all the world I know of in which to learn all this, is right here. When a man asked me at one of our meetings not long ago where he could learn how to sing the gospel songs as he was hearing them sung, I told him the best place I knew about was The Moody Bible Institute. You can learn how right here."

The meeting was enlivened by occasional touches of humor. When Mr. Alexander asked, "How many of you would like to own these books that have been handed to you?" almost every hand was raised.

"Very well, they're yours!" he exclaimed. "Now the rest of you will have to pay a quarter if you want a copy!"

Probably the most touching part of the hour was the few moments when Mr. Alexander sang, "The Land Where Roses Never Fade." Absolute quiet prevailed and at the close there were tears in many eyes:

In the land where the roses never fade,
Where no sin, neither sorrow can invade,
We shall meet our loved ones there,
And eternal glories share,
In the land where the roses never fade."

Mr. Voke's accompanying on the piano was a revelation of what that part of any religious service can mean, and the solos by Mr. Guy C. Latchaw and Mr. Bittikofer, and the singing of the Institute choir under the direction of Mr. Holzworth, all at Mr. Alexander's request, added greatly to the interest of the occasion.

In the twenty-seven years since Mr. Alexander left the Institute he has participated in a thousand or more evangelistic campaigns, of from two or three days to many weeks duration, in the cities and towns of the United States, Great Britain, Australia and half a dozen other countries. He has been around the world three times, and has crossed the Atlantic twenty-seven times, and through his instrumentality 7,000,000 copies of gospel hymn books have been issued.

A further report of Mr. Alexander's visit will be given in the September issue.

EVENING CLASSES GRADUATION

The Evening Classes Spring Term Graduation exercises were held on Tuesday, June 29, beginning with an informal reception to the graduates by the Faculty in the Women's Building at five o'clock, followed by supper, after which Mr. Gosnell called on the graduates for a few words, and all responded happily in brief testimony to the benefits they had received from the Evening Classes.

At the public exercises in the evening in the Auditorium, Mr. Gosnell presided in the absence of Dr. Gray, and Rev. J. R. Schaffer, Director of the Evening Classes made the address, following which the diplomas were presented by Mr. Thomas S. Smith of the Board of Trustees.

Mr. Schaffer's subject was "The Challenge of the Present Crisis," and it is regrettable that space is not available for more than a brief outline of his fine address.

He said in part: "We little realize how tremendous the issues are and how critical the hour in which we live, and we can never hope to know unless we climb the mount and gain a place of vision, as exhorted by our Lord when He said, 'Lift up your eyes and look on the fields for they are white already to harvest.'

"But so vast is the need that vision of the field alone would bring despair, were it not for a confidence of undefeatable expectation in the Christ of God, who shall never fail nor be discouraged. Valor must be added to vision, and the attitude of heroic abandonment to whatever confronts us.

"The statesmen of the world seem helpless before the tremendous problems of the time. No great commanding figure has yet arisen to dominate the situation and we look for the one Figure needed, for Him who is to come as an irresistible Sovereign who shall take the government upon His own shoulders.

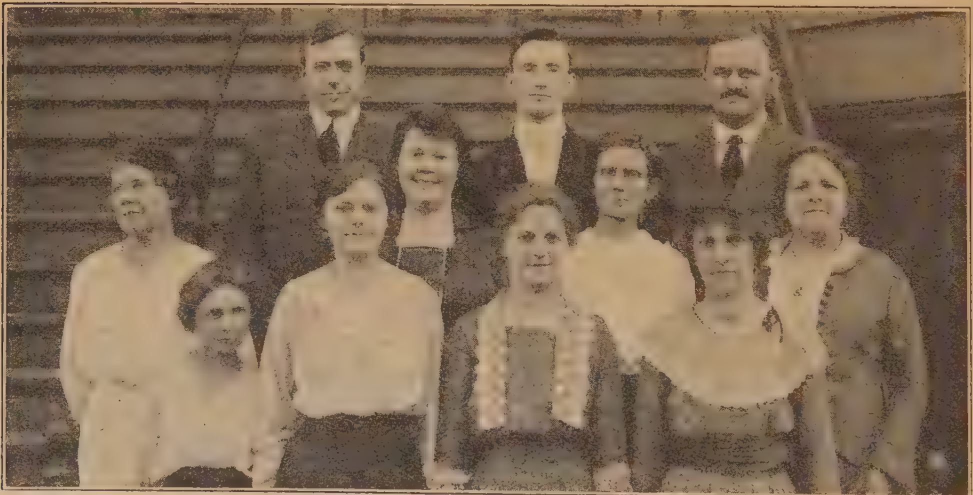
"The supreme question in this hour of crisis concerns the church, for only as the church is true to her appointed task can the world be helped."

Mr. Schaffer gave some of the startling figures showing the losses sustained by the church in recent years and spoke of the growing line of cleavage in churches of all denominations between those who are true to the fundamentals of the faith and the "modernists" who are denying them.

Reminding his hearers that present conditions are fully described in New Testament prophecy, he emphasized the need of intelligent faith based on a knowledge of God's program, and the unlimited possibilities that lie before every Spirit-filled worker.

"This," he said, "is the day of opportunity for the laity. The amazing decrease of men looking toward a pastoral office makes it necessary for the unordained in the church to take up the work of leadership;" and he quoted Mr.

EVENING CLASS GRADUATES
(Portraits of four of the class not present will be given in the September Magazine)



First row, left to right: Lydia E. Brunner, Nettie Mae Cox, Jacoba Gertrude Tibma Anna Dykhuis.
Second row: Anna Nelson, Carolyn Monce, Alice M. Deputy, Anna D. Kellogg.
Third row: Frederick A. Hauck, Frank S. Derry, Edward F. C. Lubke.

These young women are volunteer helpers from the Institute's Day Classes, ready to serve the cafeteria supper to Evening Class students.

Moody as having stated it was not his purpose in the founding of the Institute to fill the outstanding pulpits of the land, but to train men and women to fill the hard places and to go to the poor and outcast with the gospel of life.

Concluding, he said, "In all the words which Jesus used to define the task of His church, the one that gathers all others into itself is the word 'witnessing.' This is the supreme service. We can only render the highest service, in view of the awful need, as we have the experience of the power of the Holy Spirit, a passion for souls that shall show forth in a message of grace to men everywhere."

Following the presentation of the diplomas, Mr. Smith said:

"I wish I could put myself in your place. You have evidently appreciated the exceptional opportunity that was offered to you here in the Institute. Now you are going out into some walk of life to use what you have received. Whether it be a large or small place, it matters not, for the greatest honor of all that any one of us can receive is to work for Christ. I feel sure, as years pass on, you will more and more realize the value of the training you have received here."

The graduating class had for its motto, "I can do all things through Christ, which strengtheneth me" (Phil. 4: 13.) It included seven graduates of the three year course, and eight of the four year course, as follows:

Three year course:

- Deputy, Alice M.
- Goodman, Mrs. Charles J.
- Monce, Carolyn
- Nelson, Anna

This group of Evening Class students, just served, paused a few moments before proceeding to the supper room, that the photograph might be taken.

- Derry, Frank Septimus
- Lubke, Edward Frederick Carl
- Settles, George Walter

Four year course:

- Anderson, Ruth
- Brunner, Lydia E.
- Cox, Nettie Mae
- Dykhuis, Anna
- Kellogg, Anna D.
- Rasmussen, Marie
- Tibma, Jacoba Gertrude
- Hauck, Frederick August

A DIETARY EXPERT REPORTS ON INSTITUTE MEALS

Recently Mr. Julius Haavind, head of the Purchasing and Household Department, submitted the typewritten daily menus for the past nine months to the Department of Food Economics of Armour and Company, Chicago. In a letter to Mr. Haavind, dated June 24, the Armour expert reported as follows:

"Having reviewed very carefully the Bills of Fare which you submitted to our Department I submit the following statement:

"The meals are well selected. They provide the essential food requirements in proper balance, and give variety in the diet as well. It requires skilful management and a technical knowledge of foods on the part of the directors to supply such well selected meals at so small a cost.

"I shall be very glad indeed to visit your Institute for further analysis of the menus."

A letter from the same expert dated June 29 reads as follows:

"I visited The Moody Bible Institute of Chicago today and made a careful analysis of the food that was served at the noon meal —12:30 o'clock.

"The following points were given careful consideration: quality of foods served, variety of foods served, suitability of food to season of year, food combinations, food with relation to proper balance, conditions under which food is prepared, and cost of food to consumer.

"After making this investigation, I am led to conclude that the directors of The Moody Bible Institute are providing well selected, well prepared meals, at a very small cost and that complaints to the contrary are unwarrantable. "Yours very truly,

ARMOUR AND COMPANY
(signed) "Lucile Bell,
"Department of Food Economics."

FUNDAMENTALS CONFERENCE REUNION OF M. B. I. STUDENTS

Former students of the Day and Evening Classes and the Correspondence Courses, to the number of about 300, who were in attendance at the conference on Fundamentals held in Moody Tabernacle June 13-20, had supper with the members of the Institute Council at 5:30, June 18, in Keith Hall. Dr. R. A. Torrey, the first superintendent of the Institute, and Dr. W. B. Hinson, pastor of the East Side Baptist Church of Portland, Ore., were special guests.

Supper concluded, Dr. Gray, who presided, announced an old-fashioned testimony meeting for the brief time intervening before going to the evening session of the conference.

Homer A. Hammontree, '12, the first called on, spoke briefly of being out in the work with "Mel" Trotter.

H. S. Kimura, '01, told of fifty-five being converted on the steamer coming across the Pacific, and hundreds more at Seattle. Said he was "very happy all over" to be back at the Institute.

"Lucky Baldwin," '12, referred briefly to his criminal life and conversion, and to his present position at the Chicago "Bridewell," and said he had sent nine students to the Institute, and that seventy-six in the prison had been saved.

James A. Sutherland, '10, said that if he had to choose between his training in the Bible Institute, seminary and college, and could take only one, he would unhesitatingly take the training in the Institute; that he was on his way to Buffalo to the Northern Baptist Convention to assist in ridding the Baptists of their relation with the Interchurch World Movement, and that if he was enabled to drive a nail in the coffin, it would be one that was forged in The Moody Bible Institute.

John M. MacInnis, '97, gave happy expression to his debt of gratitude to Dr. Torrey, and the latter, who made the closing remarks, said that a former Japanese student of the Institute, Nakada, was now, he believed, the leading power for the gospel in Japan.

Others who spoke were, Samuel A. Johnson, '08, Miss F. H. Fredrickson, '19, and E. E. White, '01, secretary of the Alumni Association.

The following were present:

Alexander, David, '11; Ames, Mr. & Mrs. Lee W.; Andreason V., '09; Balfe, Christopher J. '12, ("Lucky Baldwin"); Barber, Ralph M.; Bates, Glen; Bauman, Miss Lucy; Beals, Mr. A. E. '19; Bernard, Mr. '02 and Mrs. Morris,; Bixel, L. H., '16; Blorn, Chas. H.; Bradshaw, W. S.; Brandfellner, F., '12; Burnett, L. F., '04; Campbell, Miss Bessie; Cairns, M. S., '17; Carlson, C E., '17; Carlson, Miss Esther; Case, Frank; Clark, Harry D., '19; Clause, Harry, '19; Cline, W. L.; Cook, Charles C.; Cook, Herman, '02; Currens, D. L., '14; Davis, John P., '03; Davis, Mrs. Lillie B.; Davis, T. B., '16; Daniels, Fred, '17; Deutsche, F W.; Dewey, G. E., '01,; De Young, Miss E., '20; Dillon, T V. D., '15; Dodd, W. R.; Douglas, Mr. and Mrs. C. B.; Douglas, Herold; Douglas, Henry; Elmore, W. P.; Elmore, Mrs.; Epp, Mr. and Mrs. J. B.; Evans Robert L., '95; Fardon, A. H., '15; Ferguson, H. M., '99; Ferguson, Taylor, '99; Fields, A. N.; Forester, O. I., '17; Frederickson, Miss Frances, '19; Frorny, J J.; Fulton, H. C., '15; Garberson, W. C., '04; Garman, Forest J., '15; Garvin, George W., '19; Gay, Mr. and Mrs. Robert; Genheimer, W.A., '19; Griffin, Bert, '17; Grubbs, Elizabeth; Hamilton, J S '01, and Mrs. Hamilton; Hansifer, Miss Florence; Hayden, Alpha T. '17; Harwood, J. H.; Heller, Miss Estelle R., '17; Heinebach, Miss; Hoover, Mr. and Mrs. H. C.; Hughes, P. H., '05; Humphries, J. R., '11; Hunt, H. E., '20; Hutsonpiler, Mrs.; James, Mrs.; James, Miss; Johnson, C. P.; Johnson, S. A, '08, and Mrs. Johnson; Johnson, Miss Ruth, '20; Jones, Mrs.; Jones, C. A , '13; Jones, Gwilym E., '12; Kelford, V. C., '16; Kerfoot, C. S., '15; Kimura, H. S., '01; Langdon, Mrs. B. F.; Lambert, H., '10; Lindholm, Henry N.; Lindsey, Lucile B.; Loken, Mr.; McMahon, Miss H. I., '15; MacInnis, John M., '97; Maier, H. J. '11; Moss, R. E., '13; Mountain, C. W., '12; Munhall, L. W.; Nelson, A. H., '17; Nelson, B. S.; Nelson, H. K., '15; Niven, J. M., '09; Niven, Miss, '20; Norum, Mr. and Mrs. A. H., '12; Prestidge, F. L., '16; Price, Mr.; G.C. Prince, '18, and Mrs Prince; Rake, J.F., '04; Raymond, John, '16; D. Rees-Jones, '16, and Mrs. Jones; Rieman, W. T., '17; A. S. Reitz, '18 and Mrs. Reitz; Robinson, E. E., '15; Ruby, W. O., 17; Sager, Miss M. Dell, '14; Sandberg, Arnold; Savage, H. H., '11; Sappie, Paul; J. J. Schotanus '05, and Mrs Schotanus; Scoville, J. A.; Selander, John; Shanklin, Ella, '07; Sherrill, J. E., '93; Sharpe, W. F., '16; E.C. Shute, '11, and Mrs Shute; Smith, J. R., '92; Snyder, Mr. and Mrs. J. S.; J. R.Sorenson, '15, and Mrs. Sorenson, '20; Sommer, A.W.,'14; Stauffer, Mrs. C. W.; Sutcliffe, Mrs. B. B., '01; Sutherland, James A., '10; Taylor, F. G.; Thurman, Miss A.; Thurman, Miss Annie F., '18; Vaughan, R. J., '15; Vreeland, H. S., '10; Vesperman, I.; Walter, George A., '17; West, E. F.; Wetherell, C. W.; Wenniger, F.; Weyhauch, W A., '07; Wiebe, C. N. '10; Wilkes, Arthur B.; Winston, Miss Martha, '16; Woods, C. H.; Woods, Mrs.

STUDENT REUNION AT BUFFALO

In connection with the Northern Baptist Convention held at Buffalo, June 25, a fellowship meeting of former students was held at the Central Y. M. C. A. The service was in charge of Mr. Frederick Rake, '04, president of the M. B. I. Alumni Association, and Mr. E. E. White, '01, secretary. Those present were: E. M. Wadsworth, '00, Buffalo, N. Y.; V. C. Kelford, '16, Waterloo, Ia.; John S. Pollock, '94, Buffalo, N. Y.; T. J. Gibson, '14, Little Cedar, Ia.; W. J. R. Simmons, '13, LaSalle, Ill.; H. S. Morgan, '14, Cambridge, Mass.; Geo. L. Gibbs, '18, East Brady, Pa.; B. Franklin Yancey, '17, Chicago, Ill.; J. A. Sutherland, '10, San Jose, Cal.; W. K. Morgan, '13, Fairmount, Ill.; H. G. Hamilton, '09, Warsaw, Ind.; C. R. Ferguson, '14, Washington Court House, O.; F. A. Maier, '00, Bethesda, O.; P. H. Hughes, '05, Wren, O.; E. C. Shute, '15, Fairbury, Ill.; Carl A. Smith, '19, Albion, Mich.; Marjorie Fleming, '19, Columbus, O.; Margaret Eller, '19, Buffalo, N. Y.; C. S. Knight, '06, Pontiac, Mich.; G. G. Laughlin, '07, Denver, Colo.; Theodore B. Fra y, '03, Terre Haute, Ind.; Wesley B. Pearce, '14, Indianapolis, Ind., and L. P. Cassel, '13, Utica, Ill.

A LOS ANGELES REUNION IN CHICAGO

The Institute had the pleasure of receiving a group of former students of the Los Angeles Bible Institute recently. They held a reunion in the reception room of the Men's Dormitory and enjoyed a social time and had a picture taken. A letter to Dr. Gray from Rev. John H. Hunter, '96, secretary of the faculty of the Los Angeles Institute, expressed their appreciation of the hospitality extended.

RECITAL BY MUSIC FACULTY

This was given in the Auditorium on the evening of June 21, assistance being given by the Institute choir and Mrs. Guy C. Latchaw. There was marked appreciation by an enthusiastic audience.

The program was as follows:

Chorus—"Worship the King"............*Nichol*
Vocal Solo (a) "Gloria"............*Buzzi Peccia*
(b) "Crossing the Bar"............*Behrend*
MR. HOSMER.
Chorus—"Hear, O Lord"............*Watson*
Piano Solo (a) Etude op. 10 No. 12............*Chopin*
(b) Nocturne op. 27 No. 2
(c) Etude op. 10 No. 5
MR. FELLERS
Chorus—"List the Cherubic Host"............*Gaul*
Organ Solo (a) Toccato............*De Mereaux*
(b) Sketches from the City............*Nevin*
1. The City From Afar Off.
2. The Grandmother (Old Lady on the Porch)
3. Urchin Whistling in the Street.
4. The Blind Man.
5. In Busy Mills
6. Evening.
MR. HOLZWORTH.
Chorus—"Hallelujah Chorus"............*Handel*

Mr. Hosmer sang, as an encore, "God Lit His Stars," by Nutting. The encore numbers by Mr. Fellers and Mr. Holzworth were respectively, "Waltz, Opus 64, No. 1," by Chopin, and "Gavotte," by Thomas.

It was observed that Mr. Schuler directed all the choral numbers without the use of music.

WORK AT THE GREAT LAKES

During the war, business men of Chicago, Milwaukee, and intermediate north shore points, organized a religious work at the Great Lakes Training Camp, teaching Bible classes in the various barracks of the station every Sunday morning, a work which has been greatly blessed of the Lord. While there in the uniform of a sailor, Frank Wyne was privileged to assist in this work as a teacher. Since his discharge from the navy he has continued this work as a student of the Institute. Within the last few months Leroy Frazier and Harold Wentworth, have also assisted in this work, which is under the direction of Mr. Nelson Hall and Mr. Roy D. Allison of the morale division of the Navy.

About a month and a half ago at the request of Chaplain Thompson, senior chaplain of the station, the Unity Quartet composed of H. A. Wentworth, H. E. Ingersoll, A. E. Horton and L. G. Morse, all Institute students, sang in the chaplain's service which all Protestant members of the station are required to attend.

As a result of prayer by the students and members of the Faculty, which it has pleased God to answer, the work has greatly broadened so that today under the direction of Chaplains Allison and Bilger of the morale division, who are doing a great work there, it includes the preaching of the gospel, singing in three of the Bible classes, the chaplain's service, the three brigs or jails, a vesper service, and singing in the navy clubs—old Y huts.

All of these men, both from the Institute and those in charge, have received great blessing in their own lives from seeing many of the sailors accept Christ as their personal Saviour.

RECREATION AND EVANGELISM COMBINED

The Recreation Club's trip to Michigan City, June 28, on the S. S. Florida proved a delightful outing, and furnished an opportunity also for evangelistic service. Two hundred and sixteen members of the Club and nineteen other students were on board.

Shortly after reaching port, eight of the students went to the center of the city for the purpose of holding a street meeting. They found the streets crowded with people listening to a band which was there to advertise a circus.

Pushing their way to the center of the crowds, they waited until the band had finished, and before the people had time to scatter, opened their meeting. The people came up close around them and listened with a marked degree of respect. It was an impressive service, and when the closing prayer was announced five men raised their hands for prayer.

On the homeward journey, an interesting chart lecture was given by Mr. Putnam on Christian evidences.

EXTENSION DEPARTMENT NOTES

Dr. Ostrom has been engaged in teaching at a Bible Conference in Kingsport, Tenn. and Lebanon and Hershey, Pa. He has also had a fruitful week's Bible teaching in the Fourth Congregational Church at Oak Park, Ill.

Rev. George E. Guille has been teaching and preaching in Clover and Blacksburg, S. C. He expects to spend some time in Bible conferences during August on the Pacific Coast.

Dr. William P. White, regional director for the Northwest and Pacific Coast, is engaged in directing several Bible institutes in various parts of Oregon. He has several large Bible classes which he conducts at various points week by week, and is meeting with much success. One of them numbers at least 1,000 men.

Homer A. Hammontree had charge of the music at the World's Fundamentals Conference in Chicago in June. He has returned to his work with "Mel" Trotter and continues to enjoy the blessing of God on all his service.

Mr. C. E. Putnam spent two weeks in Asheville, N. C., and as usual, met with great acceptance and brought blessing to many. Recently he received a copy of the Christian Science book, "*Science and Health*," for which the owner had no further use, having been delivered from this heresy by the Scripture truth presented by Mr. Putnam. In the last six months Mr. Putnam has visited North Carolina, Florida, Texas and other places, and everywhere that he has spoken on Christian Science from one to six persons have turned away from this science falsely so-called, and returned to the faith once for all delivered to the saints. Because of his thorough study of Christian Science, and his acknowledged familiarity with the teachings of the Bible, Mr. Putnam is peculiarly fitted to render such service, and in his meetings the supreme value of the Word of God when plainly taught in the power of the Holy Spirit is constantly made manifest. He uses a small chart showing the teachings of Christian Science and is having this chart enlarged in preparation for wider service along this line. Many expressions of appreciation are heard concerning his clear, sane and scriptural teaching.

Rev. B. B. Sutcliffe, after assisting in the office during Mr. Riebe's absence on vacation, returned to his service in the field. He filled an engagement at the Gull Lake Bible Conference in Michigan, teaching twice a day. In the afternoons his hour was devoted to the general subject of personal work, and in the evenings he taught on the doctrine of the Holy Spirit. He is now engaged in Bible conference work in the state of Oregon.

PERSONALIA

Fern A. Houser, '09, located at Guatemala City, C. A. for several years, says in a letter to her mother dated April 16: "We have realized the truth of the ninety-first Psalm in our missionary experience. It is satisfying to see how the Lord fulfills this psalm to us. We saw this in the earthquakes in 1918, again during the influenza in the following year, and now He has seen us through a revolution." She gives a graphic description of their dangers and activities during the fighting which took place near the missionaries' building, which was opened to the Red Cross and served as a field hospital for the wounded. Two thousand were reported killed and twice that number wounded. The mission chapel was almost ruined. In closing she says: "Today most of the men have returned to work, forces are repairing the broken electric wires and the police are being organized. We hope to be normal soon. Each new tragedy adds faith to our conviction that our God is able to keep His people."

The First Presbyterian Church, Tyrone, Pa., of which Charles R. Scafe, '00, is pastor, increased its offerings for home and foreign missions and benevolences last year over 100 per cent. More than 45 per cent of their receipts are now contributed to benevolences. Sixty-six were received on confession of faith and fifty-four by letter.

George C. Crockatt, '13, is pastor of the Presbyterian church, Hersman, Ill., which has five former students in its membership of 140. The offerings for benevolences last year were $1,500.

William Clews, '04, pastor, Presbyterian church at Frostburg, Md., recently published two songs for which he wrote the words and music.

L. D. Ballingall, '20, passed his examination before the Detroit Baptist Ministerial Council held at the Woodward Avenue Baptist Church, May 21, and was ordained the following Sunday evening in the same church, of which he is a member, and in which he was saved in April, 1917.

L. B. Wilkinson, '19, has been pastor of Unity Baptist Church near Humeston, Ia., since January. There had been no regular services for more than two years previous. Revival meetings have resulted in thirty-six conversions, twenty-five new members and a greatly awakened interest in the community.

John Steffan, '18, spent the spring months resting on a western ranch. During his recent illness Mrs. Steffan, '18, carried on the work of the Steffan Prison Evangelistic Association and reports many decisions as the result of visits to eastern penitentiaries and jails during April and May. She asks prayer for Mr. Steffan's recovery, and for herself, that she may be kept in the will of God.

L. H., '18, and Mrs. Thomas, '13, who have been in evangelistic work since leaving the Institute, were ordained at Montezuma, Ia., May 30.

William L. Lightfoot, '12, is pastor of the M. E. Church, South, at Throckmorton, Tex. At a recent session of the Annual Conference held at Lubbock, Tex., he was ordained elder by Bishop William F. McMurry. He would appreciate letters from old friends of M. B. I. days.

The lady in the accompanying picture is Mrs. John Hay, formerly Sarah E. McFarlane, '18, now located at Kuta, via Minna, N. Nigeria, West Africa.

Norman Liddy, '06, is now pastor of Emmanuel Baptist Church, Buffalo, N. Y., having resigned his former charge at the First Baptist Church, Franklinville, N. Y. His address is 438 Massachusetts Ave.

John M. MacInnis, '97, has been honored by Syracuse University with the degree of Litt. D.

J. A. Hubbard, '97, was among the July visitors at the Institute. He recently resigned from the faculty of the Berry Schools, Mt. Berry, Ga., where he had been religious director and Bible teacher the past five years. At one time he held the pastorate of Dr. C. I. Scofield's church at Dallas, Tex., and he has been connected with two other educational institutions in the South.

L. O. Lineberger, '19, is pastor of four rural Methodist churches near Marietta, O. He says in a letter to Mr. Kirk: "It does me good to get news from the dear old school that straightened me out in the doctrines of the Bible and equipped me for service for Jesus." Address R. F. D. 5, care of F. D. Coffman.

Beginning June 16, ten days special services were held in the Washington Presbyterian church, near Chatfield, Minn., the pastor Rev. C. F. Geiger, ('00) preaching, assisted by neighboring pastors. The music was in charge of Mr. Roscoe F. Wilson, '19. The services were marked by spiritual blessing. Rev. Geiger is in his fifth year on this field.

Rev. M. H. McMillan, '13, is pastor of the Presbyterian church at Kasson, Minn. The church has responded to his active leadership, and there have been a number of accessions on profession of faith.

O. E. Miller, '09, has left the pastorate of the First Baptist Church, Mentone, Ind., and now has charge of the First Baptist Church at Decatur, Ind. Address, 523 West Jefferson street.

Herbert H. Rayburn, '17, graduated from the Omaha Theological Seminary, April 29, and is now pastor of the Congregational church at Howells, Neb.

E. T. Jensen, '17, has accepted the pastorate of the Evangelical church at Groton, S. Dak.

Horace R. Pittman, '15, graduated in June from the Ohio Wesleyan University, Delaware, O.

R. Z. Allen Grupe, '16, after resigning the pastorate at Naples and North Sebago, Me., has become associated with Rev. R. R. Brown at Woodlawn, Pa. Mr. Grupe was ordained by the Moody Church, January 4, and with Mrs. Grupe, expects to sail for South China under the Christian and Missionary Alliance in October. Address Nyack, N. Y., care of Correspondence Bible School.

Charles Jollay, '20, is pastor's assistant of the Suffolk Baptist Church, Suffolk, Va., which has a membership of over 1,000 in a town of 12,000. During a recent revival 80 were received into the church, of whom 49 were baptized. Mrs. Jollay was a member of the Married Women's Guild and says she has found the teaching she received in the classes of great help in her new duties.

George S. R. Anderson, '92, has had the unusual experience of being called to a church he founded in 1894, and then served as pastor for twenty years. After six years spent in evangelistic work under the New Brunswick and P. E. Island Conference, he is again over his former charge, the Highland Congregational Church, Somerville, Mass.

In a letter to Mr. Kirk, Ray E. Crowell, '17, stated that he was returning to the Africa Inland Mission to be located at Ama, West Nile Province, Uganda, where he would be associated with R. L. Davis, '17, and Charles Mount, '17, in the out-school and village work. He says: "I am pleased that God is blessing the Institute and often long for the good times of fellowship we had there. I always enjoy the magazine. Please pray that as I go to the new place I may be used of Him."

The annual class letter from Miss Harriet H. Albee, secretary of the August '14 class, was received recently by Miss Cary and the following news items gleaned from it:

Mattie Busch, 536 Bridge street, Brooklyn, N. Y., is in the office of the C. I. M. and writes that recently she enjoyed an evening of fellowship with a number of former students. She teaches a boys' Sunday-school class and one for mothers in a school for colored people.

Mrs. Mathilda Andastad (nee Baalsrud) is itinerating in Fanghsien Province, China, a large district with a scattered population and difficult to reach, but she says, "the Lord has begun his work here and by His grace it will grow."

Mrs. Clementine Welch (nee Compton) lives at Mount Union, Pa., and has three "stirring" children to keep her busy. Mr. Welch preaches in that Presbytery, and they appreciate having the magazine to keep them in touch with the Institute.

Blanche Gailey was unable to write because of illness, but her sister sent word that she had gone to spend some time with an aunt in Sterling, Kan., hoping to benefit from the change. She has the sympathy and prayers of her friends. Address, care of Mrs. Emma Massman.

Mrs. Charles Meyer (nee Elizabeth Goble) has been engaged in evangelistic work with the Colgrove Party since Mr. Meyer's death. Her address is 211 Prospect Avenue, N. E., Grand Rapids, Mich.

Edna Larson, Suifu, Sze, China, under the C. I. M. writes in detail of her work in the Baptist mission school there. Among other interesting things she speaks of the preference many of the Chinese mothers show for the mission schools by sending their daughters to them instead of to those the Government has opened for girls. She asks for prayer that the girls who are desiring baptism may fully realize what the gospel and baptism mean.

Mrs. F. A. Close (nee Ethel Page), 138 Ayers street, Youngstown, O., is serving, as she is able, in the local church. Mr. Close, '15, has left the ministry for the present and entered business life.

Winnifred Rhoads, Dennison Hotel, Cassville, Wis., is pastor of the First Baptist Church and reports an encouraging year's work in every department.

H. J. Thibaut, Belmont, Mich., is pastor of two churches and says: "I never would have been able to hold out in these days were it not for the foundation—the power of Jesus Christ, and the training received at the old school."

F. E. Rueckert, '17, is engaged in evangelistic work and reported many conversions from a series of meetings held in South Dakota.

J. J. Jones, '99, was ordained at Dallas, Tex., June 3 and is pastor of Winnetka Church there.

Charles Riley, '16, was ordained at the same service and is pastor of Pilgrim Church at Dallas.

W. T. Armstrong, '18, was installed pastor of the Southfield United Presbyterian Church, Birmingham, Mich., following two years of successful service there as stated supply. Address R. F. D. No. 1.

Harry Beckman, '15, reports successful meetings held in North and South Carolina and Iowa, at which he conducted the singing.

L. P. Cassel, '13, was ordained, June 4, at the Baptist church of Utica, Ill., of which he is pastor.

Mrs. Dora Cain Perkins, '14, assisted in evangelistic meetings at Lorain, O., during April and May, and at Pt. Pleasant, W. Va., in June.

Frederick W. Wightman, '00, for seven years pastor of the Sixth Avenue Baptist Church, Tacoma, Wash., which now has 300 members, called at the Institute July 4 to revive old memories, and spoke at the fellowship meeting. He is planning a new church building.

A letter to the Colportage Association from Rev. J. Herndon Billingsley, pastor of Trinity M. E. Church, South, Cumberland, Md., contains the following: "Am boosting Moody's school since reading Dr. McPherson's book. Am more than ever convinced the place to send our young men is The Moody Bible Institute. I am the direct cause of two young men going there. Thank God for some place to train our young where revelation is greater than reason."

BORN

To. L. J. and Mrs. Beebe (nee Mary A. Niederhauser, '15), at Chien Rai, Siam, a son, Richard Almon, May 2.

To Thomas and Mrs. Hinkin, '17, at Grand Rapids, Mich., a daughter, Mary Wilma, June 5.

MARRIED

Ray Starr, '18, and Violet Elizabeth Cox, '20, June 24, at 2432 North Spaulding Avenue, Chicago. At home, Pawpaw, Ill., where Mr. Starr is pastor of the Baptist church.

Harry Colas, '19, and Sarah Frances Walburn, '19, at Shamokin, Pa., June 25.

Homer Clark and Odessa Gray, '20, at Des Moines, Ia., June 9.

Yrjo A. Nummi, '20, and Ida Mahlberg, '20, at the Woman's Building of The Moody Bible Institute, May 22, by the Rev. P. B. Fitzwater, D. D., assisted by Rev. E. J. Pace.

It is only as by faith we see our home above, that we are proper pilgrims here.—*The Believer's Pathway.*

He that allows himself in small sins, will at length break out in great ones.—*The Believer's Pathway.*

The Gospel in Print

William Norton

THE WRITTEN MINISTRY

By Rev. Geo. E. Guille

The most important thing in the world is the preaching of the gospel and the teaching of the Word, for these are the divinely appointed means—and the only ones—of saving men and building them up in the faith. Since we hear so little of this God-given ministry from those who have been commissioned to give it to us, the thing of next importance is the gospel in print, and the written ministry of the Word.

Thousands who never heard the gospel preached have been brought to Christ through reading it, and thousands more who have for all their lives listened to sermons have finally been brought to the full assurance of faith and to the knowledge of Christ through simple, printed expositions of Scripture. One of the great preachers was led into the full light of God's Truth through the reading of the tract, *Safety, Certainty and Enjoyment.* The writer, for his safe-guarding against dangerous errors, owes more to some little pamphlets that, early in his Christian life were put into his hands, than to anything else. How many have been rescued from bewilderment and set upon the way to the right understanding of Scripture by that blessed brochure, *Rightly Dividing the Word of Truth!*

Thank God for the rapid increase of books and booklets that help us to know the Book and the blessed One whom it proclaims!

The predicted apostasy is here. God's command to His people for the times of apostasy is, not to discover something that men will "endure," but to "preach the Word." We ought, therefore, to spread abroad everywhere the excellent literature that is being provided for the feeding of the flock and the prevention of its going astray.

The false religious systems, and the false teachers in the church are busy with their propaganda. At every turn their publications are thrust into our hands. The literature of Christian Science is found in public places on every side, with the invitation to "help yourself." Scores of pamphlets setting forth the antichristian teachings of this and of all other false systems are to be had at reasonable prices. Why should not we as zealously disseminate the truth as these propagandists do "the lie"?

Those who stand for the supreme glory of the Lord Jesus Christ and love the whole Truth of God but who have no gift for the public ministry of the Word, can accomplish great things through the distribution of the printed page. More than one church has been saved from apostasy through the quiet ministry of one person who has made it his business to disseminate pure gospel literature.

Let us thank God for the agencies that are publishing and scattering abroad such literature and remember that fellowship in such work is "fellowship in the gospel."

(Written for The Bible Institute Colportage Association of Chicago).

MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 1 to 30, 1920, inclusive:

Africa Book Fund:	
1 Contribution	$ 1.00
Alaska Book Fund:	
2 Contributions	3.00
Army and Navy Book Fund:	
1 Contribution	4.00
Fire Station Book Fund:	
1 Contribution	1.00
Hospital Book Fund:	
5 Contributions	27.00
Hotel Room Book Fund:	
1 Contribution	2.00
India Book Fund:	
1 Contribution	1.00
Lodging House Book Fund:	
1 Contribution	5.00
Lumber Camp Book Fund:	
11 Contributions	36.00
Miners Book Fund:	
2 Contributions	10.00
Mountain Book Fund:	
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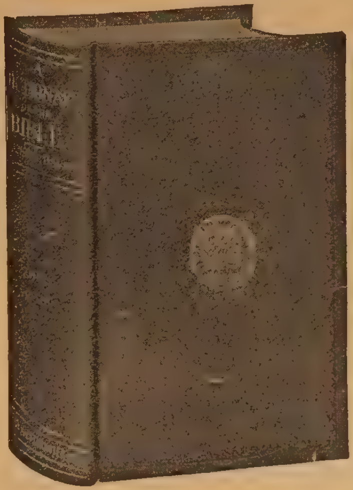

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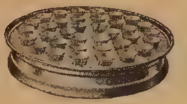

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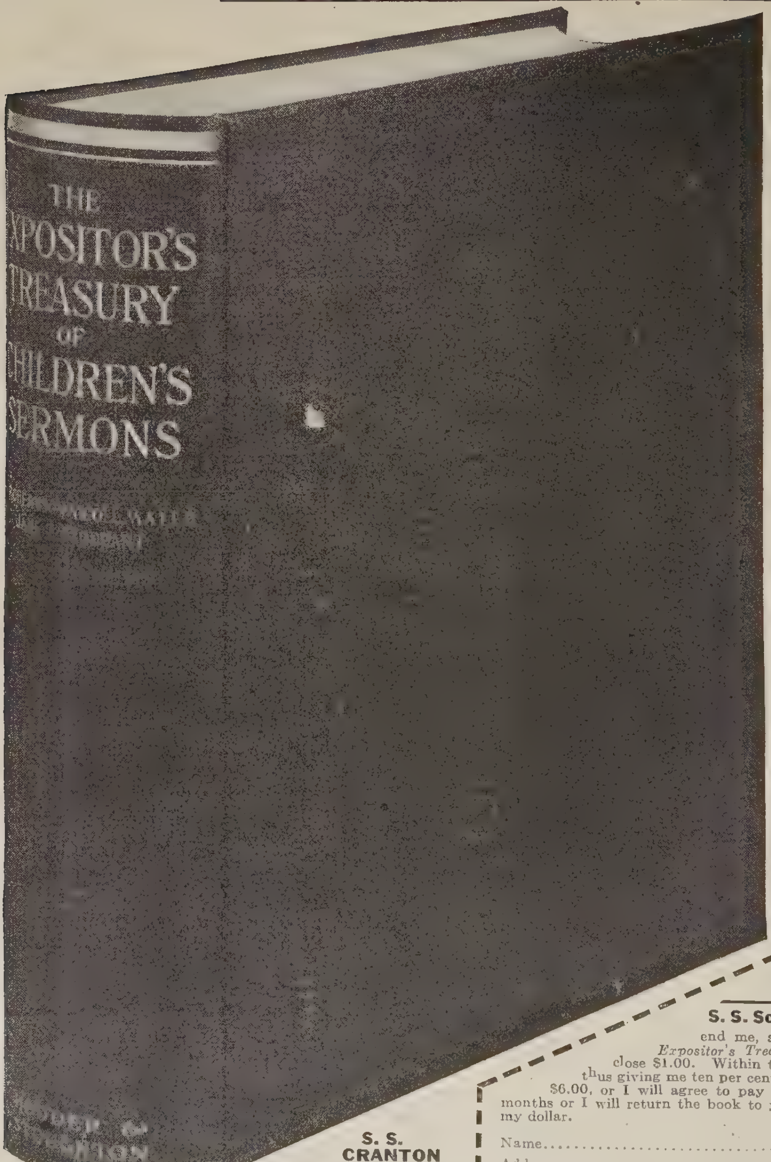

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